

# PLEASANT HOURS

PAPER FOR OUR YOUNG FOLK.

## GATEWAY OF A VILLAGE, CHINA.

OUR young readers must often have been impressed with the strange architecture of Chinese buildings, the curved roofs, and strange carvings along the edge. These are supposed to be a survival or reminiscence of the times when the Chinese lived in tents, and when the roofs of their canvas structures assumed this curved appearance. The strange carvings are, perhaps, the reminiscence of the bright-coloured embroideries of the tents. This peculiarity will be observed in many of the pictures of China, which we shall, from time to time, present. It is less marked in this picture than in many others, because it shows not the roof of a building, but a mere gateway. This, too, is probably a reminiscence of the times when all their cities and towns were surrounded with walls, and had great gateways for defence against attack. This flimsy gateway, shown here, would be the smallest kind of defence; but it is the survival of an idea, rather than anything else.

two. A shopkeeper who would receive payment from you for a pound of candy, and give you only three quarters of a pound, steals the price of the other quarter. So, if a boy gets from father or mother two shillings to pay for a schoolbook, when the price is only one shilling and sixpence, he steals the other sixpence as much as if he took it from the money drawer. Some people think it only clever to do such things. It has a worse name than cleverness.

Then you may steal things from people which you cannot use. If you see a boy happy with a new toy, and talk to him about in a way to make him dissatisfied with it, you rob him of his enjoyment. You take from him that pleasure which belonged to him, without being any better yourself for it.

So when a schoolfellow has won a prize for scholarship or good conduct, and is

to men, and from men to God. She is, in fact, regarded by the Ainus as a kind of mediator between God and man.

The goddess is, therefore, very much feared, honoured, worshipped, loved, and even sometimes spoken of in most endearing terms by the people. On some occasions she is addressed by names which mean, "She who feeds us" and "She who brings us up," "Grandmother god" and "Old woman god." The Ainus say that it is her province to "rear, nurse, nourish, and bring up human beings." She is also supposed to have great power over all kinds of sickness and disease. It is thought that she will appear either for or against us at the judgment day, and that she will present the great Judge of all with a perfect picture of every word and action of each human being, every person will then be rewarded or punished hereafter according to the report of this goddess of fire.

the same time. "The kings of Jernol," said a building theologian to a reversed examiner, "must have been poor, because it is stated that they slept with their fathers. If they had been rich they would have had beds of their own."

Why is it wicked to cut off dogs' tails?" asked the teacher. "Because what God hath joined let no man pull asunder," came the quick reply.

Jerusalem was surrounded by walls to keep the milk and honey out." "The cities of refuge were intended for those who had unintentionally committed suicide." "Titus was an apostle, who wrote epistles. He was the Emperor of Rome, and his surname was Oates."

"The hydras," said a little maid of five once, "was added to Henry VIII. When he cut off her head another one sprung up."

The United States is governed by machinery" (who can deny it?). "St. Peter was crucified head downwards, because he mentions it."

"What were the Jewish feasts?" "Easter," was the prompt reply. "Mention an instance of charity in the Bible." "They brought him a penny, and he said, 'Whoso subscribes to this'." — Westminster Gazette.

## STEALING HIS LESSON.

BY H. C. K.

STANLEY JAMES had a hard time in ciphering. It would require a good deal of trying to learn that lesson, and Stanley did not like to try. He asked a boy to lend him a "key." A "key," you know, is a small book with the answers in it, and in some cases showing the way a sum is worked out. So Stanley borrowed a "key," and with its help went to his class the next morning, the only boy who had got the lesson perfect. The master, of course, praised Stanley. He was number one that day.

"This comes of trying," said the master to the class.

"Perseverance and diligence conquer all things."

"I've tried, sir," said Tom Jones. "I studied all last night, and the first thing this morning."

"Yes, sir; and I gave up that and ball on purpose to give more time to this lesson," said Jim.

"Father helped me and we both together could not do it," said William Battersby.

"You must not have help, you know very well," the master said. "You must learn your lessons yourselves."

"Yes, they had heard that a great many times, before." But how do you think Stanley felt? Do you think he felt like a thief? For he was a thief. He stole his master's praise. He stole his standing in the class. A scholar who would get above another in his class by using "keys," or translations, or any other kind of help forbidden by the teacher, is guilty of stealing the place he gets. Whatsoever is gained in the shape of good marks, or praise, or holidays, or the good opinion of other people, by dishonest means is stolen. It is stealing also to give a wrong excuse for not knowing your lessons when you ought to know them, and thus making your teachers think that you are less to blame than you really are.

It is stealing to get things away from others by a trick of deception, even though they should actually consent to give them up. A boy who sells a glass marble for a real spade, and thus receives the price of an spade, steals the difference between the



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very much pleased with his success, his pleasure can be stolen away by making fun of him, and telling him he has done nothing to be proud of. This kind of stealing is often practised by some, who perhaps have no idea of the sin they are committing. They take a wicked delight in destroying the enjoyment of others, though they gain nothing by it. Oh, sin is so mean!

Perhaps you did not know there were so many kinds of stealing. If not, you see that the command "Thou shalt not steal," means a great deal more than picking people's pockets, and taking things out of shops and houses. It covers a great deal of ground, and ground that you may be on without knowing it.

Think of this matter and pray for help to be heart-honest as well as hand-honest.

## FIRE WORSHIP IN JAPAN.

The goddess of fire, who is supposed to live especially upon the hearth, is looked upon by the Ainus as one of the chief of the deities. She is supposed to be the special messenger from God, the Creator,

We can, therefore, very easily understand the great importance the Ainus attach to fire worship. But fire itself is not worshipped, but a goddess who is supposed to dwell in the fire. Fire is, however, held in peculiar esteem, and looked upon as a very sacred thing by all the people.

The Ainus had, goddess and bad gods, some to be loved and others to be feared. They have gods of peace and gods of war, gods of health and gods of sickness.

## ENGLISH BOARD-SCHOOL ANSWERS.

PAGES might be filled with the answers given by the board-school scholars. Here are a few specimens of the humour, conscious or otherwise, of these young folk.

"Faith is belief in what can't happen; hope is belief in what won't happen, and charity is belief in what does happen."

Does not this sound like an example of the new humour? It is, in reality, a genuine school board answer culled from an examiner's notebook.

"The act of uniformity," said a little girl, "was to make everybody go to bed at

## SEEING GOD.

A CHILD in Burmah was permitted by his parents to go to a mission school because they wished him to learn to read. By-and-bye they found he was losing faith in the idols. This made them feel very badly. So the father took him to one of the gayest of the temples and showed him the idol covered with gold and silver ornaments, surrounded by flowers and candles and fragrant incense.

"Here," said the father, "is a god you can see, but the Christians cannot show you their God."

"Yes," said the child, "we can see your god, but he cannot see us. We cannot see the Christians' God, but he sees us all the time."

## HOW MARBLES ARE MADE

In answering an inquiry an exchange gives this interesting bit of information that the boys will like to have. Almost all the "marbles" with which boys amuse themselves, in season and out of season, on pavements and in shady spots, are made at Oberstein, Germany. There are many large agate quarries and mills in that neighborhood, and the refuse is turned to good account in providing the small stone balls for experts to "knuckle down" with. The stone is broken into small cubes by blows of a light hammer. These small blocks of stone are thrown by the "shovel" into the hopper of a small mill, formed of a bed-stone having its surface grooved with concentric furrows. Above this is the "runner," which is of hard wood, having a level face on its lower surface. The upper block is made to revolve rapidly, water being delivered upon the grooves of the bed-stone when the marbles are being rounded. One mill will turn out 100,000 per week.