

ON THE BATTLE FIELD

BRAVEST KEENLY SENSIBLE OF DANGER.

But Their Will Power Conquers Their Fears—Great Soldiers Who Were Nervous—Climbing Up Hill Has a Tendency to Create Courage.



VERY one has heard the story told of Marshal Ney, to the effect that he was observed just prior to a desperate charge apostrophizing his trembling legs and telling them that they would shake a great deal more if they only knew where he was going to take them. This physical sensibility to danger and mental resolution to face it constitute, in the opinion of H. W. Wilson, who writes on "The Human Animal in Battle" the highest type of courage.

"Fear," he writes, "is greatest where the imagination is strongest. It is an emotion which seriously affects both body and mind. On the physical side it checks the flow of saliva, and brings that peculiar thirst of the battlefield; it causes organic derangement and a certain degree of muscular relaxation, increases the tension of the voice, and is accompanied by a desperate effort to avoid the danger. On the mental side it paralyzes the intelligence and leads to the blind desire for flight, though sometimes it goes even further, and deprives the victim of all power of movement. If flight takes place, it is the flight of panic, a reflex and often involuntary act. Only strength of will can overcome this tendency to run. As a matter of fact, flight is rarely the best road out of danger; in battle it is the worst. To go forward and die is certainly better than to go backward and die; for, in the first place the enemy, who is experiencing precisely the same emotions, will lose courage and shoot less steadily, thereby diminishing the risk of the assailant. Nothing is more contagious than panic; a single man with a shaven face rushing to the rear will draw others after him and shake the confidence of all who see him. Hence the problem is how to implant courage and avoid panic.

"Courage is simply control of the nerves, and is largely due to the habit of confronting danger. General Sherman thus defines it: 'All men naturally shrink from pain and danger, and only incur their risk from some other higher motive or from habit; so that I would define true courage to be a perfect sensibility of the measure of danger and a mental willingness to incur it, rather than that insensibility to danger of which I have heard far more than I have seen. The most courageous men are generally unconscious of possessing the quality; therefore, when one professes it too openly by words or bearing there is reason to mistrust it. I would further illustrate my meaning by describing a man of true courage to be one who possesses all his faculties and senses perfectly when serious danger is actually present.'

"Pride, habit, duty, these are the forces which enable men to control themselves. All can be fostered and implanted by training. Sheridan reckoned that of the able-bodied men, about one-fourth have not the requisite capacity for courage, and are, therefore, useless for battle. Such weak hearts must be weeded out. 'No matter how brave a veteran may be,' says Private Wilkeson, of Grant's army, 'he relies on the men on either side of him to stand there till they fall. He must know that his comrades are as staunch fighters as he.'

"Even in the bravest and most fully tried men fear is subdued and not wholly eliminated. Skoboleff said of himself, 'I confess that I am at heart a coward.' He despaired of General Gourko because the latter would duck to avoid bullets and shells. In the Northern army, at the close of the civil war, General Horace Porter tells us that there were only two men known to him who never bowed the head to iron and lead. Of these, one was General Grant. So purely a matter of habit, a reflex action, had such ducking become, that after a great battle men would involuntarily bob, as they stood or sat about camp, at the slightest noise. How, then, is courage to be taught in peace? A Russian general once proposed to 'salt' his soldiery by loading one rifle in ten with ball cartridges during manoeuvres. This ghastly preparative was too revolting to civilized minds, and it has never been carried out; but, if adopted, it would make the army trained under such circumstances invincible, and so in the end tend to shorten war and save life. It would accustom the soldier to the sights and scenes of the battlefield, and overcome his dread of the unknown. It would enable him to control his nerves in the tumult of the actual encounter.

"Such a pursuit as climbing has the same moral effect. Endurance, mutual trust, self-control, may be learned on the high Alps, or for the matter of that, in a Wastdale, where a slip on the face of the mountain means destruction. The valley of stones down some precipitous gully is not less deadly than the hail of shells and bullets on the battlefield. And, in a less degree, hunting, and the manlier forms of athletics, give the same result. Sports involving risk to life are thus of supreme value from the national point of view, and this should be remembered when the ignorant and degenerate assail them."

In Ireland a belt of woman's hair is placed about a child to keep him warm, and garlic, salt, bread and steak are put into the cradle of a newborn baby in Holland.

A NEVER-FAILING MAGNET.

Why the Crowd Gathered and Remained for the Show.

For days beforehand the billboards of Queen City had been aflame with posters, announcing the nature of an entertainment which was to take place on the outskirts of the city on the afternoon of June 12, and which was heralded as the greatest effort to which the professional entertainer could aspire, says the New York World. Great were the excitement and joy when the news became known, for what man had not cherished the fond hope that he would some day behold this wondrous sight? When the day came round the residents of Queen City turned out en masse and, with beaming faces that told of cares for the once forgotten, they repaired to the rendezvous on the outskirts of the city. Arrived there, they found a square inclosure of great area which had been boarded to a height of some twenty feet, added to which, after one had been successful in the mad rush for admission, one beheld a three-story brick house in the center of the inclosure. This house was all that the arena contained, and as every spectator made a point of getting as close to it as possible, it was evident that it was to figure prominently in the day's spectacle.

The grounds were quickly packed with an eager, surging multitude that impatiently awaited the happening of what was destined to be the greatest event in Queen City's history. "Hush! It has begun!" As the crowd is breathlessly passed, every one is on tiptoe, with eyes riveted on the brick house.

Five, ten, fifteen minutes pass. During this time the immense throng stands transfixed with awe and admiration. Then comes the rude awakening from that blissful repose; for the block and tackle have done their work, and as the fireproof safe disappears through a second-story window the mob breathes freely again and then sallies forth to continue the battle of life.

Wild Boar Against Tiger.

The wild boar never knows when it is whipped. In India recently Col. G. H. Trevor saw a boar fight a tiger, and he tells about it in the Badminton Magazine. The fight was pulled off in a pit ten yards in diameter, with a sand floor and sixteen-foot walls. Several trap-doors served as entrances through which to introduce the animals. A trail of grain through one of these doors served to decoy a two-year-old boar into the arena. A tiger, nearly full grown, that for a year had lived an inoffensive existence in a cage, was forced down a plane from another door, and the two beasts were together. The tiger wanted to get away, his head hung down like a whipped dog's, and his tail drooped. The fight was apparently going to be a fizzle, when the natives began to throw things at the tiger. Then the beast began to growl. Suddenly the boar dived at him. The tiger leaped into the air, and the boar rushed underneath and went half a dozen feet beyond. It puzzled the boar immediately to have the tiger get away from him in that way, but he turned and made for the tiger again. Three times the tiger leaped above the boar, but the fourth time the boar threw up his head, and the tiger got a rip with the tusks that drew blood. Then the cat turned on the pig, grabbed him by the nape of the neck, and shook him as a schoolmaster shakes a small boy. This done, the tiger dropped the boar and walked away. The tiger had merely intended to punish the little beast. The boar got his breath and recovered somewhat from his dizziness, and, facing the tiger again, made for him just as if the tiger wasn't several times bigger. The tiger eluded the charge easily. Then a trap-door opened, and the tiger bolted through it at full speed leaving the boar wild for a fight.

The Public Eye.

There is probably no other influence that causes so much evil as the baleful influence of the public eye. Take, for instance, a girl who can recite. As soon as she has been encored on the stage she becomes a nuisance to her family and a bore to the public. The public eye has affected her and she will never again be content with her corner. The office-holder who refuses to retire to private life after he has once held office is another victim. The singer who keeps on singing at amateur entertainments when she is a grandmother is another. The cheap actresses who began their downward career at school exhibitions are also victims. The public eye has more victims than whisky and they are a greater menace to the community for the reason that they sign no pledge and make no efforts to reform.—Athol Globe.

Confusion of Names.

It is not generally known here where artist's works are more familiar than their faces—that George Du Maurier and Laurence Alma Tadema resembled one another to an amazing degree; so much that even their intimate friends mistook them. A young lady who prided herself that she had no difficulty in determining which was which, finding herself once seated next to Du Maurier, remarked: "I cannot imagine how any one can mistake you for Mr. Tadema. To me the likeness is very slight. By the way, I have a photograph of you. Do be so good as to put your autograph to it." Du Maurier, assenting graciously, the photograph was produced. He looked at it, sighed and very gently laid it on the table. "That," he remarked, "is a portrait of Mr. Alma Tadema."

Deaf Mutes in This Country.

There are in the United States 40,000 deaf mutes.

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof

—Horticulture, Viticulture and Floriculture.



F. Johnson, in a paper on Indian corn once said: The origin of Indian corn, like that of wheat and barley, is lost in the twilight of antiquity. Bonafous, who wrote as long ago as 1835, and is still our best authority, was of opinion that Indian corn was indigenous both in China and in southwestern South America. The prehistoric evidence afforded by comparative philology, establishes the fact that wheat and barley were cultivated by a race dwelling somewhere on the plains of Central Asia, at a time so remote that out of their language as the mother tongue, grew, in the course of many centuries the Latin, the Greek and the Sanscrit, and the whole tribe of Indo-European speeches. And the same kind of testimony, gathered from geological investigation in South America, and from ancient tombs, shows conclusively that Indian corn was there cultivated at a period long anterior to the dynasty of the Incas, which commenced in the twelfth century. However, Humboldt, the universal savant says there is no doubt in the minds of botanists, that Indian corn is a truly American plant, and that the new world gave it to the old. Those who are of his opinion say it was on his return from his first voyage, in the year 1493, that Columbus brought to Europe the first grains of Indian corn, and thence its cultivation spread into Portugal and the south of Europe. The Portuguese, who were at that time the great navigators of the world, having doubled Cape Horn previously, and discovered Java in 1495, introduced it along the African coast and into Java; and thence its cultivation spread into India and China, and Indian corn was correctly figured in a Chinese work on agriculture as early as 1552.

The weight of Humboldt's testimony is enormous on any such question as this; but then it is not quite as reasonable to believe that Indian corn may have been indigenous to China, and have been long cultivated there, as to suppose that in the comparative brief space of little more than half a century, it should have been transferred from America to Europe, thence to Java, thence to China, and have been so generally adopted and cultivated by that cautious and slow moving people, as to have been figured in a book so short a time after its introduction to the country? The arguments derived from vegetable physiology, strongly favor its eastern origin; because, while farther India and China contain many native plants of related genera, like sorghum and millet, very little, if anything of the kind, is to be found among the botanical productions of South America. By the barest possibility, Indian Corn may have been introduced into some portions of North America by the Chinese, some centuries ago. And the present remote probability may become a reasonable one, if modern antiquarians succeed in establishing the fact of the discovery of America by the Chinese, at least a thousand years before its discovery by Columbus—a triumph of skillful and successful research which may not be far off. But whatever the origin of Indian corn may have been, whether on the slopes of the Andes or in the fertile valleys of the mountains of China, modern botanists and naturalists are pretty well agreed that the original Indian corn belonged to the species known as Zea Tunicata, or cloped Indian corn, each kernel of the ear being enveloped in a separate tunic or husk, the grains of which may be of various shapes, and colored yellow, white or red. Descending and departing from this species, the varieties of Indian corn have become innumerable, each country and climate, every soil, situation, and parallel, having one or more especially suited to the circumstances; so that an extensive collection of the varieties of Indian corn would contain specimens from 18 inches high to as many feet, with ears ranging in size from that of a lady's finger to that of the forearm of a strong man. No cereal accepts the modifications of soil and climate, as easily and quickly as Indian corn; not even the cucurbitacea cross each other with greater facility. Few plants and no other cereal succeed equally well from the equator to 50 degrees north and south latitude, and no one of them is more easily and readily preserved through all seasons and for a considerable time; and therefore while the preservation of varieties is an exceedingly difficult matter, it is of little or no matter whether they are preserved or not. In a broad and general sense, every soil, situation and climate produces a certain normal development of stalk and ear, and though cultivation and enriching the soil may increase the results, it does so simply by practically changing soil and climate both.

Who Should Grow Berries.

First of all, farmers everywhere, for family use. Farmers must grow berries or do without. No one can grow them so cheaply as he. They may be produced ready for picking at two cents per quart. The farmer saves cost of picking, packing, boxing, crating, freight, express and profits of growers. He gets them at first cost, fresh from the vines, and to the extent of his own family has the best market in the world—a home market. He can select the best land and location on his own farm and is sure of a profit with half a crop. Farmers can never have ideal homes without the fruit garden. It teaches the lessons of intensified farming, and results in better tillage, larger crops, better stock and improved methods in every way. Good gardens and poor farms never keep company long. The growing of berries for family use is easily done. The growing of berries largely, and selling them in good market, requires considerable skill and a special business tact. Only those who have good location, good market and a taste for the business should attempt it. Many small farmers so situated are making a success by commencing moderately and increasing acreage from season to season as experience warrants. Berries should be grown by owners of all village homes, and acreage property in city and village may be profitably used for that purpose. The market gardener selling his own products can often make an acre or two of berries very profitable. They are suitable companions for their vegetable friends, and sell well together. The business or professional man, almost broken with care, may recover health and strength in the pleasant walk of horticulture. It is restful to both mind and body. Many women dependent on their own efforts are securing substantial aid from their garden; berries and flowers thrive best under the gentle touch of women. Many a bright boy may receive his first incentive to business and earn his first money by growing berries or vegetables. Give them a patch of ground and encourage them in this work. The amateur growing berries for pleasure also gets close to the heart of nature and in common with every worker of the soil may receive her smile.—M. A. Thayer.

The Soil.

The soil is the prime source of sustenance for all forms of life. It is the great repository where the food reserves are stored for all the inhabitants of the earth. More narrowly and correctly speaking, the soil is the repository of plant-food. Moreover, the soil is the chief source of the wealth of nations, and especially of ours, for the products of the farm, the fruit of the soil, make up over 70 per cent of the money value of our entire exports to foreign countries. Because of farm products and the profits of handling the same, cities are builded and business expands, railroads are constructed, pushing their way beyond the bounds of settlements with a view to the freightage of the yet undeveloped fields. The soil is truly godmother to the teeming populations of earth. To her the children of men must look for food and raiment.—G. W. Waters.

Setting Milk.

As the weather grows cooler there is great necessity for setting milk for cream as soon as possible after it is taken from the cow. Cooling it rapidly, as the air is sure to do when a frosty temperature prevails, rapidly brings whatever cream the milk has to the surface, and if this is again mixed with the milk some of this cream will not again rise. The milking should be done in wooden pails rather than in those of metal. There is no difficulty in keeping wooden milk pails sweet and fit for milk if they are thoroughly washed and scalded every time milk has been emptied from them. The same washing and scalding is required for metal pails.—Ex.

Apple Tree Pruner.

I lately received from Mr. B. Stuve, of Springfield, Ill., a piece of a branch or trunk of a small apple tree half an inch in diameter, the middle of which had been neatly hollowed out by a cylindrical burrow three-eighths of an inch in diameter, running lengthwise, with occasional branches to the surface. At one end this fragment bore the mark of a jack-knife, and at the

other it had been smoothly and squarely cut off by an insect known as the oak pruner or apple tree pruner (Elaphidion villosum). Indeed, my correspondent inclosed a specimen of this beetle with the twig, with the information that it had been taken from the latter by himself. It seems from his letter that this apple tree pruner has cut off the trunk of a number of trees this summer in a young orchard set out by Mr. Stuve last spring in Effingham county, leaving in each case only a living stub one or two feet high. It works in a similar manner upon the twigs and smaller branches of the oak. As it is this year unusually abundant, it has probably been in most cases the agent of a very general killing of the terminal twigs of the oak everywhere throughout the state, so common as frequently to attract the attention of ordinary travelers by rail. The beetle pushes an egg into the axil of a leaf, and the young grub when it hatches burrows hence into the center of the twig or branch. It continues its downward course in the branch or trunk of the young tree until about half grown, when, working from the inside, it gnaws the branch so nearly off that it is presently broken from the tree by the wind or by accident. In the fallen branch the grub continues to feed, changing to the beetle within its burrow, sometimes in fall and sometimes not until spring. In this adult condition it is said to escape usually during the month of June. It will be seen from the above account that at this season of year the insect is to be found chiefly in the severed branches, and that it may be destroyed by gathering and burning them. I should say, however, that it infests the oak much more extensively than the apple, and that consequently no destruction of the insects found in the orchard will completely protect the trees from subsequent attack.

Illinois State Entomologist.

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THE SUNDAY SCHOOL.

LESSON IV, JAN. 24—THE LAME HEALED—ACTS 3:1-16.

Golden Text: "His Name, Through Faith in His Name, Has Made This Man Strong"—Acts 3:16—The infancy of the Church of Christ.



IME—June, A. D. 50. Afternoon, Place.—The court of the temple, Jerusalem. (Read the full text from the Bible.)

The Infant Church.—The excitement has subsided, and the church has settled down in quiet. Public interest has, for the time being, turned in other directions. The disciples are yet as thorough Hebrews in creed as they are Christians, and so they steadily attend the services of the temple, while they see, probably, a new meaning in the offered lamb, and feel a new power in the choral song. Lessons from This Lesson.—1. Jesus, though ascended up on high, is, as he promised to be, still present with his people and in his Church. Peter believed it and proved it. He is with us in our praying, our striving against sin, and in all our Christian work. We want a faith that will make him our strength, and lay hold of him continually. Matt. 18:20; 28:20; John 14:21; 2 Cor. 12:9; Col. 1:27; 2. Bad as it is to be born lame, it is far worse to be born in sin. A lame soul is worse than a lame feet, and no human power can cure it. Jesus can. To heal guilty souls and give a new heart is his work, and every sinner may prove it so upon the asking. Psalm 51:5, 10; 2 Cor. 5:17; 1 John 1:9; Acts 15:8, 9.

We should have set times and places for the worship of God.—A laboring man needs his three meals of nutritious food each day; a general idler may not realize that he needs it; but he who toils with brain and brain requires a regular supply of food properly prepared and deliberately eaten. And surely a healthy Christian will care for the soul at least as well as this. Regularity in the time and place of private devotion is as needful as regularity in public services; and the example of Peter and John teaches us that not even eminent piety can thrive without systematic worship of God.

Nearly all the charitable institutions of the world and the benevolent movements of society depend on those who go to the temple at the hour of prayer. When money is needed to relieve the world's distressed men go straight to the gate of the temple to beg. It is an irrefutable testimony to the worth of Christianity. The suffering and sad have a right to look for sympathy and help from God's people. But the chief interest of the passage centers around the lame man.—Consider his probable past history. Evidently he was well known to the people (verses 9, 10), so it is likely that his being "laid daily" at the Beautiful Gate was no new thing. If so, he had certainly seen Jesus, perhaps often. In such a place of concourse he must have heard of the great miracle wrought at Bethsaida, and of the cure of the cripple at Bethesda and of the man born blind, and the raising of Lazarus. Very likely he lay there on that memorable day (it was only a few weeks before) when, after Jesus drove out the money-changers and money-changers, "the blind and the lame came to him in the temple; and he healed them" (Matt. 21:14). How was it he had not himself been healed? Doubtless the obstacle was in himself. Perhaps he actually disliked Jesus, and sympathized with his opponents. Or perhaps he cared for nothing but the alms he got, and was so wrapped up in his greediness for it as to think of nothing else. This last supposition is supported by the narrative.

The visible world is a reflex of the spiritual. From the scenes we trace our way up to the unseen. In this lesson are four pictures: 1. The picture of the sinner is shown in the man crouching at the gate. 1. He was a cripple, not a sound, complete man. The child of God has a full, evenly developed nature; the sinner is one who has been distorted and warped from completeness; and only God can rectify him. 2. He was a beggar. Beggars abound at the doors of churches in the Old World, for worshippers oftener than infidels are apt to be charitable. Sin is want. The sinner, whether conscious or unconscious of his condition, is in the deepest need. 3. He was outside of God's house. There is some reason for believing that deformed people were shut out of the temple (2 Peter 3:1). This man saw others entering to commune with God, while he stood without; and so stands every sinner.

In contrast Peter and John show us a picture of the disciples. 1. They have fellowship. Notice how close was the intimacy between these two men, while in trials they were very different. They had loving communion together; and the bond that united them was the love of Christ. 2. They have sympathy. Others passed the cripple with a shudder of disgust. These men looked at him with love, for in that distorted body was a soul for whom Christ died. True charity is not a mere almsgiving, but a love of men awakened by a love of Christ. 3. They have power. As Peter looks on this man he feels that he can impart something to him. We may not be able to heal men's bodies, but we can bring salvation to their souls, of which bodily healing is only a shadow. Let us say, "Such as I have give I unto thee."

Find in this story a picture of salvation. 1. There is a human instrumentality. God never saves men alone. He always uses men as his workers. There is always a Peter through whom the power of God comes. 2. There is a moment of opportunity. No one knows how many years that man had been brought to the gate; but one day he met his hour of opportunity. So it was with the Samaritan woman, with Matthew, with the Ethiopian nobleman. Success is to grasp the opportunity, failure is to let it pass. 3. The power lay not in Peter's hand, but in Jesus's name, that is, in Jesus himself, invoked by name. Only a divine power can heal the cripple or make the sinner whole. 4. There was effort required on the part of the man himself.

There is also the picture of the saved man. 1. Transformation; one moment a crouching cripple, now leaping on the marble floor. Greater is the change in the converted sinner. 2. Privilege; his first act is to enter the Beautiful Gate and go into the house for worship. 3. Gratitude; praising God, and clinging to the apostles. Every saved soul should make thankful confession. 4. Prominence; a crowd gathered around to see the healed man. Every convert is an advertisement, and an evidence of the Gospel's power.

SHARP POINTS.

Many children become discouraged because their best efforts meet with no approval. Difficultly add to achievement, as the ramming of the powder sends the bullet rather.

There is no fault that does not bring its brothers and sisters and cousins to live with it.

Help others when you can, but never give what you cannot afford because it is fashionable.

MOLIERE'S WOMEN.

How They Compare with Those of Shakespeare.

A comparison with the women characters of Shakespeare inevitably suggests itself, but must be discarded at the outset, for Shakespeare's creations, like the passions he portrays, are on a gigantic scale, while the people of Moliere rarely rise above the stature of the average human being, says the Chautauquan. Also it is to be noticed that in Moliere the feminine roles instead of standing out in bold relief, with the strong contrasting individualities of Beatrice, Portia, Rosalind, take their color from the group of plays to which they severally belong. For the exploitation of a heroine as such a love story is essential in a comedy, but as in Moliere love pure and simple is rarely the dominating theme it naturally follows that the heroine is rarely the personage of the play. Taking the group of which "L'Avare," "Tartuffe," "Le Malade Imaginaire" and "Le Bourgeois Gentilhomme" are shining examples, the motif is the vice or foible of an elderly man and the plot is worked out on a love story of a rather conventional character. L'Avare himself, Le Malade Imaginaire, Le Bourgeois Gentilhomme and Orgon, the victim of Tartuffe, are all men of advanced years, heads of families. Each has a daughter, young, lovely and accomplished. Each daughter loves and is loved by a youth amiable, virtuous and devoted. Each father has picked out a son-in-law according to his own tastes, which never happens to be his daughter's, and each father is ultimately outwitted through some reactionary movement of his own foible and is prevailed upon accordingly to bless the rightful lovers. These girls are all sisters in kind and character. They have charming comedy scenes, in which they profess their love, generally to a faithful waiting-maid, whose ready wit brings about a happy solution of their troubles, or in which they either defy their fathers or implore them, preferring death or a convent to an unloved husband, and occasionally piquant scenes in which their lovers appear in disguise and make love to them under the very nose of a stern but easily bamboozled father.

A COBBLER PRINCE.

Britain's Hair Apparent Learned the Shoemaker's Trade When a Youth.

Custom forces the crowned heads of Europe to remain mere amateurs in the arts, professions or trades they fancied in youth, or which they were obliged to practise, owing to the practical ideas of wise parents, who may have foreseen that thrones have a way of disappearing in these enlightened days. Queen Marguerite of Italy is a fine musician, and could earn her living as a music teacher; the Czar of Russia is an expert cabinetmaker, and has made two or three excellent violins, while the Kaiser of Germany is said to be a jack of all trades and a pastmaster of all arts. He can make anything, from a drama and a painting to a line-of-battle ship. But it remains for the world to hear of a royal shoemaker in the person of the Prince of Wales. A Russian nobleman turned cobbler in the person of Count Leon Tolstol, and, according to the London Woman at Home, it has now been discovered that Albert Edward, Prince of Wales, heir-apparent to the throne of Great Britain, can turn out a pair of patent leathers or hunting boots with the best of English shoemakers. The Queen of England and the Prince Consort, it appears, wished that each of their children should learn some useful trade or occupation, and the Prince of Wales chose shoemaking for his trade, and acquired such a degree of proficiency that boots made by his hands were the pride of his fellow-workmen, as they were the envy of his friends at court. The Prince has never sought to conceal his talent, and even today examines with the eye of a connoisseur the shoes sent him by the furriers. And that is why Albert Edward is the best-shod man in England.

The Origin of "Windfall."

The origin of the expression "windfall," which is used when one wishes to refer to a streak of good luck, dates back to the time of William the Conqueror. At that time it was a criminal offense to cut timber in the British forests without royal consent. All that could be gathered for fuel or other purposes was such limbs as the wind should happen to break and cast to the ground. On this account the peasants hailed a great windstorm as a blessing, because it was apt to cast enough of "windfalls" for winter firewood. From this old-time forestry custom comes the modern application of the expression. At one time it was decreed that only such limbs and whole trees as should fall during the three summer months could be used as firewood, but the unjustness of the act was so plainly apparent that no attempt was ever made to enforce it.—St. Louis Republic.

A Bootblack's Novel Scheme.

The most enterprising bootblack in New York is a young negro who has a stand on Columbus avenue, not far from the Natural History Museum. His location is one which does not bring much "transient" trade, but he has a goodly number of regular customers. On days when the weather looks threatening this wise young man issues rain checks, good for twelve hours, so that if it rains and a customer's shine is ruined he gets a new one free of charge. The rain checks are slips of paper with the date and hour written in pencil.—New York Press.

The women of Topeka, Kan., are so well dressed that the Topeka Journal thinks the town ought to have a horse show.