INTERESTING MISCELLANY.

Say not what one woman can do, but my what could all true women do. Your influence, your action within your homes and outside; on your servants, on the poor and sick, on your own daughters, on all minds, and hearts that come within your goodly deeds — all this will help to heal the wounded bearts into which the hatred of the rich of the Church of religion. of of the rich, of the Church, of religion, of God Himself, is every day sinking deeper.

COUNT STOLBERG'S ANSWER. The King of Prussia remarked to Count Stoiburg: "I do not like people who charge their religion." The count replied: "Neither do I like them, sire. If Luther had not changed, I should have no occasion to do what I have done; I have only returned to the first Church." St. Augustine says: It is a shame to change one's opinion if it is right and true; but to change a false

and dargerous opinion is praisworthy and useful."—St Aug. Epist ad Ueler.
Sir Walter Scott in a materialistic sgs was a Christian; he died with the dies Inc. on his lips. And his only descendant is a devont Catholic. Lord Byron at timeseemed touched by the beauty of our holy religion. To day, happily, his daughter is a Catholic.

UNGRACIOUSNESS.

Ungraciousness is whosly opposed to all our ideas of good breeding. An ungracious person will never come up to our standard of a true gentleman or gentlewoman, although possibly well born and well educated. The sensation of insecurand of being on the look out for some ill judged speech dissipates that cafe and calm atmosphere which surrounds the truly refined. There is always a nervous dread of what may come next, and a feel-ing of constraint is generated. Persons who are much in the society of the ungracious foster insensibly a guarded carefulness as to topics likely to call forth a show of ungraciousness, and a cautious manner of feeling their way on a subject, so to speak, very trying to those having to practice it. Yet, with every care taken, the falling will appear, and almost always when least expected, and on occasions when least expected, and on comingly calling for it the least.

CONVERSATION.

Benjamin Franklin, in his autobio. graphy, lays down a canon of good-breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words modest diffuence," never using ine words
"certainly, undoubtedly, or any others
that give an air of positiveness to an
opinion," on subjects that may possibly
be disputed; saying, rather, "It appears
to me," or "I should think it so," or "If
I am not mistaken." This habit, he said, was of great advantage to him in per-suading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly intrenched in his own who is firmly intrenched in his own opinions. Young people are very apt to have a positive dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of isn guage. The use of slang has a tendency toward the error which Franklin tried to avoid.

FIGS AND THISTLES. The man who expects to die like a beast will live like a beast.

To hate is the most terrible misfortune that can befall a soul.

that can befall a soul.

Love never has to be watched to see that it does a full day's work.

The religion that only breaks out in spots is not a good kind to have.

Not to go to church to worship God

means to go away disappointed.

If you don't want to get your fingers burned, never shake hands with the devil.

The man wno does not work with his heart will not accomplish much with his

that we have all had something to do in building it.

A man's true name before God is what the namenaner younder?"

illy; not what the ne says about him.

Every Christian is called to be a preacher of some kind, but only a few are

ent into the pulpit.

The good of the land means the best that God can give. This is what His chil-

dren are to have.

One of the greatest mistakes that any Christian can make is to think that God

Christian can make is to don't want his services.

You can never go back to where you were this morning. The wheels of time only turn one way.

MAKING AN HONEST LIVING.

From the Light, Worcester, Mass. It is said that Mrs. Bonauza Mackay i advertising rewards for the detection of the person who circulated the infamous story that she once took in wasking in order to make an honest living. There are lots of people like this. But think of it—a woman ashamed of having done the a woman assumed or having done
honest work when poverty left no alternative save dishonesty. It is a sad thing,
and a monstrous thing, too. The people
whose evolution from poverty to riches and honor has been due to faithfulness in small beginnings are legton, and most of them are proud of it. Worcester has such people. One of its honored citizens to-day is a man who, when a boy, walked into Worcester with his brother. They had tramped all the way from Maine. They founded one of the most famous erprises of the world and their name is known wherever civilization has extended the bounds of trade. One is dead now; he died honored and respected. The other still lives and is active in his business. He has represented his ward in the legislature; he has been an alderman; he has done good with bis money. He, too, is honored and respected. Oace he had not money enough to pay his fare into the city. Worcester gloiles in the sput boys like these and so does every true house like Mrs.

American. When a woman like Mrs. Mackay thus advertises herself as having resched the pinnacle of snobbery, it dis-gusts decent people and outrages the idea of the republic.

Catarrh indicates impure blood, and to cure it, take Hood's Sarsaparilla. which purifies the blood. Sold by all druggists. Minard's Liniment for sale every-

some shelter from the scorching glare that seemed to set the very sky on fire. But scarcely had we washed the dust from our hands and faces and refilled our skin bags with the water which was to last me still the control of the salvan. hands and faces and refilled our skin bags with the water which was to last us till the next halt, when a group of strange and startling figures suddenly appeared on the opposite bank.

It may sometimes be awkward to find one's self alone in the desert, but it is

one's self alone in the desert, but it is often quite as unpleasant to meet other men there, especially when you know that the other men are ready and willing to rob and murder you whenever they get the chance. The moment we caught sight of these brown, bony, slouching forms and flit, narrow eyed, greenish gray foces (half burled in huge sugar-loaf-caps of black sheepskin), I felt for my revolver and my Tartar for his axe.

It was true that these hobgoblins were

seven sgainst two and that every man of them had a long gun upon his shoulder and an enormous knife in his belt; but I counted much upon the advantage given to us by the peace-sion of the revolver, always an object of terror to these ignor-ant savages who believe it to be an en-chanted weapon which when once set-agoing keeps on firing till you tell it to stop, and kills a man with every shot.

However, I had no wish to be delayed by a fight (and possibly a wound as well) just when we were burring to our ut-most speed across the desert to join the Russian army on the other side; so I told bis country men and ask what they wanted.

"Amaun ust?" (Is it peace?) shouted or rather coreached my trusty Manad

"Insh' Allah amaun ust" (Please God it is peace), answered one of the Tartars, who seemed to be the leader of the band.

I had heard these two salutations ex change so often during our desert journey that I understood them at once; but the few words of Tartar which I had learned from Murad did not belp me to under-stand much of what followed. I could stand much of what followed. I could gather, however, that my Aslatic 'man Friday' was describing me as a powerful magician who could do great wonders. I had little doubt that he would give his new friends a thrilling account of my power of writing five letters at once with out ink just by touching the paper with a stick, which was his explanation of the agate pencil and black copying sheet wherewith I made copies of the letters that I was then sending to the newspapers from

the seat of war.
"Master," said Murad at length, turning to me as the foremost of the Tartars began to wade across the stream, "I have told them that you are a mighty en chanter and the chief is coming to behold the wonders that you can do.'

This was rather embarrassing, for I knew that unless I could frighten the robbers thoroughly it might go ill with us both. I began to regree that I had not learned a few tricks of parlor magic, which would have come in very handily just then. But all at once I caught eight wids.

of something moving slowly along the When we get to heaven we will find sky line far away to the eastward, and a

bright idea struck me. "Men say that a Tartar's eye is keen,"
id I. "What does my brother see

"Surely it is a camel," answered the "A came! "I cried. "Does my brother see no clearer than that? I see (looking through my field glass as I spoke)

four camels and six men."

The chief took the glass, gave one glance through it and then dropped it so bastily that I had barely time to save it

from faling upon the stones.
"Badga" (children), cried he, "this fraagi (stranger) is indeed a great ma gleian! Yonder camels are at least three farsakhs (leagues) away and he brought them so near that they seemed coming to

Such a mirscle was quite enough for the worthy brigands, and when we parted an hour later they took leave of me as reverently as if I had been the prophet

Mahomet himself.
One comes to appreciate in the desert the value of water as nowhere else in the world, and many are the stories told in which water plays an important part. one that is a favorite with the desert bred child runs in this way ;

In the days when the Arab Mahometans were conquering Perels and carrying all before them there and everywhere ele they laid siege to a very strong town which was defended by a great Persian general named Harmosan. This Har-mosan was one of the great officers called atraps-who were in Persia very much what a governor of a State is among usand his name was renowned far and wide as the best general and the bravest soldier in the whole kingdom. So when the Arabs who had come up sgainst the town heard that he was in command of it they knew that they were going to have some

hard work. And so they did sure enough. The great satrap seemed to be everywhere at once—never thred, never discouraged, never at a loss. Wherever the Arabs made an attack, there was Harmosan with his best men at his back all ready to beat them off. When food began to run short in the town he shortened his own allowance like the rest and kept no more for himself than what was just enough to make him fit for duty. However hard he might have worked during the day he always took his turn of watching after dark like any private soldier, and very often in the dead of night when all was

bearts of these unbelievers," said the caliph with a grim smile as he saw how boldly the Persian prisoner faced him. "Well, friend, were all the Persians like thee we should not have conquered them so easily. I cannot let thee live to slay more of my warriors, but for thy courage I will grant thee one request before we kill thee." "For two days," answered Harmosan,

"For two days," answered harmonan, forcing the words with difficulty through his parched lip, "not a drop of water hath cooled my torgue. Give me one cup of water to quench my thirst and then do with me what ye will."

The caliph clapped his hands and instantly one of his attendants brought forward, and followed to the harmonath and

ward a bowl filled to the brim with cool sparkling water, a tempting eight indeed to the eyes of the worn and thirsty cap

ing some mischief.
"What now, man?" cried Omar "Dost thou fear poison or treachery? Fear neither, for we Arabs need no such foul tricks to aid us in destroying our

cup on the ground.
"Caliph Omar," cried he, looking full in his enemy's face with a definant smile. thon heat said that I shall not die till ! have drunk that water-bld them thy warriors gather it up from the sand !"

Then the Arabs, seeing how they were waved them back with one hand, while he laid the other protectingly on Harmosan's

shoulder.
"Let him live!" he shouted with the full strength of his mighty voice. "Let him live! An Arab's word is sacred, and there will at least be one more brave man left in the world."—The Cosmopolitan

"THE IRISH COLLECTIONS."

To the Edstor of the Churchman : I desire to enter my protest against the sentiment of your editorial on "The Irish Collections." I feel the more strongly Collections." I feel the more strongly moved to do so because of the high estimate that I make of the value and force

controversy, that that party is wholly right and its adversary wholly wrong; and I certainly do not wish to undertake a de State prisons. Yet we doubt if more I certainly do not wish to undertske a defence of all the acts of the Irish politiciars or of the Irish people. But I do not wish to assert, with the strength of the fullest conviction, that in the issues now pending between Ireland and its landlords, Ireland is ambetantially right, and its landlords are substantially wrong.

There are at least two ways of telling

every story, and it would be easy to make out a very formidable indictment against every good and righteous cause in history, by detailing a list of the deeds of wantonness committed in its name, and Irishmen are not on the average more wise or continent than Englishmen, French men, Germans or Americans. But on the whole I think that the verdict of history whole I think that the vertice of history will be that it was not the mass of the Irlsh people, not the propaganda of the Land Lesque nor the speech making of Messrs D.llon and O'Brien that has turned Tipperary "into a Sahara." I ap prehend that the next generation will have to tax its ingenuity to understand the position taken in this matter by the good men of this era who can see nothing wrong in the ownership of the whole of a nation's land by a few individuals, largely absentees, and who speak of the refusal to

palpable to the materialist and the economist. The people must have land in order to live, and in a populous country like Ireland it is demonstrable that they will bid against each other higher and higher rentale clear up to the dead line-

So it has been in this case as all the starved even while the country exported

ations, that the envoys of Irish patriotism now with us, are, in the crusade which they have undertaken, following the Cross of Christ ; I believe that the Irish people do wrong to themselves, their children, and their country in sending their bread abroad to glut the avarice of those whose only claim is that they are the legal heir tive. But to everyone's amszement Harmosan, instead of draining the gobiet at one draught, held it doubtfully in his hand, and eyed it suspiciously as if fearbe a long step of advance" toward the doing of God's will on earth "if society now accepts the principle enunciated by Cardinal Manning that in every civilized society the man who is willing to work has a right to "work or bread." For in this dictum is bound up the truth that the land belongs by right, and should belong by law, to the workers.

CHARLES FERGUSON,

Rector of Holy Trinity Church.

Westnert, Comp.

HORSE COLLARS AND RELIGION.

tained this significent advertisement:
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Illinois for thirty horse-collar makers. Must be good workmen and members of the Presbyterian Church. Address," etc. Our esteemed contemporary, Christian Register, thus comments upon the strange commingling of business and Cal-vaniatic loyalty which is disclosed in the notice quoted: "The exact relation be-tween horse collars and Presbyterfacism so imperatively set forth in this advertise ment is not evident to the general reader. The horse, though figuring as a religious animal in the Bible from Genesis to Reve lation, is not known partial to Presbytes ianism, nor does it appear that Presbyter ianism is an essential ingredient in horse collars. Neither in the noun nor the of the Churchman. If your paper is in error, the error is of consequence, and I am confident that in this matter of the "Irish Question" you are in error.

It can never be said of either party to a complicated and protracted international complicates that the next is shelly a completely that the next is shelly a controversy, that the next is shelly a controversy. Illinois, because they happen to be Methodists, Baptists or Catholics? This advertisement shows the peculiar commercial form which the doctrine of election may sometimes take." To all of which we cheerfully subscribe. - Boston Republic.

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By Daid Ker.

My three cameledrank as if they would burst themselves and no wonder, for this was the first water that we had seen that day, and the sun of noon was now heating read bot the diemal waste of sand, gravel and broken rocks through which we had been struggling ever since dawn. Traveling in the Sabara desert or in the sand wastes of northwesters. I dia is rough work, as I know to my cost; but for downlight hideons desoistion there is nothing in the world like the great Tattar wilderness of central A-is.

My servant and I, bilatered as we were by the heat, and actually gritty with sand from head to foot, were very glad to catch sight of a huge overhanging rock on the brink of the stream, which off-red same shelter from the scorching glare that seemed to set the very kky on fire. But searcely had we washed the dust from on hat long and dreary march.

dark and sellent he would steal out of the town with a band of his braves twarriors, burst into the Arab camp, setting fire to the test and outting loose the horses, and they fee to step the the the area of suits into the Arab sand in the brink court.

By Daid Ker.

My three cameledrank as if they would be keek into the to supplie the landlord's money."

This is the case slamply and I think as a "keeping the landlord's money."

This is the case slamply and I think as "keeping the landlord's money."

This is the case slamply and I think as "keeping the landlord's money."

This is the case slamply and I think court and they stated: Several centuries ago, mostly in Cromwell's time or before, the first of all the twait of the three nearly stated: Several centuries ago, mostly in Cromwell's time or before, the first of the three nearly and I think court of the sate of the three hows and the wall the wall of the twait of the three and his men and the second and their descendants absolute power over the lives and fortunes of title to the Irish people shall take counsel of wise l

the starvation point — for the sake of securing the tenancy and use of land.

world knows. The most virile part of the world know.

Irish race has been driven away from its wretched fatherland by the greed of idle and worthless landlords, the aged have vast stores of provisions to feed the luxury of alien masters, and if the remnant should prove to be not the most virtuous and prudent of mankind, that ought not to be matter of surprise.

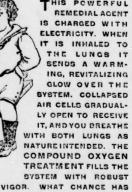
I believe, in the light of these consider-

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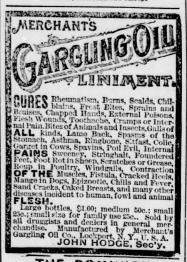
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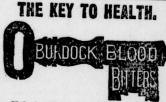
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