Georgia, en of my long dful affliction, o testify to the tterine, which as a gold dole than \$400.00 out the slightmlin, Manager Life Associa gists or by mail Savannah, Ga. Theater.

, the front of by the recent ara, is probably tainly the most reat buildings. distinction of lvely theatrical ent. Its corner and although is not entirely ,000 have been tion. It is four covers an area The interior the great Paoxes being arthe three sides le the fourth is the stage, which feet by 55 in

MAR. when the spear of war, men had ow they carried strange country with the point was regarded as If, on the other and the spears on their point backwards, en as a visit of was no disturb-

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REV. DR. TALMAGE. THE EMINENT DIVINE'S SUNDAY

## DISCOURSE. Subject: Drama Discussed-It Cannot Be

Suppressed-Christianity Should Contrei and Reform Public Amusement-The Church Should Go to the Theater. [Copyright 1998.]

[Copyright 1986] WARHINGTON, D. C.—At a time when the whole country is in controversy as never before concerning the theater and some plays are being arcested by the police and others are being patronized by Christian people this sermon of Dr. Talmage is of music interest. The text is I Corienthians vil., 31, "They that use this world has not abusing it."

much interest. The text is 1 Coriatinass vit, 3i, "They that use this world as not abusing it." My reason for preaching this discourse is that I have been kindly livited by two of the leading newspapers of this country to inspect and report on two of the popular plays of the day-to go some weeks ago fo Othongo and see the drama "Quo Yadis" and criticise it with respect to its moral ef-fect and to go to New York and see the drama "Ben-Hur" and write my opinion of it for public use. Instead of doing that I propose in a sermon to discuss what we shall do with the dramatic element which Got has implanted in many of our natures -not in ten or 100 or 1000, but in the vast majority of the human race. Some poople speak of the drama race. Some poople speak of the drama race. Some poople speak of the drama race discuss what we attain do with the dramatic element which Got has implanted in many of our natures -not in ten or 100 or 1000, but in the vast majority of the human race. Some poople speak of the drama race some poople speak of the drama race of drasalws by the Congreves and the Goldamits and the Shakespares and the Sheridans of literature and that then we attune our tastes to correspond with human inves-tions. Not at all. The drama is an echo from the feeling whon God has implanted in our immortal sculls. It is seen first in the of nour years of age playing with their dois and their cradies and their cark, seen to prime after in the pale children three or four years of age playing with their dois and their cradies and their cark, seen that in the elaborate imporsonations in the andemize of music. Thespis and Zschy-ins and Sophocies and Earipides merely dramatized what was in the Roman hear; Correctile and Alleri only dramatized what was in the English near; action, Correctile and Alleri only dramatized what was in the English near; shows in the great world's heart. The dithyrambio and classic drama, the semimental drama, he romantic drama, were morely chose on the semin soul.

the romantic drama, were morely ochos

and classic drama, the sentimental drama, the romantic drama, were morely ochoss of the human soil. I do not speak of the drama on the pootle shelf or of the drama in the playbouse, but i speak of the drama in the playbouse, but i speak of the dramatic element in your soul and mine. We make men responsible for it. They are not responsible. They are responsible for the perversion of it, but not for the original implantation. God did that work, and I suppose He know wint He was about when He made us. We are nearly all moved by the spectracular. When on Thanksgiving Day we decorate our churches with the cotton and the rice and the sapels and the wheat and the rive and the sapels and the wheat and the rive and the sapels and the wheat and the rive and the sapels and the wheat and the rive and the sapels and the wheat such the rive and the sapels and the wheat such the rive and the sape of the worther and the rive and the sape of the solutions are stirred. Every parent likes to go to the school exhibition, with its recitations and its dialogues and its droil costumes. The torchilght pro-cession of the political campaign is merely the dramatization of principles involved. No intelligent man can look in any secura-or religious direction without finding this dramatic element revealing, unrolling, demonstrating the file.

dramatic element revealing, unrolling, demonstrating itself. What shall we do

demonstrating first, what shall we do with it? Shall we suppress it? You can as easily suppress its Greator. You may direct it, you may educato it, you may purify it, you may harness it to multi-potent useful-ness, and that it is your duty to do, just as we cultivate taste for the beautiful and sublime. sublime.

we cultivate tasts for the beautiful and sublime. Now, I have to tell you not only that God has implanted this dramatic element in our natures, but I have to tell you in the Scriptures He cultivates it, He appeals to it, He develops it. I do not care where you open the Bible, your eye will fail upon a drama. Here it is in the book of Judges, the fir tree, the vine, the olive tree, the branche—they all make speeches. Then at the close of the scene there is a corona-tion, and the bramble is proclaimed king. That is a political drama. Here it is in the book of Job. Enter Eliphaz, Bildad, Zophar, Elihu and Job. The opening act of the drama, all darkness; the closegn, an oriental region: Vineyards, pomegra-mates, mountain of myrrh, flock of sheep, garder of spices, a wooing, a bride, a bride-groom dialogue after dialogue—intense, gorzoous, all suggestive drama is the book of Solomon's Song. Here it is in the book of solomon's Song. Here it is in the book of solomon's Song. Here it is in the book of solomon's Song. Here it is in the book

gorgeous, all suggestive drama is the book of Solomon's Song. Here it is in the book of Luke: Costly mansion in the night. All the windows bright with illumination. The floor s-quake with the dance. Beturaed son in costly garments which do not very

been degraded and omployed for destruc-tive purposes is nothing against the drams any more than music ought to be necursed because it has been taken again and again

into the saturnalian wassails of 4000 years.

pery morning in the streets of Fhiladel-plin. Just ahead of me was a lad, wrotch-ad in apparel, bis limb amputated at the knee; from the paller of the boy's check, the amputation not long before. He had a package of broken food under his nrm-food he had begged, I suppose, at the Joors. As he passed on over the slippery pavement, cantionely and carefully. I iteadied his until his ornich slipped and he foil. I helped him up as well as I could, gathered up the fragments of the package as well as I could, put them under one arm and the crutch under the other arm, but when I saw the blood run down his pale check I burst into tears. Fifty essays about the sufferings of the poor could not iouch one like that little drama of accident and sufficient.

ionch one like that fittle drama of accident and suffering. Oh, we want in all our different depart-ments of usefulness more of the dramatic element and less of the didactis. The tendency in this day is to drone religion, to white religion, to sepalcharize religion, to croat religion, to sepalcharize religion, when we ought to present it in animated and spectacular manner. What we want, ministers and laymen, is to get our sermons and our exhortations and our prayers out of the oid rat. The old backneyed religious phrases that some

to get our sermons and our exhortations and our prayers out of the oid rut. The old unckneyed religious plurases that some snoring down through the centuries will never arreast the masses. What we want to day, you in your sphere, and I in my sphere, is to freshen up. Feople do not want in their sormons the sham flowers bought at the millinery shop, but the imponicas wet with the morning dow, not the heavy bouces of extinct meratherium of past ages, but the iving reindeor caught inst August at the edge of Schroon Lake. We want to drive out the drowsy and the prosale and the tedions and the hundrum and introduce the brightness and the same-tified wit and the edge of Schroon Lake. We want to drive out the drowsy and the prosale and the tedions and the hundrum and introduce the brightness and the frame ified wit and the edge aroasm and the same-ified wit and the edge aroasm and the same-lified wit and the out how of any way of doing it as well as through the dramatic. But now let us turn to the drama as an ammement and entertainment. Hev. Dr. Bellows, of New York, many years ago is a very brillhat but much criti-cised sermon took the position that the theater might be renovated and made aux-ilary to the durch. Many Christian peo-pie are of the same opinion. I do not agree with them. I have no ident the and

Thousan might be renovated and made auxiliary to the church. Many Christian people are of the same opinion. I do not agree with them. I have no idea that success is in that direction. What I have said berecofore on this subject, as far as I can remember, is my sentiment now. But to-day I take a step in advance of my former theory. Christianity is going to take full possession of this world and control its maxims, its incenture, its science and its amusements. Shut out from the realm of Christianity anything and you give it up to sha and death. If Christianity is mighty enough to mane everything but the amusements of the anything and you give it up to sha and death. If Christianity is mighty enough to mane everything but the amusements of the sourd and incompetent to make record of its sensions? Is it good to tollow the funeral, but dumb at the world's play? Can it courto is it is to an and will can querything. Now, what we want is to hasten that these there is the the sourd be the the the the taxe.

My idea of Ohristianity is that it can and will conquer everything. Now, what we want is to hasten that time. How will it be done? By the church going over to the theater? It will not go. By the theater coming to the church? It will not come. What we want is a reformed numsement association in every city and town of the United States. Once an-nounced and explained and Hustrated, the Christian and philanthropic expiralist will come forward to establish it, and there will be public spirited men every where who will do this work for the dramatic element of our natures. We need a new institu-tion to meet and resognize and develop and defend the dramatic element of our nature. It needs to be distinct from ev-erything that is or has been. I would have this reformed amusement association having in charge this new in-stitution of the spectacular take possession of some hall or academy. It might take a smaller building at the start, but it would soon naed the ingest hall, and even that would not hold the people, for he who opens before the dramatic element for and not hold the gramatic element for and the ingest hall, and even that would not hold the people, for he who opens before the dramatic element in human nature an opportunity of gratifica-line without comproduce and without

human nature an opportunity of gratilea-human nature an opportunity of gratilea-tion without compromise and without danger does the mightlest thing of this century, and the tides of such an institu-tion would rise as the Atlantic cisce at liverpool docks.

There are tens of thousands of Christian omes where the sous and daughters are eld back from dramatic entertainment for reasons which some of you would say are good reasons and others would say are poor reasons, but still held back. But on the establishment of such an institution they would feel the arrest of their anxieties and would say on the establishment of this new institution, which I have called the spectacular, "Thank, God, this is what we have all been waiting for." Now, as I believe that I make suggestion

Now, as I believe that I make suggestion of an institution which wiser men will develop. I want to give some characteris-tics of this new institution, this spectacu-lar, if it is to be a grand social and moral success. In the first place, its entertain-

Bear Is a Peroxide Bloade

It isn't the fault of one of the mos respected guests of Moor Park, Los Angeles, Cal., if, as is suspected, his hair has been shamelessly dyed. He is only a bear and could not protest. Nobody knows how much the ambitious park commissioners paid to add a grizzly to the park menageries. The commissloners were inclined to be extravagant for once, because they had long wanted a grizzly, and grizzlies are hard to get. What many persons claim to know quite definitely, however, is that this bear is not a grizzly. As the story goes, this animal was once a common black bear, or "buzzard," a worthless, cowardly, ill-steemed scavenger that, according to the hunter who captured him, had not the right to live. So he tried to get up a fight between the bear and the dog. As this was interfered with, the hunter permitted a flippant minded barber who claimed to have effectual hair dyes to try his hand at the bear. Well fortified with whisky, the barber undertook to "bleach"

## Sleep on Your Back.

the bear.

"To grow younger you have only to sleep upon your back and avoid pillows," says a physical culturist. Her theory is that since during the day the muscles of the face are inclined to drop, we should counteract the drooping with the head on a level with the body or even lower than the body. This practice is warcanted to do away with that arch enemy of woman, that wrinkle.

Give us the luxuries of life and we will dispense with its necessaries.

The Way to Make Money

Is to save it, and that is what you can do by securing from your grocer a coupon book, which will enable you to get one large 10c. package of "Red Cross" starch. one large 10c. package of "Hubinger's Best" starch, with the promiums, two Shakespeare panels, printed in twelve beautiful colors, or one Twentieth Century Girl calendar, embossed in gold, all for 5c.

The British War Office has declined the services of General R. Garibaldi for South Africa on the simple ground of his nation ality,

#### How's This ?

How's This 7 We offer One Hundred Dollars Reward for any case of Caturn that connot be cured by Hall's Catarth Cure. F. J. Contrart & Co., Toledo, O. We, the undersigned, have known F. J. Che-ney for the last By years, and believe him per-fectly houseable in all husiness transactions and funancially able to carry out any obliga-tion made by their filts. West & Tau Xx, Wholesale Druggists, Toledo, Onio.

Ohio, KINSAN & MARVIN, Wholesale Druggists, Toledo, Dhio,
Hall's Catarru Caro is takon internally, act-ing directly upon the bload and mucous sur-faços of the system. Testimonials sout free.
Prine, Ré, per botto, - Sold by all Druggists.
Hall's Family Pills are the best.

A movement is on foot in Hamburg to unite the various scientific institutes in city into a sort of university.

#### To Cure a Cold in One Day.

Take LAXATIVE BROHO QUINING TABLETS. All druggless refund the money If it fails to cure, E. W. GROVS's signature is on each box. Esc.

Miss Dalay Stovenson, a slight, unassum-ing woman of Rochester, N. Y., owns and operates a butcher shop.

Mrs. Winslow's Footning Syrup for children technig, softens the gums, reducing inflamma-tion, allay's pain, cures wind colic, 20, a bottle,

Montana is said to have mined \$40,000,000 worth of copper last year. This beats the gold or sliver record of any State in the Union.

I cannot speak too highly of Piso's Cure for Consumption.--Mrz. FRANK MORLS, 215 W. 22d St., New York, Oct. 29, 1991.

Massachusetts has one hundred and sixteen street railway companies, controling 1,492 miles. Last year the increase in mileago in the State was thirty-live.

All goods are alike to PUTNAN FADELESS DYES, as they color all fibers at one boiling. Boid by all druggists.

# THE SABBATH SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 25.

Beview of the First Quarter, Luke II., 7 11; Mark L., 39-34-Golden Text: Mark x., 45-Sammary of the Various Les-BOBP.

INTRODUCTION.--During the quarter we have studied the life of Christ from His birth to the middle of the second year of His public ministry. We have heard the angels sing His praises; we have seen the dove and heard the voice from heaven; we have watched His conflict, with Satan and rejoiced at the victory He gained; we have been forcibly impressed with the seven humble men He has chosen as His died-ples; we have listened to His heavenly in-struction, in the upper room, at the well;

and in the weak first and the second secon

in the temple with the doctors of the law, asking and answering questions; all were astonished; His parents gently reprove Him; He tells them He must be about "His Father's business;" returns with them to Nagareth.

III. The preaching of John the Baptist. III. The preaching of John the Baptist. Tiberlus Casar Roman Emperor: Pilate Governor of Judea; Herod tetraroh of Gal-lice; Annas and Calaphas high priests. John preached in the wilderness; hasisted in Jordan; preached repontance; hasisted that they bring forth fruits unto repent-ance; different classes came to him; a thor-ough reformation required of all; pointed to the Messiai. IV Jours goes from Namersth in Gallice

bug resonation required of all; pointed to the Mersiah. IV. Jesus goes from Nazareth, in Gallies, to the Jordau, to be baptized of John. John shrinks from such a step; Jesus urges it; is baptized; the heavens are opened; the Spirit descends like a dove upon Him; voice from heaven; led into the wilderneas; fasts forty days and nights; afterwards hungers; tempted. 1. Commard stones be made bread. 2. Cast thyself down. 3. Fall down and worship Mo. V. John the Baptist was near the close of his life work. He was anxious that his disciples should accept the leadership of Jesus. Pointed Andrew and John to Jesus; they follow Him; Jesus tarned and asked

they follow Him; Jesus turned and asked them what they sought; invites them with Him; they abide with Him that day; bring their brothers, Simon and James, to Jesus; Jesus coes into Galillee; finds Philip and Nathanael.

Nathanael. VI. Nicodemus a rich ruler of the Jews, and member of the Sanhedrin came to Jesus by night: introduced the subject of miracles; Jesus and: "Ye must be born again;" Nicodemus failed to understand; Mustration of the wind. Jesus points Nico-demus to the Son of Man; illustration of the serpeat in the wilderness; God's great love for man; he that believet a shall have

the scroot in the wilderness; God's great by for man; he that believoth shall have its. TH. Jesus goes through Samaria; stops at Jacob's well, meets the woman; asks a fink; she expresses surprise; Jesus spaaks of the gift of God-living water, and tolls her that those who drink shall never thirst; she desires it; Jesus asks her to easi her husband; she says she has none; has had five; calls Jesus a prophet; asks about place of worship; trae worship must be a spirit and in truth. WHI. Jesus is at Nazareth; in the syna-rogue; on the Sabbath Day. Reads from sa, 61:1, 3; applies the Scripture to Him-self; the caus size the poor, the broken-hearted, the captives, the blind, the bruised; they question regarding His low-iy birts; He cannot heal there because not accepted; justifies the source by reference to Elijah and Elisha; they think He puts them lower than the heathen; try to kill Him; He escapes. I. Jesus in Capernaum; in the syna-gogue; on the Sabbath day. Teaches the propie; they are astonished at His doo-tine; an unclean spirit cries out; Jesus the heaving in the spread abroad; at people; they are instinished at His doo-tine; an unclean spirit cries out; Jesus the heaving in the spread abroad; at principal was down the disensed and those possessed with devils were brought to the sun was down the disensed and those possessed with devils to carry on His work or to prove His divinity. There is no cated. X. Jesus in Capernaum at Poter's house.

6:14-16. X. Jesus in Capernaum at Peter's house. Great crowd at the door; a paralytic brought and carried to the roof; the roof form up, the bed let down; Jesus saw their faith; Thy sins be forgiven thee; the scribes reason; He speaketh biaspherales; Jesus faith; Thy sins be forgiven theor the scribes reason; He speaketh blasphenies; Jesus answers them; which is ensiter to say, Arise, or thy sins be forgiven? the orre; the people amazed. They glorified God, say-ing, "We never as the on this fashion." They saw that none but God could perform such a wonderful cure and they were filled with reverence and fear. The divinity of our Lord is here fully established. X. Jesus teaching at the seasifier, sees feast at Levi's house; sat with publicans and einners; the scribes and Pharisees question the propriety of this; the sick peed a physician. Why do not Thy disci-pes fast? this a marriage feast and it is not an occasion for fasting; two figures-less ashows that the Jesish system of re-ligion was old and effets, ready to vanish away (Heb, S:13), and that He proposed to replace it with something entirely new, Jesus calls His disciples from among the caste or social distinctions, but wherever here an houset, humble heart Ho is spear by and in his heart is longing to join himself to the one whom he already be-ligive the seaside, near Capernaum. Mat-they is sitting at his place of business, near by, and in his heart is longing to join himself to the one whom he already be-istor and says, "Follow Me. He is preach-ing by the seaside, near Capernaum. Mat-hew is sitting at his place of business, near by, and in his heart is longing to join himself to the one whom he already be-istors to be the Messiak; but ho is a de-spistor publican, and has been socially oc-tractized, therefors he cannot expect to be noticed. Imagine his sarprise when Jesus stors and says, "Follow Me." He heattate



The bright polish of parlor furniture is dimmed in time, even if you live far from the smoke and soot of the city, but a thick suds of Ivory Soap in lukewarm water and a soft cloth will make it bright again with small labor. Ivory Soap is so pure that it is fitted for all such special uses requiring a soap that is known to be harmless.

A WORD OF WARNING .- There are many white scaps, each represented to be " just as good as the 'lvory';" they ARE NOT, but like all counterfeits, tack the peculiar and remarkable qualities the genuine. Ask for "'vory" Soap and insist upon getting it. NORVHERT INTO BY THE PROUTER & GAMILE OD. GIN



tomed to it by this time. Try and

STOPPED FREE Permanently Cured by DR. KLINE'S GREAT NERVE RESTORER

you!"--Atlanta Constitution.

Above 10 Piges, north \$1.00, we will mail you free, logother with our great Oraciao, telling all about SALIER & MILLION DOLLAR POTATO mpon receipt of this motion & 1 de. tamme, We invite your frade, and those when you once try Sality of your end those will never do without. wobble along on any other legs you may have left. That's all I can say to eda you will never do with oo Prizes on Salzer's 1900. Dr.Bull's The best remedy for children and adults. Cough Syrup cond, estima, grippe TOUS A. SALIER ARED CO., 14 W. L. DOUCLAS Worth \$4 to \$6 compared with other makes. Indorsed by over 1,000,000 wearers. The genuine have W. L. The penasine have W. L. Douglas' name and price stamped on bottom. Takes

ld, it should be ant effort of our to stand for the quality of comlich we possess with that emshare to do in of miles of rail-China, of supms of machinery, and with all the ductive industry Prodigal Son." Here it is in the book of Revelation--crystalline sea, pearly gate, opaline river, amethystine capstone, showering coronets, one vial poured out incardinating the wa-ters, cavairymon of heaven gailoping on while horses, nations in doxology, hallelu-ialis to the right of them, halleluialis to the ident of them. As the Bible opnes with the drama of the first paradise, so it closes with the drama of the second paradise. Mind you, when I say drama I do not mean myth or fable, for my theology is of the oldest type-500 years old, thousands of years old, as old as the Bible. When I speak of the drama at the beginning and close of the Bible. When I speak of the drama. Now if God im-planted this dramatic slement in our na-tures, and if He ins outlivated and devol-oped it in the Scriptures. I demand that you recognize it: Because the drama has again and again heen degraded and omployed for destrue-tive uncough of the the drama for which China ue to offer, for he greatest marever, surely, was duction invoked frighten enterthe growth of erence to an in-00,000, of a narom the alumber hercial Possibilines S. Fearon, in

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m counsels of charge, is Lynn,

dramatists. If you have not known man and women connected with the drama who are pure in heart and pure in speech and pure in life, it is because you have not had your in life, it is because you have not had your in life, it is because you have not had your in the stream of the drama. Youder will never elevate the drama. Youder idee of the stream. The church should over the theatres houts back, "You are all scoundrels!" The theatres houts back, "You are all scoundrels!" The theatres houts back, "You are all should be written!" And they both faisity. Dropping anatists and realising that the drama is not never and the stream is not with that, I want to show you how the transate of the charfot of sivilization and christinity. 

son in costly garments which do not vory well fit him perhaps, for they were not made for him, but he must swiftly leave of his old garb and prepare for this extem-porized leves. Fouring son at the block door, too mad to go in, because they are making such a fuss. Tears of sympathy running down the old man's cheek at the story of his son's wandering and suffering and tears of joy at his return. When you heard Murdock resite "The Prodigal Son" is one of his readings, you did not know whether to sob or shout. Revivals of re-ligion have started just under the reading of that soul revolutionizing drama of "The Prodigal Son."

Int, if it is to be a grand social and moral success. In the first place, its entertainments must be compressed within an hour and three-quarters. What kills sermons, prayers and lectures and entertainments of all sorts is prolixity. At a reasonable hour every algot every ourtain of public entertainment ought to deep, every duralin entertainment ought to be unstrang. On the platform of this new institution there will be a drama which before rendering has been read, expurgated, abbreviated and passed apon by a board of trustees connected with this reformed anusement association. If there be in a drama sontone suggesting evil, it will be atricken out, if there be in a staticken out. If there is in a shakespearean play a word with two meaning—another word will be substituted, an honest word looking only way. The cateres to public tastees of this reformed antenes. You say, "Who will dare to change by curgation of this reformed antenes of this reformed antenes of this reformed antenes. You say." Who will dare to change by curgation or abbreviation a Shakespearean play?" I dars. The board of trustees of this reformed antenes in the substituted, an honest word of trustees of this reformed antenes. You say. "Who will dare to change by curgation or abbreviation a Shakespearean play?" I dars. The board of trustees of this reformed antenes, but I should be very sorry to hear the whole book read at one slitting. Abbreviation is not depreciation. On the platform of this new institution Here it is in the book of Revelation-

The sector of the spectra of the sector of the spectra of the spectra of the sector of a lecture by Edward Everst or a sormon by F. W. Robertson. On that platform there shall be no carouser, no inebriate, no cypriae, no foe of good morals, masculine or feminine.

Worse Than Weyler!

because it has been taken again and again into the saturnatian wassails of 4000 years. Will you refuse to eathrone music on the church organ because the art has been trampled again and again under the feet of the inscivious dance? It is nothing against painting and scalp-ture that in Corinth, and Heroulaneum they were demonstrative of valgarity and turpitude. The dreadful museum at Pompei shall throw no discridit on Pow-era's "Greek Sinve" or Church's "Heart of the Andes" or Rubens's "De-scent From the Cross" or Angelo's "Last Judgment." The very fact that again and again the drama has been dragged through the severs of injuly is the reason why we should snatch ft up and start if out on a grand and a holy and a magnificent inision. Let me sny at this politi in my sermon that the drama will never be lifted to its fightful sphere by those people who have not sense enough to distinguish be-tween the drama and the playhouse. The drama is no more the thener than a hymn-book is a church. I am not speaking in regard to the theatre at all. The drama is a literary expression of that feeling which God implanted in the burnan sout. Neither will the drama ever be lifted to its proper sphere by wholesale domunoiation of all dramatists. If you have not known me and women connected with the drama who are in the drama and reason in the speak and in a dwomen connected with the drama who are place in heat and not speak and who are not known me Naked, starving, and desperate, it is feared that if the Republicans in congress persist in their determination to violate the constitution by dooming the Puerto Ricans to a slow and miserable death under the murderous operation of Dingleyism, the latter may rebel and attempt to throw off American sovereignty. Such a thing would be a noble commentary on our "Christian civilization." They never thought of rebelling against Spain, which, compared with the United States, was a kind and indulgent mother to them. What a horrible aggregation of heartlessness and inhumanity there is in sugar, tobacco and New England rum! -Washington Times.

### Why Called "Croquette."

A little Memphis girl who is constantly surprising her elders with her sage remarks was invited out to lunchcon one day, and while she was at table she was helped to a croquette. What is this you gave me?" she queried with the frank inquisitiveness of childhood. She was told that it was a croquette. "Well, what is it made of?" she insisted. "Of chicken," her amused hostess replied. "Oh, I suppose that is the reason it is called a

crow-quette," she naively remarked.

The coal fields in Pennsylvania are nearly all taken up. Coal land in Connellsville dis-trict is selling for about \$1,000 an acre. The iron, steel and coal mon are turning to the West Virginia flokis.

The Best Prescription for Chills

and Fovor is a bottle of GROVE'S TASTELVES CHILL TONIC. It is simply iron and quintne in a tasteless form. No cure-no pay. Price Soc.

Mrs. Samuel Williston, of East Hampton, N. Y., made a fortune out of covering but-tons with cloth.



LUMBAGO

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\* WO hundred bushels of Potatoes remove eighty pounds of "actual" Potash from the soil. One thousand pounds of a fertilizer containing 8% "actual" Potash will supply just the amount needed. If there is a deficiency of Potash, there will be a falling-off in the crop.

We have some valuable books telling about composition, use and value of fertilizers for various crops. They are

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### Intoxicated Hais.

Among the curious inhabitants of the Philippines, according to Prof. J. B. Steere, are fruit-eating bats, some of which are nearly as large as cats, with wings five feet in extent. During the day they remain hanging from the branches of trees in roosting places where they congregate by hundreds. They avoid the thick forests and some times roost in a lone tree on the plains. At twilight they become animated and attack the fruit orchards and cocoanut groves. They are fond of the juice from which the natives make tuba, or palm beer, and drink it from the bamboo cups in which it has been collected. Sometimes the juice has begun to ferment, and then the bats are intoxicated by it and fall helpless upon the ground, to be killed by their enemies in the morning.

#### Divoress in Sootland

In Scotland no leas conspicuously than in England, divorces are becom ing more common. The number of actions tried in 1899 has been 222, against 168, the average annual total of the last five years, and 136 that of the five years previous; and only in eight cases was a decree refused. Relief from marital obligations was sought by only 70 husbands, as compared with 152 wives; but infidelity was alleged as a cause against only 19 wives while it constituted the gravaman of 54 pe-titions against the husbands.

