

Necessity knows no law, and it is generally too poor to interest lawyers.

If Andy Carnegie really fears he will die rich, let him go to studying the slirship problem.

In the United States last year 8,597 people committed suicide. In the last thirteen years 77,617 people have taken their own lives.

A London war expert says the "Russians show a lack of skill in the use of arms." They show no lack of skill, however, in the use of legs.

Jefferson was severely criticised for making the Louisiana purchase. He was generous enough, however, not to leave a list of the people who criticised him.

One objection to "The Star Spangled Banner" as the national air is that to many citizens of the nation never see anything "by the dawn's early light."

A Chicago man whose assets figured up to \$2,000,000 committed suicide the other day. He evidently didn't figure that he was actually worth more than 50 cents in copper coin.

A Norwegian chemist has discovered a new and cheap process for making alcohol from sawdust. After this it may be easier to induce tramps to operate on the woodpiles.

It appears that the Mormons have got to quarrelling among themselves over the polygamy question. This will probably settle it much more quickly than the United States Government could.

Carroll J. Wright has shown us that living expenses have advanced in the last ten years. Now will he please give us a glimpse of what wages and salaries have been doing in the same time?

A St. Louis judge has decided that the young woman's father has a right to go downstairs after 11 o'clock and interrupt the proceedings, either by force or otherwise. He evidently thinks he can be re-elected without the boy's vote.

If Mr. Carnegie's hero fund is open to womankind, why wouldn't the woman who frankly tells her age, and the woman who makes no attempt to conceal the fact that she is wearing her last year's hat, and the woman who never sends word that she isn't at home when she is, all be eligible to a share in it?

Dishes that cannot be broken are announced by the United States consul at Liege, Belgium. The new ware resembles the finest translucent china, yet by a secret process is rendered so strong that a hammer in driving nails. The consul says that he has seen plates of this ware thrown upon a stone floor and go bounding away unbroken. These tests are all very well, but the real trial will come when Mary Ann gets hold of the dishes. If they stand that, nothing more can be asked.

One is not accustomed to think of the Russians as a missionary people, yet, according to a recent book on the subject by the chaplain of the Russian Embassy in London, nearly a hundred and twenty-five thousand heathen in Siberia have been converted to Christianity through the efforts of the missionaries since 1853. Religious and educational books have been translated into twenty-three Siberian dialects. Sometimes it was difficult to translate the Scriptures into the native language because of the absence of words to express the idea. One tribe had no word for "bread." So the Lord's prayer had to be made to read, "Give us this day our necessary food." As there were neither serpents nor doves in the region, another passage of Scripture had to be rendered, "Be ye wise as ermine and as harmless as seal cubs."

We rise to make plain talk on a theme that is big in the thought of the girl. The theme is man and the choice of a life mate for a maid. The dear young thing will bear in mind that a "freak hat," a foul pipe, tan shoes shaped like grown hams and a pair of lerce socks do not, of need, go to make up the best sort of man to tie to. The scarf and the vest, their check, tint or soise do not take a place in the worth of the brute who must soon or late serve the soft sex. It is to say, then, that the duds make the dude, but do not make the real man. The girl who thinks a dude is all right is not the girl we wish to talk to on this line. For those who like that sort the dude is all right. The maid who seeks, as is right, real joy in life with a man; the maid who has the heart to make a home a place of bliss, will pass by the one who thinks of dress and shine and style more than he thinks of the world's call on mind or heart. A good man to tie to is the man who stands first of all of his job and of his stand in the town. The broad, safe, true, plain, square, white-stowed, clear-eyed, pure-lipped young man is the boy to place bets on in the home game or in such game as one may choose.

That woman should give serious thought to the action of the divorced woman who claims a copyright in her husband's name and therefore

disputes the privilege of his second wife to bear. This is a matter involving the most delicate treatment. The really emancipated woman may properly make the argument that no woman should be compelled to bear her husband's name, and that it is her privilege to retain her own name, or even confer it on the husband if desired. But women are women despite the rapid growth of the feminine mind and the advancement of the feminine position, and while a woman may have little regard for her husband's name so far as it applies to her, she is still of the opinion that no other woman shall enjoy it. This is one of the most notable illustrations of the eternal femininity developed by the wisest philosophers. The court will be called upon to decide the case in point, and it remains to be seen whether, as in the matter of books, a husband's name may be copyrighted for a certain term of years, with the privilege of a short renewal. Grave issues are at stake.

When Charles Kingsley referred to America as "that happy nation of common swindlers," the phrase merely provoked a good-natured smile, for the felicity of expression robbed the epithet of its sting. When P. T. Barnum declared that "the American people like to be humbugged" the declaration was in no wise resented, but, on the contrary, the people went in increased numbers to see Mr. Barnum's "white elephant," "hairless horse" and "bearded lady," knowing full well that the elephant was painted, that the horse had been dermatologically treated and that the bearded lady was a soprano-voiced man in feminine attire. In those days the dominant type in this country was the Yankee and he was supreme in minor mercantile pursuits. His chief characteristic was to drive a sharp bargain in trade and barter and to get the better of any one with whom he dealt. When fair means failed he did not hesitate to resort to certain forms of deception, comprehended in the term "Yankee tricks." His chief accomplishment was in the line of inventions, with which he flooded the country. They were classified generally as "Yankee notions" and included various gimcracks and clever imitations of staple articles. Among the latter was the wooden nutmeg, which could not be detected from the original except by its lack of flavor. Of all the shrewd Sam Slicks of Yankeeedom the inventor of the wooden nutmeg stands out in inglorious prominence. He was, so to speak, the father of original commercial sin in this country. As the human race suffers from the sin of Adam, so does commercial America suffer for the sin of the anonymous Yankee that invented the wooden nutmeg. With the expansion of trade and commerce accompanying territorial development and increased population the pernicious influence of the wooden nutmeg precedent has spread far and wide and is encountered on every hand in commercial transactions. In the daily purchase of household staples the average citizen buys many wooden nutmegs. His Mocha and Java coffee has a flavor of the Brazilian product rather than of any berry known in Arabia or Java, and the cheaper grades give forth the smell of parched beans instead of the aroma of Rio. The specific gravity of his sugar is doubled by a mixture with the heavy insoluble mineral known as barite, his butter is innocent of cream, his olive oil is made of cotton seed, his honey of glucose incased in paraffin cells. He wears shoes with paper soles and a Panama hat made in Connecticut out of Cuban grasses. The number of similar illustrations that might be cited to show the prevalent deception and humbuggery in commercial life is legion, all of which may be traced to the pernicious precedent established by the wooden nutmeg men.

While thus accounting in a natural way to the present convenient arrangement of the sixty-six books of the Bible, we are often struck by the grouping together into single chapters of truths bearing upon each other. These truths require to be reviewed in their just relationship to each other. Let us take broad outlooks from God's Word, and not try to crowd too much into a single parable, or miracle. Let Scripture interpret Scripture; and use sanctified common sense in your search after truth. Stand for something definite in your hold on the truth, yet be wonderfully lenient in your judgment of others' views.

But we are anticipating. The chapter from St. Mark, which closes as above, does so because the Master saw in the conduct and spirit of His

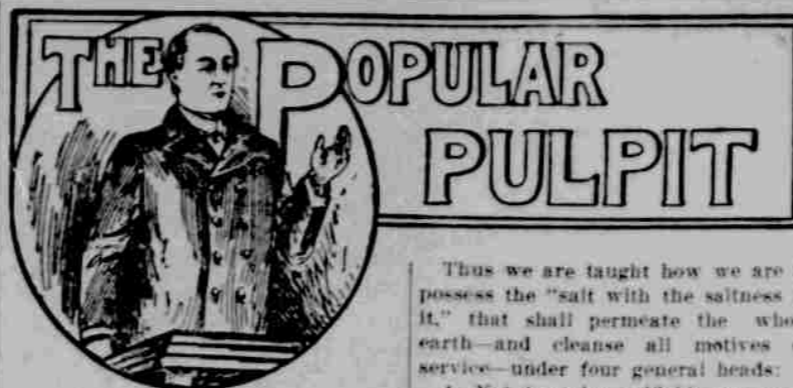
apostles some things requiring the "salt with saltiness in it." As His followers, they were to qualify themselves for triumphant service by acquiring a certain grace of spirit represented by salt, which would cleanse and vitalize their love for each other and for the whole world. Their work as later outlined to them by Himself in the Great Commission was to be, in the words of the greatest living American Presbyterian, "rock work" and "construction work," not quibbling over non-essentials, but "saving immortal souls from death, and building up the saints in their most holy faith."

TIN FOUND IN ALASKA.

One Believed to Exist There in Paying Quantities. The tin finds in the United States that have been periodically announced for so many years have tended to make men skeptical as to the probability of the existence of this valuable metal in this country in large quantities. However, contrary to past reports in this connection, the value of the tin-bearing dike recently discovered in Alaska seems to increase with time, says Mines and Minerals. It has been reported that ore to the amount of fifteen tons from the Alaska Tin Mining Company was brought to Seattle, Wash., recently. This ore was taken out by sluice boxes and resembles ordinary gray sand (stream tin) and samples taken from the cargo assayed 58 per cent tin at a government assay office. This ore had all been worked by hand, but having demonstrated that the ore was in sufficient quantity and rich enough to pay to work it the company plans to put in a pumping plant and machinery that will handle 500 tons of dirt a day. The season, however, is limited to 100 working days.

A later report in regard to this Alaska ore has its source in an assay office in Providence, R. I., which announces that it is a very high grade or almost pure cassiterite, and needs no concentration whatever; further, that twenty claims have been taken up by different parties, two of whom have sent to their office ore which averaged nearly 50 per cent tin. In view of the fact that hitherto no tin has been profitably mined in the United States and that for the years 1890 and 1902 tin imported was worth about 27 cents a pound at New York city on a consumption of over 85,000,000 pounds, the importance of this discovery is apparent.

Women seldom use religion as a cloak; it isn't fashionable enough.



THE POPULAR PULPIT

"SALT WITH SALTINESS IN IT." By Rev. James MacLagan. "Have salt in yourselves and have peace one with another."

As is well known, the present division of Scripture into chapters and verses is comparatively modern. Hugo de Santo Caro in the thirteenth century and Mordecai Nathan in the fifteenth are respectively credited with dividing into chapters and verses. We find the Hebrew retaining the division of the Latin Bible into chapters, made by the Dominican Cardinal, and later the Christian world copied after the Hebrew rabbi in the arrangement by verses. Although the work thus done is not without mistakes, it has proven of immense value to all who study the Word of God.

Such governing principles in our intercourse one with another, and with the world, would assuredly bring "peace one with another" and exalt Him who is the Prince of Peace. The lost are saved to help save the lost.

Church membership, in a liberal church at least, must be based upon new motives and organized with a different purpose than characterized the traditional church membership. First, it will rest not upon common theological beliefs, but upon common service. Its motive will be love, not intellectual assent; deed not creed. It will not be an organization of men and women who are the recipients of special divine favors here and hereafter, but a co-operative union of men and women who want to do good.

Such members will be less concerned about their own souls than about the doing of good to others and making our whole social life better and nobler. In other words, the new church membership will be an earnest co-operation of people of all beliefs and all degrees of ethical fitness in promoting the spiritual and ethical interests of the world. Such a church will not have a creed. It will have some general statement of principles around which it rallies. But no one will be obliged to slavishly accept even such general principles. The mind must be free. Nothing must interfere with the growing truth and the larger vision of the individual mind and soul. The basis of such church membership should be some simple statement of general principles as contained in the "Aims and Beliefs" of this church.

"CHRISTIAN" A PROUD TITLE. By Rev. Bruce Brown. The name Christian, like that of Puritan and Quaker, was once given derision. It is now the proudest title on earth when rightfully worn. More is expected in the way of character and self-sacrifice from the humblest Christian than from the most cultured agnostic.

Becoming a Christian is more than joining the church or accepting any doctrine or observing any ceremony. To become a Christian is to yield the will to Christ, to accept him as Lord and Master and to obey him as king. This will lead to church membership and to faith in all the doctrine and obedience to all the ceremonies that Jesus thought.

CLUBS MENACE THE HOME.

The home is above the state, though a part of it. The problem to-day is the home. A child rightfully trained in the home by a Christian influence is as firm for right as Jesus Christ himself. I have not so much faith in all these later fads for the building up of Christian character as I practiced in the social settlements and strictly institutional churches.

God pity us when they become motherless. Every second woman now is a club woman. Home suffers as women's clubs grow. One woman tells me she belongs to nineteen clubs. It is awful to contemplate. Home is my club. Home is a shadow of my heaven. Prate as you will, whatever greater or less militates against the home of the devil, Jesus exalted the home. So should we.

Idleness is the burial of a living man.—Jeremy Taylor.

OLD FAVORITES

Barbara Frietchie. Fair as a garden of the Lord To the eyes of the famished rebel horde.

The clustered spires of Frederick stand green walled by the hills of Maryland. Round about them orchards sweep, Apple and peach trees fruited deep.

Forty flags, with their silver stars, Forty flags, with crimson bars.

Flapped in the morning wind; the sun Of noon looked down and saw not one.

Up rose old Barbara Frietchie then, Bowed with her fourscore years and ten;

Bravest of all in Frederick town, She took up the flag the men hurled down;

In her attic window the staff she set, To show that one heart was loyal yet.

Up the street came the rebel tread, Stonewall Jackson struck ahead.

Under his slouched hat left and right He glanced; the old flag met his sight.

"Hold!" the dust-brown ranks stood fast, "Fire!" out blazed the rifle blast.

It shivered the window pane and sash, It rent the banner with seam and gash.

Quick as it fell, from the broken staff, Dame Barbara snatched the silken scarf.

She leaned far out the window sill, And shook it forth with a royal will.

"Shoot, if you must, this old gray head, And spare your country's flag," she said.

A shade of sadness, a blush of shame, Over the face of the leader came:

The nobler nature within him stirred, To life at that woman's deed and word:

"Who touches a hair of you gray head, Dies like a dog!" March on!" he said.

All day long through Frederick Street Sounded the tread of marching feet.

All day long that free flag tossed Over the heads of the rebel host.

Ever its torn folds rose and fell On the loyal winds that loved it well.

And through the hill-gaps sunset light Shone over it with a warm good night.

Barbara Frietchie's work is o'er And the Rebel rides on his raids no more.

Honor to her, and let a tear Fall, for her sake, and Stonewall's bier.

Over Barbara Frietchie's grave Flag of Freedom and Union wave!

Peace and order and beauty draw Round thy symbol of light and law.

And ever the stars above look down On thy stars below in Frederick town.—John G. Whittier.

BAKING IN ANCIENT TIMES.

It Was Known as a Distinct Trade as Early as 583. The learned are in great doubt about the time when baking first became a particular profession and bakers were introduced," said a writer in the New Orleans Times-Democrat. "It is generally agreed that they had their rise in the east and passed from Greece to Italy after the war with Pyrrhus, about the year 583, till which time every housewife was her own baker; for the word 'pistor,' which we find in Roman authors before that time, signified a person who ground or pounded the grain in a mill, or mortar, to prepare it for the bakers. According to Athenaeus the Cappadocians were the most applauded bakers; after them the Lydians, then the Phoenicians. To the foreign bakers brought into Rome were added a number of freedmen, who were incorporated into a body, or, as they called it, a college, from which neither they nor their children were allowed to withdraw. They held their effects in common and could not dispose of any part of them.

all prepared in peculiar ways by the bakers of Paris. The bread de Gonesse excels all others, on account of the waters of Gonesse, about three leagues from Paris. It is light and full of eyes, which are marks of its goodness.

"Bouppourichole, or bouppourickel, is the name of a very coarse bread eaten in Westphalia and many other places. It still retains the name once given it by a French traveler, of bouppourichole, good for his horse, Nicholas; but is by no means a contemptible kind. It is far from being peculiar to this age or country; it has been known in distant places and in different ages and was called by the ancients panis furfuraceus or panis imbecius, from its not being so thoroughly cleansed from the husk or bran as the fine sorts of bread are. The wrestlers of old ate only this sort of bread, to preserve them in their strength of limbs; and we may learn from Pliny that the Romans, for 800 years, knew no other bread; and it has been said that this coarse bread nourishes more, assuages hunger better and generates humors less subject to corruption than the white.

"In Iceland bread is made from dried cod, likewise, in Lapland, whose country affords no corn, and even among the Crim Tartars. In upper Lusatia a sort of white earth is found, of which the poor, urged by the calamities of war, make bread. This earth, dug out of a hill where they formerly worked at salt-petre, when warmed by the sun, cracks, and sends globules proceed from it like meal, which ferment when mixed with meal. Some persons have lived upon it for some time. It will keep for more than a half-dozen years."

ANSWER FOREIGN MAIL.

Stenographers Well Paid for Translating Business Letters.

Translating business letters received in Chicago from foreign countries and making business replies in the same language has come to be one of the profitable side-lines of stenography and typewriting. Just after the Spanish war, when Cuba and other Spanish territory came into close touch with Chicago as a business center, many stenographers undertook to master the Spanish language to the extent of business correspondence. But even before this there was a necessity for typewriting in foreign languages, and as this necessity has grown the stenographer has kept pace with the demand.

The card of a young woman operating in one of the largest office buildings reads: "Translations in French, German, Spanish, Italian and Portuguese. Typewriting done in the above languages." This young woman not only can accomplish this, but the demand for the work is steady. Ordinarily the business man, through a messenger, sends the business letter which he receives, and when the work is done the letter is posted back to him, worked into good English. If it be an order that is to be filled, or the request for prices, some one capable of replying to the letter is sent to the office of the young woman and, taking his dictation in English, she translates it into any one of the five languages at her command.

This work is better paid than is the ordinary stenographic work of the better class, and the time is approaching when the mastery of two or three languages at least may be looked for as one of the exactions of the school of shorthand and typewriting.—Chicago Tribune.

Getting a Good Start.

"Miss Sophie," beloved benefactress of half the poor of New Orleans, sat at her desk writing when an elderly woman who had made many previous demands upon her was ushered in.

"O Miss Sophie," she said, breathlessly, "I want to borrow a dollar, please, right away."

"What do you need the money for, Ermagarde?"

"Well, now, you see, I'm going to get married, and I need it for the license."

"But if the man you are to marry cannot pay for the license, how is he going to support you?"

"That's just what I want to explain to you, Miss Sophie. You see to-morrow is Thanksgiving, and we are coming to your free dinner. Then you always give us something to take home, and in the evening the King's Daughters are going to have a basket distribution, and we shall each get one. That will keep up a week easily, and by that time we'll be on our feet."

City Residents Nearsighted.

"The race is growing nearsighted, owing to city life and the conditions of our civilization," said Frederick P. Simmons, examining eye specialist, while addressing the members of the New England Association of Opticians.

"Our visual range is confined to near objects for the greater part of the day," said he, "and this keeps the eyes turned in. An object twenty feet away will make the eyeballs parallel. "Anything less will turn them in, and people who spend their hours in offices and flats necessarily have a short range of vision, which overworks and weakens the interior muscles close to the nasal cavity.

"The exterior muscles not being so strained, are strong, and hence cause the eyes to turn out. Let a person who is thus affected spend a week or two in the country and his eyes become normal again, because he gets greater range of vision. Savages are generally farsighted." — Jewelers' Circular-Weekly.

Don't get gay. It is easier to keep the lid on than it is to put it back on again.