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Senator Quay's Will.

The will of Senator Quay has been probated. Not only does it not disclose the amount of his estate but provides that the executors shall not file an accounting.

The will says Mrs. Quay is provided for. Matthew Stanley Quay, the Senator's grandson, is given his farm in Chester, Pa. The remainder of the estate is to be sold and divided into five equal parts. Susan, Miss Corn, and R. E. Quay and Mrs. Mary Davidson. The fifth is to be invested and the revenue given Major A. G. C. Quay.

the harem the shallow, effeminate, inexperienced Rehoboam. There is a pitiful irony in his very name, which signifies "enlarger of the people." It is an added stain on the character of Solomon that he did not train his son for statecraft, or if he was incapable did not find another to reign in his stead.

Rehoboam went up to Shechem to meet a body resembling in its composition and powers the States-General of France, before which Louis XVI appeared. The historic scenes, sundered by three thousand years, have some points in common. The Hebrew National Assembly was resolved that the new king should plight his faith as a constitutional monarch. Had he consented rebellion would have been nipped in the bud. There was a three days' truce. It was the pause before a great catastrophe which is always solemn. During this time Rehoboam was taking counsel chiefly of his fellows, the gilded youths of the empire. Then came the king's recklessly insolent answer to his subject on the very edge of revolt, in which he threatened to add to his father's yoke and exchange his whips for scorpions.

The war cry arose at once, "To your tents, O Israel!" which has been aptly called "the Hebrew Marseillaise." Even David's sacred name had lost its spell as the people cried, "See to thine own house David!" With the inveteracy of a prince of blunders Rehoboam sent a tax-gatherer to placate tax-resisters. At sight of "Adoram, who was over the tribute," the first overt act was committed and the first blood of the revolution shed. Happily it proved the only blood.

Hebrew history parted into two streams that day, never to be united. Ten tribes, carrying with them two-thirds of the population and territory, flowed off into the channel of the kingdom of Israel to continue for three centuries, until swallowed up in the Assyrian captivity. The tribes of Judah and the half tribe of Benjamin, and later the tribe of Levi, formed the other stream of Hebrew life, flowing on for four hundred years until engulfed in the Babylonian captivity.

THE TEACHER'S LANTERN.

A new literature is opened to us. The Books of Kings and Chronicles. They are of great antiquity, dating back in round numbers, 2,500 years. They are made up of documents still older—official annals and state records. Their divisions are arbitrary and unhappy. For example, the Books of Kings were originally univided, and had one compiler. The same is true of the Book of Chronicles, in which Ezra and Nehemiah were included. The Hebrew name of the compilation is almost equivalent to our word diary. Some think the writer to have been Ezra.

These six ancient books are in point of fact but two books. They have a noble purpose; they are written for the exiles about to be restored to Jerusalem. They are intended to quicken the national spirit, to outline the principles of peace and prosperity. It is worthy of notice in passing that Chronicles names more sources of material than any other book in the Bible. For example, it cites Samuel and Kings, and other documents now lost; chronicles of the Kings, last words of David; monographs by Nathan, Samuel, Gad, Abijah, Iddo, Jehu and Isaiah.

Shechem was a "city of refuge." But it certainly did not prove such to Rehoboam. The historical associations of the city were important and sacred. The names of Abraham, Jacob, Joseph and Joshua were linked to it.

On the dull background of Rehoboam's inanity, Jereboam's forceful character stands in lively contrast.

Parentage counts for much. Rehoboam's mother was an idolatrous princess and his father a sensualist.

The vacillating incompetence of Rehoboam is strikingly illustrated by the readiness with which he substitutes the office of a mediator for his insolent ultimatum.

There are certain idiomatic phrases, the meaning of which must be sought. For example, "What portion have we in David?" The reference is to the dynasty as represented in Rehoboam. The language is in striking contrast to the saying "We have ten parts in the king." 2 Sam. xix, 43. "To your tents!" The reference is to the wilderness life when the tribes camped in fixed relation to each other. It finds its modern analogy in the military term "assemble."

The points of analogy and contrast between the two kingdoms now formed, may be followed with advantage. Israel survived three centuries, had twice the territory and population of Judah. Most of the historic sites, and most of the prophets. It ended in the Assyrian captivity. Judah had the temple, the priesthood, and Isaiah among the prophets. It was interrupted by the Babylonian captivity, but survived until A. D. 70.

Music and Character.

Herbert Spencer considers that the taste for music, which is largely emotional, is in so full a sense a test of cumulative character that it is inherited with cumulative intensity by successive generations. This naturally leads us on to the conclusion that races are more intimately affected by its charms than individuals.

To take a particular instance, we can but notice that the Germans, who, with few exceptions, are musical to their finger tips, are in consequence notable for habitual cheerfulness and for other moral qualities that give tone to their domestic life.

We may notice, on the other hand, that a love of music does not necessarily go with artistic sense or strength of character. The Russians are most musical, but they have not, as a rule, any marked appreciation of art, while the Japanese, whose delicate instinct for art is proverbial, are but little influenced by music. Nero's devotion to his fiddle and Napoleon's indifference to music are also instances that there is no general rule on this point.

Stood All Night to Get Land.

One hundred and ten weary seekers for land, four of them women, who stood all night by the doors of the United States land office at Cass Lake, Minn., filed claims for government lands within the Chippewa reservation on Wednesday. The first man to file was Daniel Caldwell, who got 160 acres 16 miles southeast of the village of North Come. The entire number of filings was disposed of on Wednesday.

All told, 248, 743 acres of land of the former Chippewa Indian reservation were opened on Wednesday.

Putting Brains in Costs Much.

Bishop Cyrus D. Foss was talking about the world's custom of spending more on armies and navies than on education. "I once heard this custom epigrammatically condemned by an Irish priest," said Bishop Foss. There was under discussion a bill to appropriate \$36,000,000 for battleships and \$12,000,000 for schools. The priest spoke against the bill, and his speech ended in this way: "Friends consider this proposal. Its absurdity is evident. For education, \$12,000,000; for warfare, \$36,000,000. That is to say, \$12,000,000 for putting brains in and \$36,000,000 for blowing them out."

Pennsylvania Chautauqua.

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For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., July 1 to August 5, 1904, the Pennsylvania Railroad Company will sell special excursion tickets from New York, Philadelphia, Chestnut Hill, Phoenixville, Wilmington, Perryville, Frederick, Md., Washington, D. C., East Liberty, Butler, Indiana, Conellsville, Bedford, Clearfield, Martinsburg, Bellefonte, Waterford, Canandaigua, Wilkes-Barre, Tomhicken, Mt. Carmel, Lykens, and principal intermediate points, to Mt. Gretna and return, at reduced rates. Tickets will be sold June 25th to August 5th, inclusive, and will be good to return until August 10th, inclusive. For specific rates, consult ticket agents. 49-25-26

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