

you will find them at the china store, up town."

Don't got no liitle red plates? guess it was better of you got some; guess you was a liar. Vich you call dose?"

"Those? why those are radishes?"

"Red dishes—dot's vot I said. Say, may be I get some letters of you to-morrow. You got it?"

"Letters? There are no letters her for you; you must inquire at the post-office."

"Ankwire mit de bost office for letters? Does was a fine skeems. I vas up town and vent auf a bake-shop and vant some buns, und de man said, 'Get out you old bum, or I'll fire you troo de door.'"

"You should have said 'buns.' He——"

"Buns? Dot's vot I said—buns; and den I comes and vant some red dishes, and you dell me to go auf a china store; I vant some letters to eat and you say go mit de bost office. I ogspect off I vant some beats you tole me go to the station-house. I tell you vot I do—you can go to the tyfel. Of you vas a nice man, I vant some injins and cowcumpers, and blendy ings, but I guess I go to de drug store and buys it.

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THE ABILITY OF WORKS.

(FROM THE LUTHERAN OBSERVER.)

Look at Rome. She holds *works*. We think she holds them up, not too prominently, but from improper and unscriptural motives, she succeeds. She beats us building churches, institutions of learning, orphans' homes, and in everything else that costs money. She plies the *work-oar*, and she develops works that startle us with their boldness, their number, their magnificence, and their successful operation. *Licet doceri ab hoste*. It is true the Roman Catholic Church has a vast population, but it is equally true that most of this vast population is made up of poor laborers, who contribute a great portion of the means employed in maintaining and extending her institutions.

The aim of education should be rather to teach us how to think than what to think—rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of other men.