Scholarly Discourse By Rev. L. L. Taylor.

******************** Brooklyn, N. Y.—As the subject of his sermon Sunday the Rev. Livingston L. Taylor, pastor of the Puritan Con-gregational Church, spoke on "The Square Deal in Religion." He took two texts: Proverbs xii.:22: "They that deal truly are His delight," and Psaim ti.:7: "The righteous Lord loveth right-consusses." Mr. Taylor said.

cousness." Mr. Taylor said:
The klugdom of heaven is a square deal on earth. From the night visions the shepherds to the day dreams of St. John it is peace and good will on earth, among men, which the hosts of God are seen bestirring themselves to promote. And He who came from heaven lived brother to all men, that they might ever after dwell as breth-ren here. But there can be no kingdom of brotherly men on earth with any other throne set up than that of a fatherly God in heaven. The square deal has its vertical lines as well as its horigontal. The horizon never limited Christ's vision. He lived for the day when men would treat God right. In that day no man will have anything to fear from any other man. The and more to Christ's estimate of relig ion as the power that must set things right among men. But in His day and in ours the problem of the square deal involves religion itself. It has always been hard to get a square deal for religion. It has always been hard to maintain a square deal in presenting the claims of religion. It has always been hard to keep a square deal at the heart of religion. These things should be borne in mind by us all as we enter upon the special religious activities and

privileges of the Lenten season.

The square deal in religion involves a square deal for religion. And this in turn involves two things: first, a faired attitude toward religious phe nomena, institutions, doctrines and perand second, a determination to ture, a determination to give the soul a square deal,

Men deal more fairly with the fact of religion than they used to. They are settling down to the conclusion that the race is "incorrigibly religious." They are beginning to understand that the world's history could not have been what it has been if men had no capacmust be recognized as a legitimate lu-man interest unless we want to throw out of court the most persistent of all classes of facts. Religion must be rec ognized as one of the great human in terests if we are to maintain any sort of proportion in our view of human life as a whole. Religion must be recog-ulzed as the supreme human interest if we would be consistent with any reasonable definition of rallgion. If relig ion is an affair of the soul in its relations with the infinite nothing short of this is reasonable or right. We should expect to see men, as we do, striving to make religion supreme, not content with anything short of the religious interpretation of the universe and of hu-ma: life, determined to have some sort of religious system, spending and being spent in the service of religious institutions, their churches, their missions. We should deal as fairly with these facts as we do with the facts which convince us that it is natural for men to have music, that it is natural for men to express themselves and to find pleasure in the varied forms of art. that it is natural for men to concern themselves with the right and wrong

of things and of their own lives.

But fair dealing with the fact of religion requires that we should recognize the limitations and the inevitable imperfection of all the forms in which the religious aspirations of men find expression. It is nothing to the dis-credit of religion if our best efforts to embody it fall short of those visions of with which our souls blessed. It is no less a treasure because we have it a earthen vessels Religious systems are confessedly imperfect. Iteligious persons are full of faults. But they exist. They are facts. And they are as good evidence of man's religious nature as they are of the imperfection of all things human

But how about our own religious natreating it fairly? In 1876 George Ro manes, a brilliant young British tist came to the conclusion that he had no right to a soul or a God, and that it was his "obvious duty to stifle belief" and to "discipline his intellect with regard to this matter into an attitude of the purest stepticism." "I am not ashamed to confess." he wrote at the time, "that with this virtual negation of God the universe to me has lost its soulof loveliness." And he was oppressed by "the appalling contrast between the hallowed glory of that creed which was once mine, and the lonely mystery of existence as I now find it." A little less than twenty years later George Romanes became flinchingly with the facts of physical science he had ignored the most significant of all facts, the most directi all facts, the facts of his own religiou nature. He came to recognize that is "reasonable to be a Christian believ er." Before his untimely death he had returned "to that full, deliberate communion with the church of Jesus Christ which he had for so many years been conscientiously compelled to forego. In the multitude of his thoughts with him he had secured a square deal

have them. The things which make it hard for us to secure our souls their chance may be very different from the things which made it hard Scientific men of to-day have less to make them feel as the seeming ly triumphant materializ of the enties made young Romanes feel about having a God and a soul. But our difficulties may be of another class entire ly. Perhaps they are far less credit able to our intellectual sincerity, less creditable to our moral purpose, evi inclinations and the multiplied oppor tunities for gratifying them that make it hard for their souls to get fair hear-ing. "The lust of the flesh, the lust of the eye and the pride of life are not of the Father," John tells us. But some-thing more is true. They out-Herod Herod in their conspiracy against who heaven-born in us. They are not aly "not of the Father," but trey are the deadly foes of all that is of the Father. Happy are the souls in which the flight into Egypt comes out as it does in Matthew's Gospel of the In-Let us not hesitate to play to our threatened soul. All the dreams and angels that we need will oming if we are faithful, and we shall get back to Nazareth. how Herod will be circumvented. And though it be neither scientific coerrines nor vil propensities which do most to make it hard for our souls, but just the betty preoccupations and the daily burdens and the round of more or less irritating duties of our common life, we are under the same sacred obliga-

Our difficulties may not be his, but

tion and have the same encouragement o secure for our souls the square deal God means them to have. Let us never forget that Jesus Christ is the grout champion of a square 'eal for every soul, and that that means ours.

A square deal in presenting the claims of religion should be religiously maintained. God is eternally against maintained. God is eternally against anything else. Jeremlah never said anything which bears more unnistakably the seal of a alvin's ratification than when he called it "a wonderful and he cible thing" that had come to pass in the land; that "the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." But a square deal in presenting the claims of religion rules out, he therely wilful this ficarules cut intolerance and demands a square deal for the religious couvictions of other people. It rules out dog-inglism and commits a square deal for whatever new light may break forth. It rules out the instantation of doubt and de muds a square deal for the feeblest and most unintelligent faith cule out insincerity of whatever But it does not rule our loyalty to deep convictions, nor definiteness of teaching, nor the replacing of the broken revi of an outworn doctrine with the strong staff of a living truth. To be absolutely loyal to the truth, and yet deal fairly with all the spiritual inthe claims of religion are presented, is no light thing to achieve. But of one thing, those to whom we go with the call of Christ must be left in no doubt, and that is that, so far as in us lies and God gives us light upon our way, we mean to be square with them. God made our ears so that they instinctive ly protect themselves against caut. They close as quickly as the threatened

The square deal is religion involves a square deal at the heart of religion. The central doctrine should be the righteousness of God, the righteous dealing of God with men, a square deal and nothing less for all men, a square deal and nothing more for "the saved." Paul never gets tired of tellsaven. Patt never gets tred of telling is that God does not save us by doing anything wrong. He is continually declaring God's righteousness in His way of saving men, that He is at once "just and the justifier of him that bath faith in Jesus." Paul proclaims the triumpil of the square steal in Christ. In Him 'mercy and truth are met together; rightenusness and peace have kissed each other." All that God Mers to us in Christ He las a right to He comes before the bar of our conscience with His great gospel of forgiveness. If it is not ratified there it can never give us peace. It is not the less sensitive consciences which have borne the most unequivocal testimony to the pence which God gives in Christ Jesus. But there should be nothand your decirine of salvation. We are not saved by dishonest bookkeeping. Nothing is credited to us which does not belong to us in God's sight. Every item which justifies God in His mercy toward us may not appear. But no scheme that could not pass muster with us in our dealing with men can represent the redemptive dealings of God with sinners. The man who finds pence with God through Jesus Christ just believes that whatever safeguard-ing of righteousness was necessary when God's mercy set out to save him has not been neglected.

But while we need not fear that God will offer us more than He has a right to, we need have, on the other hand, no fear of giving too much to Him if we

"Were the whole realm of nature mine That were a present far too small; Love so amazing, so divine. Demands my soul, my life, my all,"

Negative Living.

Living to escape trouble is a poor kind of existence. The smaller animals in the forests and mountains have to give a large share of their attention to BURD WAS are you?" a man called out to his friend in passing. "I can't complain." was the ready answer. Poor fellow! The best that he could say was that he was successfully dodging disaster for The present me ought to make the highest point of joy ous accomplishment our lives have ye known. God means that it should We have more to be thankful for to day than ever before since we or the world came into being. Even our un conscious habits of speech will indicathis if we are living abundantly.

Gol's Care.

People talk about special providences. I believe in providences, but not in the specialty. I do not believe that God lets the thread of my affairs for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule—they are common men at all moments. But it is a fact that God's care is more evident in ne instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men soize and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—George MacDonald.

All We Have to Do. The discipline which we choose for reselves does not destroy our self-love like that which God assigns us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our heavenly Father.-Francois de la Mothe Fenelon

DOCTOR HAS OFFICE IN JAIL.

Patients Call There, and His Business

is Growing. Dr. Gustav Krauss, who was extradited from New York on a criminal charge preferred against him by Mrs. Thomas Rutledge and now locked up in the county jail at Jersey City on a civil suit brought by Mr. Rutledge, is allowed to practice his profession in the fail.

As he had given bail on the criminal charge before his arrest on the civil process he is not regarded as a pris oner in the ordinary sense of the term. and is merely confined in the detention room set apart for witnesses.

Here all who choose to call are allowed to consult him professionally. Some days he in visited by a dozen pa tients, and he says it is a dull day when he has only two or three visit-

"Not only that," he added, "but my business is increasing. If it keeps on growing at the same rate that it has for the last ten days my income will more than cover the expenses of my trial."-New York World

NTERNATIONAL LESSON COMMENTS FOR APRIL I.

Subject: The Two Foundations, Matr. vil., 15-29-Golden Text, James L., 22-Memory Verses, 24-25-Topic: Counsels in Character Building.

The false and the true (vs. 15-20).

Jesus has just been speaking of the narrow entrance into His kingdom and the broad way which leads down to death: He now turns His attention to the false guides which lead men astray 15 "Beware." Be on your guard; look out for. "False prophets." Who will deceive you and lead you into the broad way, "Sheep's clothing." A symbol of deceptive, wicked men putting on the garb of plety. See 2 Cor, 11:13-15. "Inwardly," etc. Under their outer covering they hide hearts like woives, and are ready to tear and destroy. 16. "Know them." Their real taiture will soon appear, and their false destroy will be detected. "Their

describes will be detected. "Their fruits." The moral tendency of their lives and doctrines. 17, 18. "Good free-corrupt tree. The comparison of men to trees frequently occurs in the Bible.

19. "Fiewn down." To this day in the East trees are valued only so far

as they produce fruit. "Cast into the fire." Fire is the symbol of utter de-

Mere profession not sufficient (vs. 21.33). 21. "Not every one." Christ is here laying down the true test of admittance into the kingdom of God. He has just told them that (vs. 21-33). 21. they must enter in through a narrow gate and walk a narrow way, and now He intimates that many will seek to gain admittance on the ground of mere profession. "That saith-Lord, Lord," True religion is more than a profession We may acknowledge the authority of Christ, believe in His divinity and accent His teachings as truth, and still without the love of God in the heart we shall be shut out of heaven. "King flom of heaven." God's spiritual king dom where Christ reigns in the heart and lives of men. 22. "Many." Not merely an occasional one, but the num ber will be astonishingly large. "In day." The judgment day. The when the final accounts shall be brought in, and when each shall re-ceive his just desert. See Acts 17:31 Rom. 14:10; 2 Cor. 5:10. "Prophesied." As the whole gospel is a real prophecy foretelling the vast future of the hu man race-death, judgment and eter

nity, so every preacher is a prophet.

23. "I never knew you." As My disciples. How sad! From this we see how easy it is to be deceived. Many are trusting in the church, their good name, their generosity, their great gifts, their employment in the minis-try, their self-sacrifice, their devotion to the cause, etc., etc., while at heart they are not right with God and at the last great day will be cast to the left hand. They are destitute of the love of God, which is the all-essential (I Cor. 13:1-3). "Depart from Me." Such belong to the left hand—consigned to the regions of darkness and despair.

III. The two builders (vs. 24-27, 24, "Therefore," Jesus now proceeds to impress the truth by a very striking illustration. "Whoseever heareth." See R. V. "Both classes of men hear the words So far they are alike. In like manner the two houses have externally the same appearance, but the great day of trial shows the difference."
"Doeth them." Thus making them the real foundation of his life. "Will liken him." St. Matthew who, living near the lake, had often witnessed such sudden floods as are described, uses vigorous. uses vigorous language and draws the picture vividly. "A wise man." Prupicture vividly. "A wise man." Pru dent, far-sighted—a man of understand ing who looks ahead and sees the danger and makes use of the best means of avoiding it. The wise builder is the one who hears and obeys the words of Christ. "Bullt his house." His character; himself. Each man posses. house which is his absolutely, and for which he alone is responsible. "Upon a rock." Our rock is Jesus Christ (Psu. 118:22; Isa. 28:16; 1 Cor. 3:11). the sure foundation. As we centre our faith in Him, and build according to the maxims which He has laid down we shall be safe. 25. "The rain So tempests and storms of afflictions, persecutions, temptations and all sorts of trials beat against the soul. "It fell not." The religion of Jesus Christ in the soul will stand every test. The emblem of a house to

represent the religious life is very appropriate. "Doeth them not." Falls to do what he knows he ought to do; neglects them; or professes to do and does not. "Foolish man." He was short-sighted and allowed present pleasure, and allowed present pleasure, gratifi-cation and profit to so fill his lire that he failed to look beyond to the result of his course. "The sand." The sand represents the self-life. 27. "It fell." So falls the sinner. The floods are wearing away his sandy foundation and soon one tremendous storm shall best upon him and he and his hopes shall forever fall. "Great was the fall." How great is the loss of the soul! What a terrible fall for a soul created in the image of God, and with all the glorious possibilities before it of life of bliss forever with Christ. be east to the left hand at the last day. The people astonished ivs. 28, 28. "These sayings." The ser-just preached. "Astonished." mon just preached. The teachings of Jesus all through His life excited admiration, wonder and amazement, 20, "Having authority," His power lay in Himself and in His By His speaking with authority may be meant, 1. That the truth He spake came with authority. 2. That the majesty and power with which He spake gave Him authority. "Not as

Why We Say "Hello."

of a prophet.

f.ong, long ago, wolves were numerous in all parts of the world, especially in England. Wolf hunting was a favorite sport with the gentry, and to kill wolves was regarded as the sacred duty of all Englishmen. In fact, an old law reads: "All barons must hunt and chase a wolf four times a year." French was the language of the court at that time, so the burly old English hunters used the cry of the French wolf hunters, which was "Au loup! Au loup!" ("To the wolf.") These words, heard at a distance, sounded like 'a loo," but the English, who always put an H on wherever they possibly can, put it on the words "A loo," and when wolf hunting shouted "Ha-loo." form we use when we call "Hello," as word has been found that carries so far or so well as hello. For this reason it is the accepted form of the telephone companies the world over .-

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL FIRST.

Lives That Endure .- Matt. 7: 24, 25; 1 Cor. 3: 10-15; Eph. 2; 19-22; 1 Tim. 6: 17-19; 2 Tim. 2: 14-19.

Every one of us may found some-thing that will outlast the earth-a Christian life. A foundation half Christ and half worldliness is as unsound as a foun-

dation half stone and half turf. Earthly buildings are formed once for all, and are enlarged only with difficulty; but a Christ-founded life is growing organism.

Whatever good we build on earth has its counterpart in our "house not made with hands, eternal, in the heavens."

Suggestions.

All lives endure,-but where? That is the question.

The best way to gain a lasting memory among men is to live, not for the future, but wisely for to-day. Lives soon become gigantle if they are steadily built upward, with no

tearing down. We spend many years in "getting a start in life," and too many of us never get to the living.

Illustrations.

The most permanent work of men is a grass-covered heap of earth. It is life that lasts.

Most of Dore's paintings, brilliant at first, have faded away because he used poor colors. The materials of our lives are as important as the use we make of them.

Already it has become necessary to rebuild the Brooklyn Bridge, because it was not intended for such tremen dous traffic. Let us build our lives for the greatest possible destiny.

Radium is constantly giving energy, and no one has been able to see that it loses substance by A well-ordered life, though it must. however, actually grows by giving

Questions.

Is my life fixed on the une Foundation?

Am I making plans for the hour or for eternity? Would my plans go on grandly, if

my life were transferred to heav-

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully as we can.-Henry van

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 1.

Serving With Christ .- Acts 15. 4; 1 Pet. 2, 21-25.

The commercial world has learned that there is power in cooperation far beyond any power which can be exerted by competition.

This is the age of combination. Men are working together, knowing that in their united and mutually helpful work there is more profit than there used to be when each worked for him-Competition as a working force is no longer strong enough to do the work of the world.

So cooperation is at the front and foremost in men's thought. We are more than familiar with the names it bears; combine, trust, merger, union, association, federation. Even the Epworth League is a product of the modern passion for cooperation; it is a merger of five societies, and some of them were unions of other and less xtensive organizations.

But business cooperation, though it seems to be something better, is just at seifish as 0 tellion, and can b just as unscrupulous. The unpop ularity of the the "trusts" is largely due to the fact that people consider them devices to enrich the few at the expense of the many.

Cooperation is not a new force, and its new use is not the best use that could be made of it. It is the oldest force in the world, for it antedates sir and selfishness, which were the parents of competition. It is the force with which God

meant the world to be run. His pur-pose was that men should dwell to-gether, be members one of another, workers together with God, and each one a helper of all the rest to the limit of his powers,

Competition, which ignores the rights of everybody but one's self, is christian. Any cooperation which is for the benefit of a few, and whose profits come from the unwilling or un conscious contributions of the many is also unchristian. The only Chris tian force, and, therefore, the only force that can really build the struc ture of the final civilization, which is the kingdom of God, is caristian cooperation, that is to say, the force of "helping one another."

A Diplomat, Indeed.

"I wonder how it seems to have written so many books that you can't remember the number?" sighed a prety girl, a youthful literary aspirant, after meeting John Burroughs, the naturalist, at the Pen and Brush club reception a few days ago.

The gray-bearded sage of Slabsides had just remarked that he couldn't always remember how many books he the scribes." He did not speak like a common interpreter, but with the air was the author of, and had told this story:

"I was dining with a lady recently, and when I made that remark, she spoke up, saying: 'Oh, I know. You have written

just thirteen, for I have them all here in my library. 'Did I write all those books?' I 'Why, it doesn't seem possi-

"But you see my work has been my play, and it has all been done so gradually that I can scarcely realize how many there are. There will be four teen in all when the one on which I am now working is finished in June. But, then," he continued, comfortingwhen you have worked forty years as I have, you will have something to show for your labors."-New York

Home of Artificial Plants.

There are 430 manufactories of arti-Scial flowers, leaves, plants and fruits in the district of Dresden. The largest manufactories employ from 250 to 1,000 persons, and the total number of persons engaged in the trade is estimated at 10,000, the larger propor-tion being women and girls.

FUN FROM ENGLAND.



- "Prisoner, have you any visible means of support. Prisoner—"Yis, sir, yer honor." (To his wife)—"Stand up, Bridget, and et the gintleman see you."—Bystander.

A RIVER OF FISH.

Lake County, one of the most pic uresque of the northern counties of California, is so named from Clear Lake, the largest body of fresh water in the State. From its varied scenery of mountain and lake, it has been called the "Switzerland of America." one of the principal being Kelsey Creek. Each spring the fish run from Clear Lake up Kelsey Creek, to spawn,

sometimes in so great numbers that

ROCK AND STUMP EXTRACTOR.

Stumps and rocks very often prove nasty and troublesome obstacles in the path of improvements, and much time and labor are generally expended before they are finally removed. It is not always desirable to resort to blasting, with its subsequent dangers, Several receks run into Clear Lake, and an apparatus like the one shown here would in nine cases out of ten be sufficient for the purpose. The inventor, a New Hampshire man, claims that it is capable of exerting a maxiwagons, in crossing, crush many of mum lifting power at a minimum ex them. It happens in some seasons that penditure of labor. In this apparatus the dry weather, coming on suddenly a supporting frame is employed, trian-



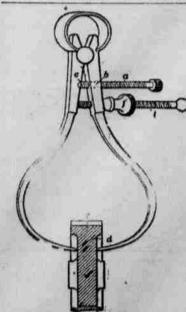
A RIVER OF FISH-KELS EY CREEK, CALIFORNIA.

The farmers cart off wagon-loads of them to use on their fields as fertilizers, and the stench arising from their decaying bodies makes the neighborhood almost uninhabitable. The photograph was made by a local druggist and shows Kelsey Creek at a point one mile from the town of Kelsevville and seven miles from Lakeport, the county seat.-Scientific American.

IMPROVED CALIPERS.

An Australian inventor has devised an improvement over the ordinary form of callper, which is described thus by the Iron Trade Review:

The improvement consists in adding small screw (A) to the caliper, which is placed over the regular screw. The end of the screw (A) is free and after the caliper is set in the usual manner this screw is brought into contact at (C) with the opposite leg of the caliper, thus effectually locking it. The illustration also shows the application of the instrument as a transfer caliper. The thickness of the web (D) is obtained and the screw (A) set up in position



Improved Form of Caliper

that can be made at slight expense.

A girl aged five was seated on the doorstep of her mother's home at Victor, Col., the other day and was about to eat a piece of bread and butter, covered with sugar, when a large gray wolf dashed up, snatched the bread out

causes the waters of the creek to sub- gular in shape, to the apex of which side rapidly. Then the fish are left is suspended the lifting mechanism. stranded and die in countless millions. This consists of a supporting bar, one end of which is provided with an opening for the reception of a link, which is attached to the top of the frame, the opposite end being recessed and having a vertical slot in which is mounted a rack-bar. The rack-bar is adjusted to raise or lower



the load by means of a lever. At the inner end of the lever is a terminal pin which engages with the teeth on the rack-bar. As a means for locking the rack-bar preparatory to taking a new grip, a latch is provided. Secured to the lower end of the bar is a ring or link, to which is fastened in any manner one end of a chain or rope for attachment to the stump, rock or other article to be extracted. After the chain has been attached to the stump the lever is operated, which forces the rack-bar up a notch, after which a fresh hold is secured and the operation repeated. By making the frame strong and the lever long an immense amount of power can be concentrated; in fact, plenty to extract ordinary stumps or rocks

Indian Debt Paying

The Indians are honest, but their rent money is not always enough to pay their debts, so the debts continue, says M. G. Cunniff in the World's Work. Mr. Miller declares that they now owe him \$22,000. One owed him \$200 on a certain settling day. caliper taken from the work and is owed another man \$200. He was reclosed up until (C) comes in contact ceiving from the agent \$300, \$100 of with the screw (A). This device is a which he had immediate need for. He very quick transfer caliper and one tucked away his own \$100 and then paid the other man.
"Look here," said Mr. Miller,

where's my \$200?"
The Indian drew him aside confi dentially.

"Me no like other feller," he said "Bad man. Pay him. He go way. You stay here; me stay here. You good man. Me pay you some other time." GROWING SUMAC.

he Passing of an Important p Product of the Parmer. The passing of the summe business one of the noticeable features in o East Virginia agriculture. Some twen or thirty years ago this was an in portant by-product of the fare throughout the eastern half of the ticle were cured every year, especial in the regions tributary to the citi Petersburg, Richmond and Fred ericksburg, in each of which citis there were several mills established

for grinding the raw product. For grinding the raw product.

But either on account of the uner tainty of the animal supply and flucts ation of prices or because the foreign sumac, being admitted duty free sumac, being admitted duty free. proved too strong a competitor. the Virginia industry soon began to law guish, and has now become practically

extinct. Of course there were, and are, ressons for this decadence. Our people are generally at no loss to find prom able employment for their best skill and labor. And as no attempt wa made to advance the business by cui vation or to give the plant that attention which every staple really demand in order to make a good profit, it is no surprising that the business did n continue to hold the vantage it ha gained. And now, unfortunately, has, for the time at least, passed away, and one of the resources of our farms that might have been made quite profitable promises to become again on of the neglected things.

Yet the time may come once me when it will be found advisable and profitable to revive this branch of r ral industry at the South. There reason to believe, were proper pal taken to grow the sumac plant and cultivate it in orchards the same a fruit trees are cultivated, that it would prove to be immensely profitable. The plant grows here luxuriantly, and eve in the wild state, where it is crowde and impeded by other plants, it yield a large quantity of leaves. One hand operating along the forest sides and hedges, may collect several hundred pounds of the green leaves in a day The process of curing It is as simple as that of curing hay. Of course, wer culture resorted to, the yield would be

greatly increased, and a hand could gather much more of it in a day. The gathering and curing is a work that would suit well the women, chi dren and feebler members of a family, and thus another branch of industry would be opened up, to give profitable employment and bring in extra dimen to our industrious and deserving ruralists. This is a consideration of considerable importance.

The sumas-the variety used for tunning purposes-is a plant that grows and thrives well on poor land. A native here, like the field pea, it seems admirably adapted to our Southern conditions and agriculture. It would be an easy matter to plant the roots li long rows for orchard culture. Being a shrub, a great many of the plants could be set upon an acre of land and one or two p'owings during the earlier part of the summer no doubt would be ample cultivation for the crop. The intervals between the rows might be sown annually to scarlet clover or copeas, for stock to graze upon, and for the benefit of the sumac orchard. N stock would browse upon or harm the sum to bush, and, in this way, many an acre of wild land might be converted into good pasturage and become a source of revenue from the harvesting

of sumae. The present source of the summe supply of this country seems to be Sicily and other countries of the Medi terranean. The supply is not equal the demand. A good authority states that the percentage of tannin in the Imported Sumae is not equal to that of the Virginia leaf, while the amount of sand is greater. Good samples of Virginia sumac yield thirty to thirtyfive per cent, of tanic acid, and are practically free from sand. Were the industry revived, and due rains taken in the cultivation of the plant and the curing of the leaves, there is no doubt but the quality and quantity of ou

own staple would soon force all foreign sumac from our markets. At the same time the large and ever increasing demand in this country for material for tanning purposes would insure to the American sumae growe ready and profitable market for all he could produce. A steady demand at stable prices could be counted on Thus, in another field of industry, or people would find exercise for their skill, and the home merchant and manufacturer would become independent

of foreign trade.-Home and Farm.

Many persons think they ought to be rewarded for simple honesty. The dea is not only wrong but silly, de clares a writer in the Denver Post. and tells of an incident that roused his

wrath: A few days ago, while walking down an Omaha street, I saw a man ahead of me drop a pocketbook. A messenge boy picked it up. Just then the man missed it, and the boy returned it to him without looking inside. The man gave the boy a quarter. The boy accepted it, but was disgusted.

"Is dat all I get for being honest?" he nsked.

"There is just three dollars in that pocketbook," said the man. "Well, you ought to give me a dollar, anyway," the boy replied, sulkily.

Had I been the man, I would have added a kick to the quarter; and there are lots of persons like that boy in this

An exciting byens hunt was amous the unadvertised attractions of a vo nge between Tunis and Marseilles wi In the last few days, on board the steamer Djurjura. A pair of hyens had been taken on board, but the cage. wooden one, was not strong enoug and during the night the female caped. As efforts to get her back the cage only drove the brute to shot her feeth, she was shot by a gendarm in charge of some military prisoners. Next day the male got out, but after i hue and cry he was got back into the cage. He began, however, to att the timber bars with his teeth in manner so savage that he, too, we shot as a precaution. The passenger on the steamer had to be kept below during these scenes.-London Globe.

Roeskilde cathedral is the West eter Abbey of the Danish untion.