

exercised in the choice of books. There is much need for it, for books are your intimate companions. They are factors in character moulding.

II. What does Chautauqua expect from you?

1. It expects you to make "recognition-day" a new starting-point in both intellectual and moral culture. Two courses open before you. One over a pathway of dull routine to a future of stunted growth; the other one of progress in all lines of symmetrical development.

2. Chautauqua expects you to demonstrate the value of the C.L.S.C. in your community. It expects you to be leaders of intelligence in your circle of friends. The majority is led by a few, and is willing to be led. Political, commercial, religious bodies, are guided by a few intellectual leaders. Chautauqua expects you to lead the desultory readers of your circle of friends into definite, consecutive regions of study.

3. It expects you to be helpers in this all-round work of building up character for both worlds. Religion is the greatest interest of life. The cause of God is in sore need of skilled labour.

4. Chautauqua expects you to take a deep and practical interest in this Canadian branch of Chautauqua. The Canadian Chautauqua is only in its infancy. It shall have a history—it has begun to make it already. Its jubilee and its centenary is where the workers shall speak with devout gratitude of the founders—the Vincents, the Withrows, the McEvens, and the Peakes, and the Hughes. I do not claim to be a prophet, and yet I shall venture to utter a few predictions this afternoon concerning this Canadian Chautauqua. (1) This Canadian Chautauqua shall be a scene of international friendship and of national loyalty. Whatever is said of other unions, we go for Chautauqua unions. Let neither seals nor codfish disturb the friendship of the two nations. (2) It shall be a scene of interdenominational co-operation. (3) It shall be a centre of intellectual and religious life. (4) It shall be a scene of intellectual and moral inspiration. (5) It shall be an oft-repeated scene of well-deserved recognition and reward—graduation-day. (6) It shall be a fruitful field of results. From the acorn comes the oak, from the seed the waving harvest. I see the results in noble, personal character. Religion is the right hand of character; intelligence the left hand. We need them both. I see the results in domestic elevation. The angel of intelligence shall abide in the households of the land. I see the results in ennobled national life. I see the results in a more enlightened piety—in larger views—in broader sympathies. I like to think of the future of this Canadian Chautauqua. We who stand identified with its inception shall soon pass away, but it shall live on—like the great Niagara river—pouring its streams of religion and intelligence into the Ontario of Canadian life. Help us! Do it by each graduate becoming instrumental in forming a C.L.S.C. in this year of our Lord 1890.

Dr. Potts' address was couched in glowing words, and was received with loud cheers.

Rev. Dr. Withrow, in a few words, spoke of the progress of the work, and the helpfulness of the Chautauqua course to those who in early years had no opportunity of reading. What shall we read? How shall I learn to read? were queries that often came to him even from the Provinces in the far east and west of the Dominion. He hoped that the work would continue to grow broader and more beneficial with the progress of the years.

PURSUIITS OF HUMANITY.

Rev. Dr. Dowart said he had been a Chautauquan before the formation of the society. The pursuits

of humanity furnished a theme for his remarks. He spoke of the place of wealth, which he did not wish to discredit, but declared that far above the acquiring of wealth he placed the training of those who, in the future, would be the soldiers of Christ, training them in a knowledge as broad as humanity itself, a knowledge that they might afterwards diffuse among those with whom they came in contact. To such as could not attend universities and high-schools there was great good in the privilege of the Chautauqua training, and the intellectual culture that came with it. The study of truth was something that never failed to enrich the human mind. The fact that the human mind was capable of acquiring knowledge, was evidence that God intended men to study and broaden their intelligence. Continuing, the doctor spoke of the cultivation of the various faculties of the mind, the power of observation, of the reasoning faculties. As the former speaker had said, books were one of the chief means of education. Nor were books chiefly for the mere idle admiration of great men who had lived and laboured: they were useful only so far as they spurred on the reader to live as the great leaders of the past had lived. Physical culture, too, was necessary, because the body was but the temple enshrining the soul within, and a healthy man physically aided one to be healthy mentally. Turning again to the uses of books, the speaker gave some of the fruits of his observation in the many years in which he has been engaged in literary pursuits. The lessons of Nature became all the more noble and glorious because of the cultivated nature of the observer. The doctor's remarks were loudly applauded.

ADVANTAGES.

In a vigorous address of a few minutes, the Rev. John McEwen sketched the advantages of the Chautauqua movement with its course of study.

He was followed by Mr. L. C. Peake, who gave a brief description of the work and its methods. He referred with pride to the way in which the Chautauquans retained their affection for their alma mater. Of the original class of eighty-two, there were a number of graduates present. In a few words he introduced, as a guest, one they much desired to see—

MISS KIMBALL,

Secretary of the Chautauqua Literary and Scientific Circle, with whom many of those present had corresponded.

Miss Kimball presented the diplomas to the graduates in a brief speech, and expressed her thanks for the cordial welcome accorded to her by the Canadian Chautauqua. She was glad that the American Chautauqua was not away down on the borders of Mexico, but up near the Canadian border.

Miss Kimball, who is a pleasant-voiced young lady, with dark hair and mild eyes, received quite an ovation from those present, and was presented with a bouquet of tea-roses.

Miss Kimball, as remarked by Dr. Withrow, had a larger correspondence than any lady living, as she keeps in touch with the 150,000 Chautauquans in the United States and Canada, and in many distant lands.

THE C.L.S.C. CAMP-FIRE.

In the evening, a grand concert was given by the Chautauquan orchestra; and a choice programme of readings was rendered by Miss Harper, daughter of the Rev. Dr. Harper, and a graduate of the Philadelphia School of Oratory. Miss Harper possesses much histrionic ability, and delighted the audience with her readings. Schools or churches, wishing a refined evening's entertain-

ment, may communicate with the Rev. Dr. Harper, Davenport.

The time honoured close of Recognition-day is a great camp-fire, with responsive Bible-readings, hymns, and short speeches. The blending of the ruddy flames of the bonfire with the glorious moon light, and the many electric lights on the ground, was very striking. The noble old oaks and elms seemed transformed into glistening silver. The decorations of the cottages, tents, hotels, and amphitheatre, with banners, bunting, flowers, Chinese lanterns, made a scene like fairy land. It was a noble example of delightful Christian enjoyment, illustrating the Chautauqua motto, "Let us keep our Heavenly Father in the midst."

Going on an Errand.

A POUND of tea at one and three,
And a pot of raspberry jam,
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget,
For if I chance to bring things wrong
My mother gets in such a pet.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new laid eggs, a dozen pegs,
And a pound of rashers of ham.

There in the hay the children play—
They're having such jolly fun;
I'll go there, too, that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot of —er—new-laid jam,
Two raspberry eggs, with a dozen pegs,
And a pound of rashers of ham.

There's Teddy White flying his kite,
He thinks himself grand, I declare;
I'd like to try to make it fly up sky high,
Ever so much higher
Than the old church spire,
And then—but there—

A pound of three and one at tea,
A pot of new-laid jam,
Two dozen eggs, some raspberry pegs,
And a pound of rashers of ham.

Now, here's the shop, outside I'll stop
And run my orders through again.
I haven't forgot—no no'er a jot—
It shows I'm pretty cute, that's plain.

A pound of three at one and tea,
A dozen of raspberry ham,
A pot of eggs, with a dozen pegs,
And a rasher of new-laid jam.

A Temperance Tale.

A MOUSE fell into a beer vat, poor thing! And a cat passing by saw the struggling little creature. The mouse said to the cat:

"Help me out of my difficulty."

"If I do I shall eat you," said the cat.

"Very well," replied the mouse; "I would rather be eaten by a decent cat than drowned in such a horrible mess of stuff as this."

It was a sensible cat, and said: "I certainly shall eat you, and you must promise me on your word of honour that I may do so."

"Very well, I will give you the promise."

So the cat fished the mouse out, and, trusting to the promise, she dropped it for an instant. The mouse instantly darted away, and crept into a hole in the corner, where the cat could not get him.

"But didn't you promise me that I might eat you?" said puss.

"Yes, I did," replied the mouse; "but didn't you know that when I made that promise I was in liquor?"

And how many promises made in liquor have been broken?—*Exchange.*