Chats with the Children. σοσασούοροασοροφο

"TNDRESS PURADE,"

"I NAMES CHAME."

Of "dress prade" you all have heard,
And, doubtless, you have seen
The trampling lines of solid bline
Wheel grandly on the green.
But I we an army which, I'm sure,
The yes look far and near,
The you hunt north, south, cast and
west,
Has not to-day a peer.
And every wight at eight o'clock.
Its line of march is made,
And the more of drums tells me it comes
To give "Undress Parade."

To give "Undress Parade."

A prouder general than I heer issued a command;
A prouder army than my own Exists not in the had.
Two drummers always lead the way, Then come the "rank and file,"
With heads orect, and faces front.
They march, then halt, the while
I make inspection of them all,
Of uniforms and guine;
and then I call, "Attention all!"
"Now, march! By twos! By ones!"

At last, whom I am esticited
That everything is right;
That curls are brushed, and faces clean,
And uniforms are white,
I cry out, "Company, break ranks!"
The sound each one alarms;
For straightway, on the "double quick,"
They run into my arms.
The drums are dropped and muskets,
too.

too, Each hides its curly head, And hugs me tight, and says, "Good night!"

Then scampers off to bed. -Francis Churchill Williams.

A HELPING HAND

A HELPING HAND.

One day a visitor to the school found Sydney Smith during play hours absorbed in the study of Virgil, gave the lad a chilling, and with it a few kind words of sympathy and praise.

"Clever boy, clever boy!" exclaimed the stranger. "That is the way to conquer the world."

Such unlooked for encouragement broke like a gleam of sunshine across the dreary and troubled life of the neglected boy, and roused within a capable heart the laudable ambition for distinction.

Sydney Smith never forgot that man, and to the end of his days praised his deed. The stranger went his way, little dreaming of the good his pleasant words had accomplished; while the lad he had cheered afterward ross to the proud position of prefect of the school.

THE BOBOLINK

Where rosy maids move through (the meadow's clover.
In opulent June, with her blue sky held over. ver, s now the rarest bird-song yet, I Con

That of the breezy, boisterous bobolink.

See him go up, up, up, with dulcot phrases,
Out of the thick green grass, snow-white with daisies;

with daisies;
His frenzied scores he hurries to deliver,
And shoots them off like arrows from a
quiver.

"Charrick, a-runk, a-ruck, che-rick, a-rucky,
I've met my summer love, am I not
lucky?"

Is what he seems to say above the

grasses—
ng that fits the hearts of lads and
lassics.

How well this black-white singer, keen and knowing, Keeps his exhaustless music fountain

Keeps his exhaustiess flowing!
Far over road and field, and dell and over road and field, and dell and rivor, a warblings spread from plumage all a shiver.

a-miver.

How fair the lush rich landscape all about him!

June would be less than half of June without him.

"Che-rick, a-ruck, che-rick, a-rucky, l've met my summer love, am I not lucky?"

The rosy maids still move amidst the

clover,
Wishing the protty song was never over.
A single gan re-echoes on the mountain,
But nothing dulls the bobolink's bub-bling fountain.

O joyons harlequin of Orpheus mettle, If for a moment on some rail you settle, 'Tis only as a pause, just to re-treasure A fuller trill in your most matchless

-Joel Benton, in Harper's Weekly.

TRUTH.

Whoever utters a lie, which is an intentional action or saying for the purpose of concealing the truth that ought to be known, wounds fearfully, not only his own moral nature, but the social compact as well. Father hill, in his Moral Philosophy, thus expresses the important fact: "The faculty of speech, or the power of manifesting one's thoughts in outward signs, is intended by nature and ordained only for truth; it is the means of making that known to other persons which ough! to be known, and which cannot otherwise become known, at least naturally and directly."

A CHINESE SCHOOLDOY.

Chinese school cluldren have instilled into them at an early ago habits of hard, steady study. At the ago of five a boy begins his schooling. At daylight he is given a task, and after

it is completed is allowed an hour for breakfast. Again, later, he has an hour for luncheon, but he is at his study nearly twolve hours a day, even days in the week. All the true that he is not saying his lessons he is learning aloud at the top of his voice. He is taught rudimentary astronomy, physics and natural listory, but greater stress is laid upon writing and his lucrary studies than upon any other brauch.

Nouth is the time to toach your children habits of industry. Never encourage idlences or sloth in the young. A lazy boy or girl chould have their laziness drummed out of them, even if you should exercise yourself madly and judiciously as Solomon directs. When the lazy youngeter comes to maturity, it will have that mborn feeling of being tired, which will make all its days a repreach, and of which you, the tond parent, will be largely to blame. If you inculcate habits of industry in the children do not be afraid they will think you cruel. The day will come when your ashes will be blest by them for doing your duty.

UNFORTUNATE INTERRUPTION.

Willie was asleep and Dan was lonely. Willie is the minister's con, Dan is the dog. It was Sunday morning and overyone was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

nest door to the church,
"Dan," said Willie, "it is better
here than in church, for you can hear
every word, and don't get prickles
down your back, as you do when you
have to sit up straight."

have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to etay, and did not mind trilles. So Dan sat down with the funniest look of care. .. bis wise, black face, and with one car ready for out

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell in his ready ear. Dan at once ran into the church through the vestry door. Its stood on his hind legs, with his forepaw drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks raid, "Yes, sir," as plainly as Dan could auswer.

The minister started back, looked

plainly as Dan could answer.

The mnister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said:

arms, and said:

"Please 'souse Dan, papa. I went asleep and he runned away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could: but then he made a recelve, if he ever preached again on the prophet Daniel, he would remember to tie up his dog.—Our Little Ones.

Received by the Pope.

Rome, Aug. 1—The Right Hon. R. Seddon, Premier of New Zealand, as received this morning in private dience by the Pope.



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FARM AND GARDEN.

FARM AND GARDEN.

Everyone who is interested in the progress and material development of totatrio, and more especially every farmer, ought to read the annual report of the Bureau of Forestry for Ontario, just resued. Like its predecessore it is full of information on the subject of forest preservation and tree planting, and contains an epitome of the latest practical conclusions and observations bearing on the forestry question. The seriousness of the situation in Ontario has been recognized by the Provincial Government, which have lately appointed a commission to make a tour of the Province and ascertein the feasibility of roplanting some of the waste lands with timber. The figures presented by this report, compiled from the roturns of the Bureau of Industries, show the extent to which the donudation has been carried in some of the frontier counties and the urgent need of some active measure to countereat the evils which have resulted. The report deels brirdly with the broader and more general aspects of the question, has much as the commission is now at work. It gives some figures showing the extent to which the lumber supply is drawn from lands belonging to farmers, partial statistics obtained from 1.500 lumber mills indicating that 366,000,000 feet, board measure, out every year from land under settlement, in addition to other than pine timber, it is urged that farmers should look to the wood-lot as a permanent source of revenue, and carofully guard such remains of the original forest as they possess from reckless destruction. In view of the growing scarcity and value of many kinds of timber they are recommended to plant their waste and unproductive lands with suck kinds as are likely to be in demand in the future, and some interesting and convincing facts showing the value of plantations on farms are given.

The latest scientific experiments as to the value of trees as windbreaks in

interesting and convincing facts showing the value of plantations on farms are given.

The latest scientific experiments as to the value of trees as windbreaks in preserving the moisture of the adjacent fields are set forth at some length. Among other features of the report are papers on the study of nature in schoole, showing how Arbor Day might be made a much more useful institution than at present; on the manufacture of charcoal, by Alex. Kirkwood; and on insects injurious to forest vegetation, by Dr. Bodie, a leading authority on entomological science. A postcard addressed to Mr. Thomas Southworth. Bureau of Forestry, Parliament Buildings, Toronto, with name and address of the sender, is all that is requisite to obtain a copy of this interesting report.

Old fanciers find something new

Old fanciers find something new every year. Mon who have been breeding fowls for decades have to take the place of learners. Now revelations are made in the poultry-yard. The veteran breeder, Mr. I. K. Felch, says, in a contemporary publication: The veteran breeder, Mr. I. K. Felch, says, in a contemporary publication: "I packed eggs which were less than forty-eight hours old, and they went to Rhode Island—less than thirty-six miles—and the patron reported them 'rotten, for they shook.' I sent them to Ohio, some eight hundred miles; the eggs started less than forty-eight hours old, and a letter came back, they 'shook.' Last year I received three sittings with a railroad carriage of fity-seven miles. They 'shook.' I investigated and found the eggs were fresh laid—all laid inside of four days before shipment. The elever eggs on shaking were set, and eight chickens were hatched." Such a state of things was naturally a surprise even to a veteran like Mr. Felch, and shows that it is necessary for every one to be cautious about claiming to have ascertained the whole truth. The following from Mr. H. S. Babcock, also an experienced breeder, will be of interest to our readers: "I thought if there was one thing that was definitely settled, it was that an egg which would shake when it had been sat upon for three weeks was pass all possibility of hatching. But I have learned differently. In recently examining a clutch of eggs due to hatch, I removed several which shook freely, and supposed them to be rotten, but upon breaking them I found in one a full grown chick, alive, and just ready fobreak the prison walls which confined him. I shall hereafter have more con fidence in slaky eggs than I formerly had." The moral of these two facts is not to be too heasty in condemning eggs which shake. Without doubt, many a breeder has been thought to be dishonest, and many an egg deemed to be worthless without a cause. The first many becale has been thought to be dishonest, and many an egg deemed to be worthless without a cause. The fi

DOMESTIC READING.

He who will not bend shall be

He who flatters men is corrupt at

Let every man beware of his own

Let no man fear others so much as imself.

Every man has sufficient cunning to deceive himself. The custom of the world is the open gate to destruction.

He that climbs not above himself shall never sit in Heaven.

It is for many too late to morrow, because to day is too soon.

because to day is too soon.

Have more religion in your heart than you carry in your head.

Let thy words be few and thy beavonly and mighty deeds be many. Pray much before you talk much about how big a emner you used to be. Beware of hardening thy conscience by frequent heating and cooling.

Keep alive in your breast that little spark of celestial fire called conscience. The time of man is his nortice and.

The time of man is his portion, and woe unto him who spends it in vain.

It is always a duty to enlighten conscience; it is never a duty to dis-obey it.

obey it.

A good conscience is sometimes
sold for money, but never bought with

There is a worm in the bosoms of men which, if not destroyed, will destroy them.

I would desire for a friend the son who never resisted the tears of his mother.

The lusts of the flesh are horses of var; come down from them, and delay

Death to those who die is always sudden, to those who mourn is always premature. If there be aught surpassing human deed or word or thought, it is a moth 't's

The reason of man is a bush of thorns; whose denies himself will flee from it.

The spirit of a talkative man is a horse for the devil without a bridle in his mouth.

To seek ourselves is to deny our-selves, and to deny ourselves is truly to seek ourrelves.

We must never think the door of hope shuts against us if we have a purpose to turn to God.

As soon as a word is spoken it is printed in the air, and the angels con-vey it to the other world.

Happiness is not found where the world seeks it, in worldly wealth; but in heavenly dispositions.

Evolution, by disclosing to us the marvellous power and accuracy of natural law, compels us more than ever to refer all law to a supreme originating intelligence.

Music, like a silver moonlight, floats around us with invisible and resistless power. It gives to the soul a double hie, so that it can listen to it self. It commences, dreamlike, with our highest hopes and deepest memories

It is one thing to forgive ourselves, another thing to have God's forgiveness. It is one thing to reconcile our selves to the curse that runs through our life, another thing to be reconciled to God and so defeat the curse.

to God and so defeat the curso.

A parent, next to maintaining a child's health, should cultivate his will to cheerful obelience and industry. These are the qualities which it is first possible for a child to acquire, and acquired qualities are those which bring the most training and are the most praiseworthy.

we need all the social agents there are to lift us out of the daily routine of life; music is one of these factors. Parents who fail to cultivate where evident the musical gifts of their children deprive them, and through them the coming generations, of that moral and intellectual agency which is their due.

due.

Music, like a true coin, rings best on
the domestic hearthstone. The essence
of it no more belongs to the concertroom than—reverently let it be said—
does religion to the church. It must
needs be an everyday matter, entering
the hearts and homes of the people,
otherwise its true functions remain
unfulfilled.

unfulfilled.

It is perhaps worthy of more note than it has received that music does not lend itself to the base or the evil in the same way that other arts have sometimes done. It may occupy it self with the trivial—a very great deal of ephemeral music does so—but it cannot give voice to the corrupt, as poetry and painting can; none of the evil passions of humanity are capable of direct expression by music.

of direct expression by music.

"If a civil word or two will render a man happy," said a French king,
ho must be wretched indied who will not give them to him. We superiors chould endeavor to keep this in vlow; yea, were all mankind to observe it, how much happier would the world be than what it is! We may say of this disposition, that it is like light ing another man's caudle by one's own, which loses none of its light by what the other gains."

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Pill Clothes.

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