WOMEN FAUGHT TO SPAR.

ROMAN ARCHITECTURE.

It Improves Their Health, and Gives Them a Graceful Carriage-The Exercise Becoming Very Popular.

The credit of interesting the fair sex of this city in athletic exercises, says The New York Mail and Express, is due, without doubt, to Mr. William R. Travers, and to no one of the healthgiving sports are the young ladies of New York more devoted than that of sparring. Several schools where women are daily taught the use of the boxing-gloves flourish in this city and vicin ty, and physicians are beginning to recommend the exercise as second only in importance to that of walking. The prejudices against sparring consequent upon the vulgar and inhuman practice of those who formerly represented the sport are gradually being overcome, and as one en thusiastic teacher of the science remarked, it is not at all unl kely that the instruction Roman people. But tifty years later of young women in the methods of all was changed. Augustus encour leading, cross-counter, and upper cuts | aged the use of marbles and the erec will in the near future form an important part of the curriculum of study pursued at every private and public most every rich citizen began to be school. "I advise every young woman decorated in the most costly and elabo who seeks my advice nowadays, who rate way. The lecturer then proceed complains of dyspepsia, insomnia, or ed to speak of the skill feeling of lassitude to try her hand at shown by the Roman masons punching the bag, and find when they follow my advice they invariably improve." Th s was a well-known physic an's answer to the writer's questionings concerning the matter, and he of Sparta, which a modern marblefurther vouchsafed the information mason would declare to be unworkable. that for women inclined to embonpoint nothing did them more service than a few minutes' exercise once a day in a bout with the glove.

Another op nion in support of the efficacy of the exercise comes from one of the leading actresses of the day, who thus speaks of sparring by ladies: "If a lady engaged in theatrical other operations were by no means s or operatic work could select but one of the many accomplishments to which we as a class are devoted, I should recommend sparring. The stately carriage, without which none of us can hope to succeed, is made the more easy by a knowledge of the principles of boxing, and it comes, too, without | The Romans had always a strong incliany seeming effort. The grace of motion that some believe comes only after having spent days and weeks with the foils or under the tutelage of a dancing master is just as easily acquired by sparring, and I think in a much less time. Our most successful actors and actresses are those that include among fragments which were often found, aidtheir other accomplishments that of ed by the print of the marble the principles of self-defense. Lantry, lining on its cement backing, helped Modjeska, Fanny Davenport, Mary Au- us to make out the usual scheme derson, and others are all adepts in of the decoration, which, supposing mer or the explosion of a gua, are almost withthe art, and I am glad to know that the marble to have covered the whole the younger members of the profession | wall, seemed to have been very much like the design of the wood panelings are beginning to devote some attention to the matter. Sparring is not a new exercise for women, though up to the present time it has had but few aposties here. Billy Edwards, the well known pugilist, has for some time instructed New York society girls in the art, grown womanly, of self-defense, and Prof. Findlay and a Miss Aatonio have done like service for young ladies of Philadelphia, while Kitty Clark for some time had a large class in Boston. To-day, however, the sport, exercise, or pastime by whichever name one may be pleased to call it, is not indulged in by society's fair daughters alone, but the shop-girls, women who sit all day at a type-writer, and even by women who are mothers and have the duties and cares of a home upon them. At a well-known dry goods palace in this city the room given up to its female employes for Juncheon purposes is transformed al- ods of decoration used in ancient almost every day at the noon hour into a boxing school, where the girls meet in friendly contest or spend a brief period in pounding a huge football. Such | Greek work, such as would not have exercise is rendered difficult and to disgraced the school of Praxiteles of some extent undesirable by the fact Scopas. Finally, the lecture treated that the young women are not properly dressed for the sport. At the regular schools, however, a dress something like a bathing suit is worn, which, together with canvas shoes with rubber soles, complete the attire. The gloves used are the same as those used by the sterner sex, and, while some of them are miniature feather pillows, others are sufficiently hard to bring down an injunction from the Law and Order society's pet ornament from the bench. Personal encounters are the exception rather than the rule, and when indulged in are usually between the teacher and pupils, and rarely between two of mysteries. "Don't know," was the pupils. A tightly-blown foot-ball, fastened pendant from a hook in the ceiling by a piece of hemp rope is generally the object of attack, and around this the fair young girls dance like so many Comanche Indians, striking out first with the left, catching the leather sphere squarely in the center, then on the recoil sending it spinning again with a elever upper-cut or a cross-counter, each time ducking so as to avoid a blow in the face as it comes back to its original position. Consequent upon the little use to which lad es usually put their left hand, they experience considerable trouble in mastering some of the feints, guards, and leads, but what they lack in this particular is largely made up in the r suppleness of limb, and when once the "obstinate left hand" becomes educated, the points made by the female sparrer are more deft, clearer, and certain than those usually made by men. The reverse guard and retreat, however, seem to come natural to women; but their greatest trouble is in breathing. One minute's exere se will send a young lady to her corner puffing and blowing as if she had run a half-mile, and it takes a long time for them to learn how to breathe. The

MR. BEECHER'S LAST SERMON. skill shown by Masons in the Cu ting and Polishing of Marble. Mr. J. H. Middleton, M. A., Slade

professorof fine art at Cambridge, deliv ered his second lecture on architecture at the Royal academy the other day taking for his subject "Methods o Decoration as Applied to Roman Build ings." Sir Frederick Leighton was it the chair. Prof. Middleton began by remarking that since the early "feu dal" period of Greece there was no age of anything like equal splendor in the decoration of houses until the early year. of the Roman empire were reached In the most flourishing period of Greek art, architectural splendor was devoted to sacred purposes, and the same wa the case thoughout the republican pe r od of ancient Rome. Even as late a. the days of Julius Cæsar anything like magnificence in a private house wa. viewed with extreme jealousy by the tion of splendid buildings of every kind, and in his reign the house of al in cutting and polishing, not only of slabs and columns, but of delicate moldings in the very hard red porphyry of Egypt and the green porphyry The skill of the Romans in this work appeared to have been derived from the Egyptians, by whom the tubular drill set with ruby, corundum, or other hard stones, was in use, as had been shown by Mr. Petrie, as far back as 4,000 B.C., so that the diamond rock-boring drills introduced of late years for mining and new thing. Marks of such jeweled drills were to be seen on the hard granites and porphysies used in Rome, and such refractory materials were cut with comparative rapidity by saws set with similar jewels or hard stones into slabs of wonderful thinness and evenness. nation to make the greatest possible display at a given cost, and veneers of porphyry only one-eighth of an inch in thickness were often used by them. No known example of a Roman room existed with its marble lining still complete, but the abundance of broken

IT WAS DELIVERED AT PLYMOUTH CHURCH SUNDAY EVENING, FEB. 27.

He Talked of Resolution and the Necessity for Firmly Adhering to Certain Fixed Principles-The Moods that Govern Us Should be Subordinated to Our Better Selves if We Would Succeed Here and Hereafter.

Mr. Beecher's last sermon was delivered in Wiman reported it as follows, for The New York World:

same was accused unto him. * * * No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and Mammon."

Text.-Luke, xvi. chap., iv. verse, the first clause: "I am resolved what to do"

"I read in your hearing this narrative, this parable of our Lord. The unjust steward has been accused, and rightfully, of betraying his master called him to an account, and he was satisfied that the end had come; and he communed with himself, and as the result of that, and looking over all the circumstances, he said, "I am resolved what to do."

"What he resolved to do was not very honest, but it was very shrewd. He resolved to make friends of all the debtors of his lord. He called them up and settled with them in such a way as to lay them under obligations-gratitude to Him. And so, although he and they cheated the master, he made his own nest warm and the master praised him-not Jesus, but the man that owned the property is the one. When he heard of it he said to himself: "Well, that is shrewd; that is cunning; that is wise," and the comment on it is: "Children of this world are wiser than the children of light; that is to say, men who are acting in worldly reasons, for worldly reasons, are very much wiser than the men becoming good from the bighest moral considerations. But that that they have selected is simply this: "I am resolyed what to do."

What then is the nature of a resolutionwhat is the scope of it, the potency? And what are the drawbacks? The self-consideration of these questions may throw light upon the path of many of us. Now, our long effort of making up our mind is equivalent to form-ing a purpose. When a man resolves, he means, or he should mean, to do something; and all resolutions carry, or should carry, not simply the end sought, but also the capable and necessary means by which the end is sought. I am resolved to cross the river, by the bridge, by boat or by swimming. To stand on one side and to resolve to be on the other, without any intermediate means of doing it, would be folly indeed. I am resolved to-morrow to go to market. All the intermediate and implied steps by which that resolution could be carried out are included in the resolution itself. A resolution is a purpose in so far as simple things, uncompounded, in-complex, are concerned. A resolution may be executed immediately, without loss of time; indeed, the greatest number of resolutions are those which like the stroke of the hamout any appreciable interlapse of time. I am resolved what to do.' Natural resolutions: At the cry of fire the man instantly looks out

termination don't make him one; it starts him on a long train of events that are necessary to make him a lawyer. And so in regard to morali ty, a young man may stand on the threshhol of life; he may resolve that he will see the world; and the man that means to see every thing in the world will probably see a good care about seeing. A man who resolves, on the other hand, 'I believe in honesty; it is the best principle' (but it is better than nothing to say). That is the best policy; it is good poli principles carry with them a policy. And a how thoughtlessly men need that. To-night an honest and upright man;' that at once spreads to other men; he won't associate with certain ones, he will associate with certain Plymouth Church Sunday night, Feb. 27. H. others; he won't follow e rtain things; he will seek other paths; the resolution sifts life for resolved what to do." "And he said unto his disciples, There was a certain rich man which had a servant, and the there is a great difference about them: there are some men whose thoughts are like the ratchet wheel, the wneel that has, notch by notch, to hold what it has got; and there are a great many whose thoughts are like thistle downs that are going everywhere, and don't know that they are going everywhere, and are subject to the mutations of the wind. There is a great deal of difference-need to be-to win men to form resolutions, sometimes, of a strong nature and of a sterling trust and wasting that committed to him. His strong purpose; when once they have resolved never to flinch, they never know in any hour a downsliding: they may be less active at one time than another, but they don't turn back. Once having put their hand to the plough they don't look back again. But then there are those that have the same policy resolution, but they are made of different not stiff enough to stand up against the wind, it may be, that shall come upon them. "The general qualities of the resolutions which men make are of every grade; even a frail woman, walking in the boisterous March wind, may find that all the sail she carries she cannot make headway against it, and supports herself by a fence that is stiff enough to hold her until the wind lulls. And as it is in the community so it is in regard to the individuals-there are so many persons who, left to themselves, waver; they do so sometimes from good reasons, sometimes from those not so good, sometimes the purposes were formed in a moment of excitement and have nothing left of them when the excitement cools. There is instability also arising from disability of organizption; that is to say, a man may be susceptible while one class o effects is being produced, and in that mood he may form a resolution, but to-morrow someother blessed, beautiful thing may come up, and he is just as susceptible of that, and secondary state of mind obliterates the first. A man is under the unfluence of music, and all his purposes run under that power or influence, but, by and by, the outbreak of politics brings up patriotism, as it is called, and his moods change, and those early sensations at first are no longer operative upon him; auother powerful influence causes di gression. There are many men who have such ancillary elements brought to bear upon their wills and upon their temperaments that they are almost persuaded to be Christians, and think they will be, but, going home in a hurry, fall in with company, and the day following business instincts and interests. It is like another scene that day. So that there is this changeableness in men. Then the decrease of the power came from the nature of the mind. There is, however, this idea not to be neglected-the distinction between the man's willing and his wishing. A great many people think that a wish is a resolution. Oh. it has gone into a proverb, 'If wishes were to see what to do; at the call of a man to step | never will be; and man wishes that he knew wishes that he could have entrance into certain circles in society, but the steps requsite he never will have patience or wisdom to take. You might just as well carry a candle around the field and think it is agriculture, because it is light shining on crops. Thousands of people think they wish to be Christians; they don't. That is the Interpretation given much of the instruction of Jesus. Men came to him and said: 'Lord, we will follow there whither soever thou goest." 'No, you won't; you don't know that I am destined to suffering, poverty, persecution, death; you think that I am going to be a royal personage and shower care of his own defense and doesn't thank honors and gold.' 'Ah.' says one, 'I will follow thee, but suffer me first.' Ah, there is that 'if' and 'but' in life. Ten thousand people say, 'I would be a Christian if,' and that settles it. 'I want to be a Christian, but'yes, and that settles it again. And so Christ was surrounded by swarms of persons, following him around, wishing and wishing, with various degrees of excitability in them, and he put them all off; he would have nothing to do with them. 'Let him take up his cross and follow me, whosoever would be my disciples.' There is something to do, something to prove, and to wish. There is a great distinction between wishing, then, and willing; for when a man wills the purpose carries with it the instrument to effect itself. You wish to be a Christian; do you will to be one? Your wishing is tantalization if will be accomplishment. "Now, Christian life is the only reasonable one, whether you regard it as a duty or as a means of the greatest satisfaction: that is to say, we were made to be Christians, and being a Christian is simply putting yourself in those relations to yourself. to your fellow-men and to your God for which you were created. Did you ever undertake to take apart a watch? That is very easy. Did you ever undertake to put it together again? That is not so easy. You don't know which screw goes in which hole; you don't know exactly which wheel goes in first; but one thing is perfectly certain, and that is that nothing else will fit together but that of which the watch was made, and each wheel was distined to one place and to one avocation, and if you can bring them together, according to the intent of the maker, it will perform, and otherwise it will not. Now, a man was built with a great deal more care than ever a watch was. He has definite relations to himself. A man was made to live with men, and there is only one way and one principle on which men can live togetherkindness, love. Justice means love; justice is not something else; and we may have a test; an example, a revelation in Jesus, in the Old Testament as well as the New, but in the New with clearer emphasis and larger light, seeing there how we have got to live towards our fellow men, what are the interlacing relations and what are the predominant spirit in which we are to treat them. "Thou shall love thy heighbor as thyself." Self-love is made to be the very model and type of that affection which you are to give to all people. Then we know perfectly well that we are affianced to yet higher beings than man and to the invisible determined to get over them.' Well, too can cosmos as well as to the visible; and we can- not get over them by determining it, but if you not live when we are out of joint with any of these relations in ourselves and to our neighbors and to our God. Now, I say it is reason-able that we should endeavor to live after this ostentationsly. I am going to feel mayself for type upon which we were created. This is reasonable. A great many men can, but, to tutions that are necessary for my weal.' Now, the weak. Christianity is nothing but priest- that is practical, and that is common sense a craft, and it is not reasonable for a man to be damned because he could not believe, and, especially, because he could not gulp and swal-low all the dogmas and all the forms. But that is wide of the mark. True Christianity means living in those relations for which we were created-harmonization of ourselves, harmonization of our relations to our fellow men, harmonization of our relation to the in-visible future. And I say that is tudes of people that form a resolution for the reasonable; I say more than that, that it has sake of not fulfilling a duty, and a man says in it the inherent, the greatest amount of "Well, I have made up my mind I am going happiness. For although, for temporary reasons, a man may defer to his passions, taking When are you going to get ready? It has the average and the whole life, he loses rather clouded your conscience and clouded your man may think, because he runs through a dissipated period and then reforms, that the

termination, 'I will be a lawyer;' but that deyour verses of faith, it is not going through ecclesiastical achievements. "Thou shalt love the Lord thy God and thy neighbor as thy self." Therefore you must lift yourself, and he that lifts himself shows, not by partiality towards the lower and worst features in himself, but towards his whole self-the regent deal under the world, by and by, that he wont | and spiritual in him. Now, when a man has this presented to him, and he is urged to enter upon a Christian life as the only honocabl me, the only one that has the greatest satisfaction in it, the only one that carries in it ey; all good policy is a principle; all good the idea of duty and gratitude towards God, young man, he says, 'I am determined to be how many are there of you that say in thus looking over the sphere of life-life to come: "I am resolved what to do." Bearing in mind what a resolution means and what it includes, how many men can say to-night, "Yes I am seek other paths; the resolution sifts life for resolved what to do." There are very few of him out of its discipline, and another resolu-you that would say, "I am resolved not to be their thoughts run through and are wasted; time to be a Christian; I feel as if I would lazy man wishes he had the produces of industry, But how many men are there here to-night that can can say, 'I am resolved what to do," "I am resolved what to do." "Are you then resolved at once to become

Christian? Can I be a Christian at once? In one sense, no; in another sense, yes. Nobody ever learned a trade at a blow, but he can be gin this day; no man ever became a scholar by a resolution, but he never can become one without a resolution; it is a complex one and a constantly repeating one, ancidary resolu tions upholding the main one. Are you resolved to be a Christian to this extent-1 still begin to-night? 'I am resolved as far as I have light and as far as I know my way. I am determined, God knows I am determined, to quare my life hereafter on Christian principles. stuff; it slides away; they forget it; they are I am resolved to be a Christian man.' Now, this may include churches. I may be a Roman Catholic and resolve it or a Protestant and stay out of that church, and stay out of any other church. This resolution doesn't mean I will be a Christian like to this scheme or that schme, according to this church or that church; it simply means in its simplest form, its primary condition. 'I will regulate my life, both inside and out, according to the principles laid down for me by the Lord Jesus Christ.' Is not that a very simple thing? But what does it carry with it! It carries, in the first place, this: 'I will therefore begin by excluding everything that I know will hinder this resolution; from a consciously wicked way. I will begin as a part of the fulfilment of this resolution, I will stop.' That is the meaning of the repentance John began and Christ took up, Repent, for the kingdom of heaven is at hand, that is to say, I will get over every known wrong that is inconsistent with this purpose that I have formed; I am going to live as a Christian man, as a Christian woman; and it there be that which I know to be fundamental ly wrong I shall carry out my resolution by repeating or turning away from that. And then, in the next place, a resolution to be a Christian applies immediately; it not that I will be a Christian next year, or by and by, or long time-death, but it is going on, beginning at once to live, as far as I know how, rightcons. Do you mean, then, to take the steps that are necessary? Are you ready to begin your attempt to live a Christian life by saying in sincerity, 'God, show me the way; give me thy help?' Are you willing? Not to say your prayers; there are a great many prayers said; a great many too few prayers that are felt and not true. Is there sincerity in you? I would to God that you have spiritaal refilling and the sustaining power of the whole spirit, that you have the certainty that he was working in me to will and to do his good pleasure. Are you ready to begin your Christian life then by opening the word of God and reading, not a chapter, nor a verse horses then beggars might ride.' A man or two every day, but to make it the line of wishes he were rich, but he is too lazy, and he your counsel! When any great combination, scheme, is being formed in New York-any syndicate-there is always the lawyer, and they will never take a single step until they consult him, and he is about all the while; he is the man of the counsel; it is a complicated thing, and a great deal depends upon it, and they cannot afford to go wrong. Are you willing to take the New Testament as the line of your counsel? See what it says about lusts, about appetites, what it says about crime and envy and jealousy and all ill will and you for any help; nor has be any occasion to thank anybody. Are you woling to take the Bible just as the shipmaster takes the chart? When he leaves the last shore light and takes his direction he never says, 'Read me a direction or two of the sailing directions, and then read me the draughtings inside again and then again.' They have no relation at all to his course, to his actual sailing; but he is not going to read so many parts of his chart and of his sailing directions, Why, No; he lays out his voyage from the beginning and every day he takes observations, and then he checks down on the chart just where he is. At noon to-morrow he takes another observation; not because there is any need of reading his chari, in reading any book on navigation; not because he is studying astronomy for the sake of anything that is in astronomy. He has got a definite purpose in ife; after which he seds his astronomy, and after which he sells his books, or those which lay his course. Are you willing to begin a Christian course and voyage by going to the word of God to ascertain exactly what is expexcted of you, both what you are to reject and what you are to adopt f That is sensible that is right resolving, according to a practi cal basis and resolution. Or, on the other hand, are you, while you are weighing, that is, in yourself, are you saying to yourself: My other people of Gol got on the best way. There is my father and mother. If there were ever any Christians they were such. I believe they were real Christians.' Now, a man's mother is infinitely more to him than the Virgin Mary is to any devout Catholic. "You come into the church because you find sympathy there and kindly help there. Are you willing to take advantage of all these tindly helps, so that you may be able to keep our purpose and your will? Are you willing to begin it now? You don't need any more knowledge. You have been brought up in Christain knowledge from the very cradic; you have no bad associations; you have necessari none by the average, but what Christian ife was and Christian duty, is there-there is not a man bere that needs to have additional instruction; he knows that he is bound to live obediently to God and in love with Jesus Christ. But can a man come into a state o emotion? Can a man by chaply saying I will. teel? No; no; but by saying I will feel he can take the sheps to feel. A man sulvers and says. Chills and fever are not agreeable; I an will take quinine enough you can. Now, let your purpose be not simply this. I am re-olved all the help I can and all the Christian insti well as moral sense. Or are you going to say, Well, I will see about it.¹ No, you won't, you know it. And that thing we have in our of getting rid of paying it they put it off for four months, and then they give another note. It is the greenback business, in which they pay to be a Christian as soon as I get ready. by, when the convenient time comes; and the devil will see to it that it never comes. It is ableness that can very well be imagined, when

die they mean to whip on the right side and get into heaven. When you come to examine such conduct in relations to men, there is not a savage that would not feel that was infamous-to repay protection, divine benedic-tion, the ministration of God through the channels of nature and the 1175 understanding, the moral power and element kindness of God through Jesus Christ for the ministration of the gospel; and the man deliberately says, we will seek all the money out of these things and all the rest that is in life, and when we are no longer use to ourselves we are going-we will repent so as to get into heaven. Two Dutch elders had been warm friends and yet one day they fell out with each other and the fire grew flercer until they came positively to hate each other, and one Sunday morning the dominie going behind one of the elders heard him mutter to himself, "Van Alstyne is a hypocrit; he will go to hell, he will go to hell." The old dominie spoke up to him and said: "Oh, oh, my brother, he won't go to hell." "Yes, he will go to hell." "Well, but my dear fellow, he may repent." "No-well, he is just mean enough to do it." But this-it is, canlike to be one; 1 wish I was one; just as a didly-the condition in which some of you are. You mean to live hatefully, disobediently, dishonorably, and yet in the last estate you mean to whip up and get into heaven-you are "just mean enough to do it."

"Now, on the other hand, pleased be God, he is long suffering, and he is patient, and as we would pay a debt, by installments, little by little, showing all the time that we endeavor to do it, he respects your endeavor to live, to repent and to live a Christian life, by instal-

"If you make up your mind honestly to do it, he will bear with your incompetence and your ignorance and your endearments; he will bear patiently with you, and help you from day to day, and from month to month, and from year to year, 'growing brighter and and brighter unto the perfect day.' Is there any man here that can say in regard to the past, I am resolved that I will cut loose from everything that has been a detriment to me, dishonorable to God? Is there any man that will say in regard to the future, 'I am resolved what to do? I am resolved to take a higher life, the nobler ideal; I am determined, by the help of God, that I will live in such a way that I should live.' And if there is, don't wait until to-morrow morning; read just your life to-night; go home and tell God of it; go home tell your wife of it. That the very thing you don't dare That and to do because when a man has once committed himself he is ashamed to go back; and if you are ashamed to tell anybody 'I have made up my mind to live like a Christian man,' it is because you have not made up your mind. When a man has determined that he will live a Christian life he will be willing to show to all that are around about him, 'I am going to try. I have made up my mind to If you have mind you will enter upon try." your journey. The time is past in which I have served the will of the flesh, and now, tonight, I have determined that I will begin, with the help of God, to live a Christian life," Are there any of you that are willing to make that resolve? God help you. For a little while it will be a troublesome thing, for a little while, but then easier and easier, with remuneration and exhilaration and joy and inal victory."

FINNED TO HIS SEAT.

Discovering a Remedy Against Cocktails Between the Acts.

It is a very good story which a genal triend of ours tells about a young man of his acquaintance, says The Ballimore American. The young man, it seems, is good looking, of a nice family, and a good deal of a favorite with the ladies. But he is altogether too fond of a little red liquor neatly trimmed with lemon and things and served in cut glass-so fond, indeed, that some of the more careful girls have of late fought shy of his escort to places of amusement. One day lastweek he invited a young lady to go and see "The Harbor Light." She wanted to see the play, and, the truth is, rather iked Tom-we will call the young nan Tom for short-but she besitated about accepting the invitation, Her riends advised her to decline, and warned her that if she accepted Tom would leave her alone a few minutes after every act while he was out interviewing the nearest barkeeper.

pupils in the first half of the last century. There was a dado with molded skirtings below it, the latter being from twelve to fourteen inches high. while the capping of the dado was from three to four feet above the floor. At the ceiling line there was a deep cornice, and the intermediate wallspace was divided into panels. Marbles of various colors were used to strengthen the effect of each line and molding. Having described the methods adopted for attaching the marble linings to the concrete walls of the buildings, the lecturer described the design and execution of Roman mosaic work, and then passed on to notice the stucco reliefs which were used for the decoration of walls and ceilings. The best of these reliefs, he said, were by far the most artistic among the meth-Rome. The finest examples had really nothing that was Roman in their design or treatment, but were really pure of tempera. fresco, and encaustic painting, as used at Pompeii and elsewherc. -London Times.

A New Version.

"Mother may I go out and tobog?" "Yes, my darling Claire, Hunt up a heavy hard wood log To hold down your hair." -Whitehall Times.

Finished It at Last.

"What do you suppose my wife did yesterday?" asked a Lisbon street man reply; "perhaps she got up and built the fire." "No, sir! But I'll tell you what she did do. She finished patchwork quilt ye sterday that she be gan forty years ago this winter, when she was a little girl of four years. The sewing is in contrast, but not more than would be expected. What is also strange, her mother started her to making it forty years ago and cut ou the squares for her, and her mother helped her to draw it in yesterday."-Lewiston (Me.) Journal.

The Girls in Blue.

The young ladies of the high school admiring the mil tary exercises by the boys, have organized a battalion of four companies, and drills have replaced calisthenics exercises. The uniform i a navy blue flannel short skirt and blouse, with a felt hat and scarle feather, although the headgear is not fully decided on. The four companies have been thoroughly drilled in the school of the soldier and go through their facings like veterans. They will next try battalion movements, and meanwhile arises the question: Shal the battalion be armed with wooder father.

which were used by Wren and his to the door and see a stranger or a friend; he more; probably never will; he is lazy; a man resolves to do it; although the resolution is latent in such a sense by repetition, he is not conscious of making up his mind.

"In regard to a great many of the acts of a man's life, cerebration-that is to say, the action of the brain-has become so common that it takes place without any appreciable appearance of taking place. A multitude of things-if one gets in a crowd, and a man would strike him, his defense is not the result of reflection, and yet it was in him as a result of experience to protect himself; and, if it be a shadow, it is just the same, for a shadow seems like a substance, and he puts himself in a ludicrous attitude of defense; he smiles, and goes on, but the action of the mind, the unconcious cerebration, is there. As, for instance, in things that apply to the now, that are uncompounded and simple, a man resolves and executes almost at the same moment. The child calls from above, 'Father', and incidently there is no thought whether he shall or not answer, yet the train goes on within him, and he replies, 'My son, what?' Or the call has come to him for help, and he in-stantly, before the last echo of the sound dies out of his ear, he is on his feet, on his way. But these are very simple things; they are the primary forms, which afterwards becoming more and more complicated, running through longer periods of time, imply a great many intermediate steps. For a man can resolve that he will go to bed--it doesn't take long either-he resolves that to-morrow morning he will get up and go 'cruising,' but to-morrow is dark and stormy, and the resolution is not half so strong when he wakes up as it was when he went to bed. There are a great many considerations that come. Or the man resolves that to-morrow he will go to market; neighbors come in; he waits; it is noon, and then time is too little to go. 'And come again.' And he puts it off until next morning. So between the resolution and the night-for one takes hold upon the other-there is a

delay and the intermediate history. "Now, as you go on in this life, as society itself becomes more complex-civilization is growth in complexity- as the things that you resolve to do or not to do are largely in their times, and are clustered together by cause and effect, resolutions spreading over so long spaces and so much intermediatism is some what different from the first resolve.

"Resolution, then, means a purpose, the will itself; and it includes in it, also, all indispensible intermediate steps; and some resolu-tions execute themselves immediately; some with some delay; some with long delay; some, through many subordinate resolutions, that carry out the primary one. And a man may resolve at a critical moment that which will determine the whole character of his life; yea, he may determine in any one single, final moment that which will take the whole of his life to carry into effect. This is the case of ten thousand men. When my father was young, a lad (he was brought up by, substantially, an uncle), he had in him all that was necessary to make him what he was in his professional life. But he didn't it; he was careless; he was heedless; he was forgetful of things external; and so Uncle Lot Benton one morning, going out, found that being out late with the horses the night before, visiting some young company, the bridle was placed over the water-trough and the saddle was thrown down behind the stable door, and the horses turned in without a balter, and he said, 'Ob, well, Lyman will never make a farmer; he is not fitted for it.' And so talking in the orchard with him one day, he says: "Lyman, how would you like to go to college?" No answer. They went on working all day, Next day about the same hour, as they were working together in the orchard, Lyman says: 'I would like to go, sir.' That settled it. In that beginning was a purpose that shaped differently his whole life; it never gave out; it branched in every direction; he made what he was; that was owing to the parting; by not, he would have been a miserable farmer: he made a tolably good minister and a tolerably good

than he is the loser now, but suffers then. A reason now by promising to do that, by and "So, then, a man may form a resolution The Extreme of Wretchedness. guns?-Boston Budget. double guard is another thing that without noise, without parade, but that with infinite sequences in its development. It may comes almost instinctively to women. dissipation is all over. No, no, no; the causes sink under and run subterraneously, as it were; and there is many a man that has grum-most scandalous meannesses and dishonor-A Cow-Catcher Wearing a Watch. include in itself a short process and an interbut for all that they develop as a rule mediate; it may include in itself a longer prointo "rushers" and seldom deserve the In the case of the mangled remain: cess; it may include in itself the whole scope reputation of being caut ous sparrers. bled at forty-five years of age from the misrecently found on the front of a For of a man's life, and thrice ten thousand reso-On the whole, they are enthusiastic conduct of twenty years. You know that the parties concerned are regarded, is that Intions will be formed successively to carry out Wayne locomotive, a verdict was ren the great primary resolution which a man there are the seventeen-year locusts; they lay resolution that people form to be a Christian. and persevering and are quick to actheir eggs, and those eggs lie incubating in when they have wasted themselves in the serdered of killing on the railroad. The makes. Thus, if a man is to be a lawyer he fa makes. Thus, if a man is to be a lawyer he is, not going to be a blacksmith, nor a sailor, nor a soldier, so that there is the resolution of ex-clusion; it turns him away from those things inconsistent with the first element. If he is inconsistent with the first element. If he is to be a lawyer there must be the question of education, and a professional education, and all the conditions which are prerequisite to the presenting himself to the court and his license to plead and the beginnings of practice. All of those are wranned un in the first dequaint themselves with pugil st e points, and best of all are very slow to engage man's identity is still undiscovered. how wetched I am when I tell you I. in public exhibitions. They take to watch of the victim of the disaster wa aw, don't cayaw a wap how my, aw, the sport for the p'avsical good it does found on the cow-catcher, still running bweetches fit me.-Town Topics. them and for the development of mind It had been thrown out of his pocke and muscle that inevitably follow a and the chain had caught and wound A subject for a debating society-Which is course under a consc catious and capaaround one of the bars, holding it sc the greater evil, spring elections or house urely. - Pittsburg Dispatch. ble instructor.

"Oh no, he woulden't do that," said he young lady.

"Yes, but he would," the advisers eplied: "He took Em Johnson week cefore last, and went out three times. and came in chewing cloves and coffee, and Eau was so mortified that she says"

"But he wouldn't leave me alone in he theater, I know," the young lady etorted confidently; "and to prove it I will accept his invitation."

On the way to the theater Tom was all gallantry, and the curtain once up he was greatly interested in the drama. But at the end of the first act he made a brief apology to the effect that he wished to speak with a friend whom he saw standing in the foyer, and rose to go. But he didn't go. Something seemed to take hold of his coat-tails and pull him back into his seat. Imagne poor Tom's chagrin and surprise when a second's investigation showed him that his fair companion, who sat with such an innocent look in her prown eye's had pinned his coat to the apholstering of the seat with a good, strong safety-pin. Tom's face felt as if it was on a broiler, and a cold wave or two ran up and down his spinal column, but he didn't say a word. Nor did he leave his seat until the curtain fell on the happy denouement in the play. The end of the little drama in the dress-circle seats was equally agreeable, for on their way out Tom smillingly confessed that the joke was on him and the reproof a merited one. He also promised that if again given the pleasure of escorting his charming companion to the theater no safety-pins would be needed to keep him in his seat.

"I hope he'll marry that girl," added our genial friend, "because f he does she'll reform him and make a man out of him as sure as guns,"

A Negro Melody.

Doan' hurry me; I ain' ter blame; I has to take my time; Onless you tumbles to the game An' tips me with a dime, I treated like it's mos' a sin Bekase I's brack; dat's strange! Still of I cannot change my skin I'll skin you ob your change. -Texas Siftings.

At the club-Upon my soul, Dobson, you are the dismalest company I know of since that Brown girl gave you the conge. I never saw a fellow take the mitten so wretchedly.

Wetched! Haw! Wetched isn't a name faw it. You can, aw. fawncey