

THE NORTHWESTERN.

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It is quite evident that the good boxer very closely resembles the good Indian.

Of course, those enthusiastically patriotic citizens who are mobbing Chinese laundrymen would hail with delight an opportunity to go to China.

Recent studies of the ocean bottom near the coast line of continents have shown that rivers of considerable size sometimes enter the sea beneath the surface.

Mummies manufactured in France are now being shipped all over the world. Prudent antiquarians, purchasing wisely, examine the mummy with the X-rays, for thus the spurious article is readily detected.

The employment of women in the postal service is not an American idea. It was by no means uncommon in the old days, when postmasters kept post houses and were persons of some consequence. "In 1548, Leonard, of Taxila, appointed a woman postmaster at Braine-le-Comte, an important point in France."

The Delaware & Raritan Canal Company is said to be mustering its mules out of service, and harnessing up the automobile to do their work on the tow-path. If this sort of thing is allowed to go on till the beasts of burden and of draft are let off from their present tasks, the Society for the Prevention of Cruelty to Animals will be tempted to relax its vigilance.

Consul-General John Goodnow, the United States representative at Shanghai, whose dispatches to the government concerning the situation at Peking have been printed in the newspapers of the country, is a Minneapolis man. He used to own the Minneapolis Baseball club, and at the time of his appointment to his present post by President McKinley he was engaged in the coal business in Minneapolis.

Besides being the seat of the Transvaal government Pretoria is the most beautiful town in South Africa. It nestles in a valley. Nowhere else in South Africa is there such a blending of new and old or are there so many contrasts in the way of architecture. There are quaint, low Dutch roofs, sturdy English architecture and the big government buildings completed ten years ago at a cost of \$1,000,000.

There are important distinctions between India rubber and gutta percha and in the majority of purposes for which they are employed, one can not replace the other. While the trees yielding India rubber are well distributed over the tropical parts of the world and may be cultivated with more or less facility, the tree which furnishes gutta percha is to be found only in Borneo, Sumatra and the Malay archipelago generally.

A fat citizen of the seacoast town of Lubec, Me., went down a ladder at the side of a schooner to get a hammer that he had dropped overboard. He inserted his body between the rungs of the ladder, that he might reach down and get the hammer from the shoal water, and became stuck there. The tide was rising and he was rescued three hours afterward, just in time to save him from drowning, the water having reached within two inches of his mouth.

In Abyssinia women are rulers and men are evidently the weaker vessels. The house and all its contents belong to the woman, who may, if she choose, turn her husband out of doors on the slenderest pretext. If, upon repentance, she consents to receive him again, he must bring as a peace-offering a cow or half the market price of a camel. The right of divorce belongs exclusively to the wife, and, though her husband must not leave her without her consent, he is obliged to go if she desires to be rid of him. In fact, a state of affairs exists in Abyssinia which might well justify a revolt of man.

The instinct of animals in the matter of self-preservation is curiously illustrated by the fact that several dozen rats found refuge during the Ottawa fire in a wooden house which although the buildings on each side were burned down, refused to catch fire, and remained intact. Cats have a peculiar gift in this direction, since, in addition to their reputed nine lives, there is a popular superstition that they will only eat what is good for them. This may or may not be a fallacy; but the instinct of self-preservation, which is common to all animals, except perhaps horses (who, being very bags of nerves, will during a fire behave with suicidal obstinacy), has been proved time and again.

Plutarch set a praiseworthy example in making dates subservient to incident. Nevertheless, an accurate knowledge of historical periods is inseparable from sound scholarship, and frequently brings substantial triumphs. The late Dr. Richard S. Storrs, after a historical address in which equal attention was given to facts and to the time of their occurrence, received a hundred-pound box of magnificent Turkish dates. "Your own supply," ran the accompanying note, "must be exhausted." When was a gun served more daintily?

TALMAGE'S SERMON.

TALK ON ONE OF THE MISSIONS OF CHRIST.

Emancipation of Divine Power in Healing the World's Wounds and Deformities—The Intimate Relations of Surgery and Theology.

(Copyright, 1900, by Louis Klopfch.)
In this discourse Dr. Talmage (who is now traveling in Europe) puts in an unusual light the mission of Christ and shows how divine power will yet make the illnesses of the world fall back; text, Matthew xi, 5, "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear."

"Doctor," I said to a distinguished surgeon, "do you not get worn out with constantly seeing so many wounds and broken bones and distortions of the human body?" "Oh, no," he answered, "all that is overcome by my joy in curing them. A sublimer and more merciful art never came down from heaven than that of surgery. Catastrophe and disease entered the earth so early that one of the first wants of the world was a doctor. Our crippled and agonized human race called for surgeon and family physician for many years before they came. The first surgeons who answered this call were ministers of religion—namely, the Egyptian priests. And what a grand thing if all clergymen were also doctors, all D. D.'s were M. D.'s, for there are so many cases where body and soul need treatment at the same time, consolation and medicine, theology and therapeutics. As the first surgeons of the world were also ministers of religion, may these two professions always be in full sympathy! But under what disadvantages the early surgeons worked, from the fact that the dissection of the human body was forbidden, first by the pagans, and then by the early Christians! Apes, being the brutes most like the human race, were dissected, but no human body might be unfolded for physiological and anatomical exploration, and the surgeons had to guess what was inside the temple by looking at the outside of it. If they failed in any surgical operation, they were persecuted and driven out of the city, as was Archagathus because of his bold but unsuccessful attempt to save a patient.

The Surgeon in History.
But the world from the very beginning, kept calling for surgeons, and their first skill is spoken of in Genesis, where they employed their art for the incisions of a sacred rite, God making surgery the predecessor of baptism, and we see it again in II Kings, where Ahaziah, the monarch, stepped on some cracked latticework in the palace, and it broke, and he fell from the upper to the lower floor, and he was so hurt that he sent to the village of Ekron for aid, and Aesculapius, who wrought such wonders of surgery, that he was deified and temples were built for his worship at Pergamos; and Epidaurus and Podalirius introduced for the relief of the world plethoromy, and Damocedes cured the dislocated ankle of King Darius and the cancer of his queen, and Hippocrates put successful hand on fractures and introduced amputation, and Praxagoras removed obstructions, and Herophilus began dissection and Erasistratus removed tumors, and Celsus, the Roman surgeon, removed cataract from the eye and used the Spanish fly; and Heliodorus arrested disease of the throat, and Alexander of Tralles treated the eye, and Rhazas cauterized for the prevention of hydrophobia, and Percival Pott came to combat diseases of the spine, and in our century we have had, among others, a Roux, and a Larray in France, an Astley Cooper and an Abernethy in Great Britain and a Valentine Mott and Willard Parker and Samuel D. Gross in America and a galaxy of living surgeons as brilliant as their predecessors. What mighty progress in the baffling of disease since the crippled and sick of ancient cities were laid along the streets, that people who had ever been hurt or disordered in the same way might suggest what had better be done for the patients, and the priests of olden time, who were constantly suffering from colds, received in walking barefoot over the temple pavements had to prescribe for themselves, and fractures were considered so far beyond all human cure that instead of calling in the surgeon the people only invoked the gods!

But notwithstanding all the surgical and medical skill in the world, with what tenacity the old diseases hang on to the human race, and most of them are thousands of years old, and in our Bibles we read of them—the carbuncles of Job and Hezekiah, the palpitation of the heart spoken of in Deuteronomy, the sunstroke of a child carried from the fields of Shunem, crying, "Ay head, my head!" King Aaa's disease of the feet, which was nothing but gout; deflection of teeth, that called for dental surgery, the skill of which, almost equal to anything modern, is still seen in the flinted molars of the unrolled Egyptian mummies; the ophthalmia caused by the juice of the newly ripe fig, leaving the people blind by the roadside; epilepsy, as in the case of the young man often falling into the fire, and oft into the water; hypochondria, as of Nebuchadnezzar, who imagined himself an ox and going out to the fields to pasture; the withered hand, which in Bible times, as now, came from the destruction of the main artery or from paralysis of the chief nerve; the wounds of the man whom the thieves left for dead on the road to Jericho and whom the good Samaritan nursed, pouring in oil and wine—wine to cleanse the wound and oil to soothe it. Thank God

for what surgery has done for the alleviation and cure of human suffering!

Surgery Without Pain.

But the world wanted a surgery without pain. Drs. Parre and Mickman and Simpson and Warner and Jackson, with their amazing genius, came forward, and with their anaesthetics benumbed the patient with narcotics and ethers and the ancients did with hashish and mandrake and quieted him for a while, but at the return of consciousness distress returned. The world has never seen but one surgeon who could straighten the crooked limb, cure the blind eye or reconstruct the drum of a soundless ear or reduce a dropsy without any pain at the time or any pain after, and that surgeon was Jesus Christ, the mightiest, grandest, gentlest and most sympathetic surgeon the world ever saw or ever will see, and he deserves the confidence and love and worship and hosanna of all the earth and halleluiahs of all heaven. "The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear."

I notice this surgeon had a fondness for chronic cases. Many a surgeon, when he has had a patient brought to him, has said: "Why was not this attended to five years ago? You bring him to me after all power of recuperation is gone. You have waited until there is a complete contraction of the muscles, and false ligatures are formed, and ossification has taken place. It ought to have been attended to long ago." But Christ the Surgeon seemed to prefer inveterate cases. One was a hemorrhage of twelve years, and he stopped it. Another was a curvature of eighteen years, and he straightened it. Another was a cripple of thirty-eight years and he walked out well. The eighteen-year patient was a woman bent almost double. If you could call a convention of all the surgeons of all the centuries, their combined skill could not cure that body so drawn out of shape. Perhaps they might stop it from getting worse, perhaps they might contrive braces by which she might be made more comfortable, but it is, humbly speaking, incurable. Yet this divine surgeon put both his hands on her, and from that doubled up posture she began to rise and the emurpled face began to take on a healthier hue, and the muscles began to relax from their rigidity, and the spinal column began to adjust itself, and the cords of the neck began to be the more supple, and the eyes that could see only the ground before, now looked into the face of Christ with gratitude and up toward heaven in transport. Straight! After eighteen weary and exhausting years, straight! The poise and gracefulness, the beauty of healthy womanhood reinstated. The thirty-eight years' case was a man who lay on a mattress near the mineral baths at Jerusalem. There were five apartments where lame people were brought, so that they could get the advantage of these mineral baths. The stone basin of the bath is still visible, although the waters have disappeared, probably through some convulsion of nature. The bath, 120 feet long, forty feet wide and eight feet deep. Ah, poor man, if you have been lame and helpless thirty-eight years, that mineral bath cannot restore you. Why, thirty-eight years is more than the average human life. Nothing but the grave will cure you. But Christ the Surgeon, walks along these baths and I have no doubt passes by some patients who have been only six months disordered or a year or five years, and comes to the mattress of the man who had been nearly four decades helpless and to this thirty-eight year's invalid said, "Willt thou be made whole?"

Christ the Chief Surgeon.
The question asked not because the surgeon did not understand the protractedness, the desperateness of the case, but to evoke the man's pathetic narrative. "Willt thou be made whole?" "Would you like to get well?" "Oh, yes," says the man. "That is what I came to these mineral baths for. I have tried everything. All the surgeons have failed, and all the prescriptions have proved valueless, and I got worse and worse, and I can neither move hand nor foot nor head. Oh, if I could only be free from this pain of thirty-eight years!" Christ the Surgeon could not stand that. Bending over the man on the mattress, and in a voice tender with all sympathy, but strong with all omnipotence, he says, "Rise!" and the invalid instantly scrambles to his knees and then puts out his right foot, then his left foot, and then stood upright, as though he had never been prostrated. While he stands looking at the doctor, with a joy too much to hold, the doctor says: "Shoulder this mattress, for you are not only well enough to walk, but well enough to work, and start out from these mineral baths. Take up thy bed and walk!" Oh, what a surgeon for chronic cases then and for chronic cases now!

This is not applicable so much to those who are only a little hurt of sin and only for a short time, but to those prostrated of sin twelve years, eighteen years, thirty-eight years. Here is a surgeonable to give immortal health. "Oh," you say, "I am so completely overthrown and trampled down of sin that I cannot rise." Are you flatter down than this patient at the mineral baths? No. Then rise. In the name of Jesus of Nazareth, the surgeon who offers you his right hand of help, I bid thee rise. Not cases of acute sin, but of chronic sin—those who have not prayed for thirty-eight years, those who have not been to church for thirty-eight years, those who have been gamblers, or libertines, or thieves, or outlaws, or blasphemers, or infidels, or atheists, or all these together, for thirty-eight years. A Christ for exigencies! A Christ for a dead lift! A surgeon who never loses a case!

In speaking of Christ as a surgeon I must consider him as an oculist or eye doctor, and an aurist or ear doctor. Was there ever such another oculist? That he was particularly sorry for the blind folks I take from the fact that the most of his works were with the diseased optic nerves. I have not time to count up the number of blind people mentioned who got his cure. Two blind men in one house; also one who was born blind; so that it was not removal of a visual obstruction, but the creation of the cornea and ciliary muscle and crystalline lens and retina and optic nerve and tear gland; also the blind men of Bethsaida, cured by the saliva which the Surgeon took from the tip of his own tongue and put upon the eyelids; also two blind men who sat by the wayside.

Unloosing the Barred Tongue.
Our surgeon, having unbarred his ear, will now unloose the shackle of his tongue. The surgeon will use the same liniment or salve that he used on two occasions for the cure of blind people—namely, the moisture of his own mouth. The application is made, and lo, the rigidity of the dumb tongue is relaxed, and between the tongue and teeth was born a whole vocabulary and words flew into expression. He not only heard, but he talked. One gate of his body swung in to let sound enter, and another gate swung out to let sound depart. Why is it that, while other surgeons used knives and forceps and probes and stethoscopes, this surgeon used only the ointment of his own lips? To show that all the curative power we ever feel comes straight from Christ. And if he touches us not we shall be deaf as a rock and dumb as a tomb. Oh, thou greatest of all artists, compel us to hear and help us to speak!

But what were the surgeon's fees for all these cures of eyes and ears and tongues and withered hands and crooked backs? The skill and the painlessness of the operations were worth hundreds and thousands of dollars. Do not think that the cases he took were all moneyless. Did he not treat the nobleman's son? Did he not doctor the ruler's daughter? Did he not affect a cure in the house of a centurion of great wealth who had out of his own pocket built a synagogue? They would have paid him large fees, and there were hundreds of wealthy people in Jerusalem and among the merchant castles along Lake Tiberias who would have given this surgeon houses and lands and all they had for such cures as he could effect. For critical cases in our time great surgeons have received \$1,000, \$5,000 and in one case I know of \$50,000, but the surgeon of whom I speak received not a shekel, not a penny, not a farthing. In his whole earthly life we know of his having had but 62 1/2 cents. When his taxes were due, by his omniscience he knew of a fish in the sea which had swallowed a piece of silver money, as fish are apt to swallow anything bright, and he sent Peter with a hook which brought up that fish, and from its mouth was extracted a Roman stater, or 62 1/2 cents, the only money he ever had, and that he paid out for taxes. This greatest surgeon of all the centuries gave all his services then and offers all his services now free of all charge. "Without money and without price" you may spiritually have your blind eyes opened, and your deaf ears unbarred, and your dumb tongues loosened, and your wounds healed and your soul saved. If Christian people get hurt of body, mind or soul, let them remember that surgery is apt to hurt, but it cures, and you can afford present pain for future glory. Besides that, there are powerful anaesthetics in the divine promises that soothe and alleviate. No ether or chloroform or cocaine ever made one so superior to distress as a few drops of that magnificent anodyne: "All things work together for good to those who love God." "Weeping may endure for a night, but joy cometh in the morning."

Healing the World's Wounds.
What a grand thing for our poor human race when this surgeon shall have completed the treatment of the world's wounds! The day will come when there will be no more hospitals, for there will be no more sick, and no more eye and ear infirmaries, for there will be no more blind or deaf, and no more deserts, for the round earth shall be brought under arboriculture, and no more blizzards or sunstrokes, for the atmosphere will be expurgated of scorch and chill, and no more war, for the swords shall come out of the foundry bent into pruning hooks, while in the heavenly country we shall see the victims of accident or malformation or hereditary ill on earth become the athletes in Elysian fields. Who is that man with such brilliant eyes close before the throne? Why, that is the man who, near Jericho, was blind, and our surgeon cured his ophthalmia! Who is that erect and graceful and queenly woman before the throne? That was the one whom our surgeon found bent almost double and could in no wise lift up herself, and he made her straight. Who is that listening with such rapture to the music of heaven, solo melting into chorus, cymbal responding to trumpet, and then himself joining in the anthem? Why, that is the man whom our surgeon found deaf and dumb on the beach of Galilee and by two touches opened ear gate and mouth gate. Who is that around whom the crowds are gathering with admiring looks and thanksgiving and cries of "Oh, what he did for me! Oh, what he did for my family! Oh, what he did for the world!" That is the surgeon of all the centuries, the oculist, the aurist, the emancipator, the Savior. No pay he took on earth. Come, now, and let all heaven pay him with worship that shall never end and a love that shall never die. On his head be all the crowns, in his hands be all the scepters and at his feet be all the worlds!

Doing is the proper end of doctrine.

THE SUNDAY SCHOOL.

LESSON VI, AUGUST 5—MATT. 8: 1-14.

Golden Text—"Suffer the Little Children to Come Unto Me, and Forbid Them Not; for of Such is the Kingdom of God—Mark 10: 14.

1. "At the same time." At the same gathering of the disciples in which the above event took place, probably after the return of Peter. "Come the disciples unto Jesus, saying, 'Who is the greatest in the kingdom of heaven?'"

2. "Jesus called a little child unto him (one of the household, or one playing leap), and set him in the midst of them, and then took him in his arms in loving embrace, to make the lesson more impressive, and to show his sympathy with childhood and his love for children. How many who have children in heaven have been comforted by this loving act of Jesus, remembering that he is the same now in heaven as he was on earth eighteen hundred years ago!"

3. "Except ye be converted." The word here rendered be converted means "turn about so as to face in the other direction." "And become as little children;" not sinless, for no children are sinless. They all need to be saved from being lost, as we see a little further on, v. 11. "Shall not enter;" not only could not be lost, as they were seeking to be, but could not even enter the kingdom, and have any part in it.

4. "Whoever therefore shall humble himself (so as to be) as this little child" is in this company his natural, unassuming self. "The same is greatest in the kingdom of heaven," for he has most of the heavenly spirit. Only disinterested love can be great. Selfishness dims the crown and diminishes the realm of those who would otherwise be great.

5. "Whoso shall receive." Shall recognize and welcome, shall see in him the beauty of his character, and the qualities which belong to the ideal child character. "One such little child." The representative of childhood. "In my name." For my sake, because he sees in the child the characteristics which Christ was in use: the one turned by hand; the other, and larger, by an ass. It was this latter of which Jesus speaks.—Vincent. (The smaller, in Luke 17: 35.) "Were hanged about the neck," to make escape impossible. "And that he were drowned in the depth of the sea," which was with-in sight.

7. "Woe unto the world." Not a wish, but a lamentation, a warning, a statement of fact. "Because of offenses." Because there are so many stumbling blocks in the way of men becoming good, especially in the way of children. "For it must needs be that offenses come." It is unavoidable in this sinful world. "Whoever is offended in this thing, he shall be cast into hell." They cannot live in the world and not meet all manner of temptations and hindrances. "But woe to that man by whom the offense cometh." Who is guilty of the most awful of sins, the leading of others into sin. He that sins himself is weak, but he that leads others into sin is devilish.

8. "Wherefore." Because if you yourself fall, you will make others stumble over you; if you cannot gain the victory, you discourage others from entering the warfare against evil. "If thy hand or thy foot offend thee (lead thee into sin, or be a snare to thee), cut it off. It is better for thee to enter into life with one eye, than to be cast into hell with two." The meaning is, if object dear as the right eye and useful as the right hand—honors, possessions, enjoyments, "Hand." The temptation to do what is wrong. "Foot." Going into forbidden ways. "Halt." Or lame from the loss of a foot. "Maimed." From the loss of a hand. "Eye." Coveting, lust. "Better . . . to enter into life halt . . . maimed, . . . (v. 9) with one eye." Not that any can be literally such, but it is better to have eternal life here, to be a true Christian, and to enter into heaven "without enjoying the things that caused us to sin than to enjoy them here and then be lost."

9. "Cast into hell." That prepared for the devil and his angels (Matt. 25: 41). Fire is the symbol of the most terrible torment, and nothing can put it out.

10. "Hell fire." The hell, or Gehenna of fire. The literal Gehenna was a valley to the south of Jerusalem, a former scene of Molech worship, and later the place where the refuse of the city was burned with perpetual fires.

11. "Take heed that ye despise not." Look down upon as of small account, so as to neglect their interests, or be careless of what you do for them, or in their presence. "For I say unto you, that in heaven their angels." The angels who represent them and have them under their care, not after death, but now, all the time. "Do always behold the face of my Father." Either those to whose care the little ones are committed are the highest and holiest angels nearest the throne, or they always have ready and immediate access to the Father (represented as a king receiving messengers and ambassadors, to present their needs, and wrongs. 11. "For the Son of man." etc. Omitted from the R. V. Probably taken from Luke 19: 10. But the statement is eternal truth and shows how earnestly Jesus seeks to help the very ones he wants his followers to help.

12. "If a man have an hundred sheep." This parable is given more fully in Luke 15: 10. The lost sheep is a type of the helpless and the sinful, those who are in sad need of care and salvation.

13. "He rejoiceth more." etc. Because of the unfathomable depths of evil from which it had been rescued.

14. "Even so." As the good shepherd did so much for a lost and helpless sheep. "It is not the will of your Father which is in heaven." He desires that all shall repent and be saved. He has done everything possible to wisdom and love, at the greatest cost, to save them. "Who are to care for the little ones, the children, the lowly, the wanderers, those farthest away. This is the joy and the duty of the church."

Vegetarianism Increasing.
Devotees to vegetarianism are said to be increasing in America. They claim that the health of humanity is greatly benefited by an adherence to such a diet.

THOUGHTS ABOUT WAR.
War seldom enters but where wealth allures.—Dryden.
War disorganizes, but it is to reorganize.—Emerson.
War, with all its evils, is better than a peace in which there is nothing to be seen but usurpation and injustice.—Pitt.
War suspends the rules of moral obligation, and what is long suspended is in danger of being totally annulled.—Burke.

THE DOLLAR.

History of a Term That Has Become World-wide.

Our word dollar dates back to 1785, when a resolution was passed by congress which provided that it should be the unit of money of the United States. Another resolution was passed in 1785, August 5, providing that it should weigh 375.64 grains of pure silver. The mint was established in 1792, and then required to coin silver dollars containing 371.25 grains of pure silver. This was due to the influence of Alexander Hamilton. No dollars were coined until 1794, and then irregular. They are now worth \$100 each. In 1794 the coinage of regular dollars began. Our coin was the adaptation of the Spanish milled dollar, a coin very popular wherever the Spaniards traveled. The coin was called "piastre," meaning a flat piece of metal; it is synonymous with piaster. It is supposed that the Spanish took the German "thaler" and called it by the name of "piaster." The word dollar is entered in Bailey's English Dictionary of 1745, and was used repeatedly by Shakespeare at the beginning of the seventeenth century, especially in Macbeth, II: 2, 62: "Till she disbursed \$10,000 to our general use," and in "Tempest," II: 1, 17. The question where Shakespeare found the word dollar is answered by the fact that the Hanseatic towns maintained a great establishment called the Steel Yard in London. The Steel Yard merchants were mostly North Germans, who would call the German thaler as if it spelled "dah-ler." The same merchants originated the word sterling, an abbreviation of the word "sterling." As the Hanseatic trade was particularly brisk on the Baltic and in Russia, the standard coins of the Hanse merchants were called esterlings, and sterling came to mean something genuine and desirable. The word dollar is the English for thaler, the first of which was coined about 1485, and corresponds quite closely to our present American silver dollars. The word thaler means "coming from a dale or valley;" the first dollar having been coined in a Bohemian valley called Poachimsthal. It was under Charles V., the emperor of Germany, King of Spain and Lord of Spanish America, that the German thaler became the coin of the world.—Golden Thoughts.

Tiny Volcanoes in California.

Not far from Laytonville, Cal., a six-acre patch of ground has raised a crop of little volcanoes. A few nights ago a tremendous rumbling and roaring drew attention to the fact that 25 spouters had broken loose on the side of the mountain, each resembling a volcano in shape, with the characteristic crater, and from each crater gushed mud and warm vapor. Each "volcano" was about five feet high and the liquid mud, steaming and sputtering, was thrown to a height of 25 feet and ran down the sides of the little hills like streams of lava. Great crowds of people hurried to the place, and for hours sat on the mountain side and watched the phenomenon.

Automobile Fatalities.

Many serious automobile accidents have recently happened in New York. A doctor's assistant was killed by a head-on collision with one of the machines while riding his bicycle and a prominent citizen met his death through his automobile running away. It refused to answer to the controlling lever, reached a speed of thirty miles an hour and then struck the curb, throwing out its occupants. The machine continued its erratic course down the street and was finally stopped by people who threw obstructions in front of it. The wheels kept on turning just the same till the power was exhausted. The machine was not hurt.

Not to Marry Shop Girls.

Factory and shop girls are rated below par in the matrimonial market of Kewanee, Ill., according to a special correspondent of the Chicago Journal. According to report an organization of men has been formed to discourage sweatshop work among the young women. Each member is pledged not to marry a young woman employed in places such as mentioned. The men argue that factory and shop work unfit young women for household duties. The young women who stick close to the precepts of housekeeping are the ones whose names are likely to appear in the marriage notices hereafter.

Long Range Drink.

Editor Kennedy of the Memphis Commercial-Appeal has invented a new hot weather drink which he calls the "Admiral Sampson." It must be one of those far-reaching beverages that get in their work at long range.—Washington Post.

Richest Chinaman in America.

Chin Tan Sun, the San Francisco Chinese leader, is not only the richest Chinaman in America, but one of the rich men of any race or nation, having credited to his name in banks and deeds to properties several millions of dollars.

Post-Prandial Confederacy.

The Pickett Buchanan Chapter, Daughters of the Confederacy, has erected a monument to the memory of the Rev. Father Abram J. Ryan, who was known as the post-prandial of the confederacy.

Young Man Heads Millions.

B. F. Jones, Jr., of Pittsburg, who has been made the head of the Jones & Laughlin steel manufacturing interests, which are capitalized at \$20,000,000, is only 32 years old.