The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Church and Amusements.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Lamburg avenue and Weirfield street, on the above theme, the Rev. Ira Wemmell Henderson, pastor, took as his text 1 John 2:17, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He said:

Happiness is a universal human longing. The search for it is a world-wide human characteristic. The longing of living souls for that which ministers to the satisfaction of the highest and most lasting of human needs and desires is natural. God intended us to be happy. We were not born did we not search for joy. Jehovah meant us to live in the possession and exercise of all that is beautiful and joyous and lovable. It would be strange if we did not seek to possess them. We are foolish if we do not use them.

Not otherwise pleasure, or the satisfaction of lesser human desires and human needs, is a universal human craving. As we long for those things that are eternally and finally satisfying, so do we long for those things that are of immediate and of contemporaneous value. And this craving is natural. The desire is divinely granted. It is not strange that we want pleasure.

But happiness and pleasure are not necessarily to be found in that (and we shall deliberately circumscribe the application of the word) which we call amusement. Happiness may be far from the heart that is amused. Many a soul that is seared and heavy with sorrow has been amused. But amusement brings such soul no abiding joy and ministers no balm of solace to heal their wounds. Pleasure is not amusement. For a man may find much pleasure outside of that which in the common use and acceptation of the term is called amusement. Happiness is a matter, at the base, of subjective satisfaction. Happiness is centrally a concern of the soul. Pleasure may conserve happiness. But a man may be well pleased and yet not be happy. A man may be amused and find pleasure in the amusement. But a man may be superlatively unhappy though his face may be forced to smiles through the power of amusement.

For amusement is a diversion, a dissipation, an indication of inward discontent. Happiness indicates contentment. The desire to be amused is very nearly always an indication of the incapacity of a man to achieve happiness.

The church expresses happiness in the terms of eternity, of divinity, of conscience. The happiness of man is, in the mind of the Church of Jesus Christ and in the light of His truth, dependent upon its perduracity, its divineness, upon the clarity of the conscience of the man who possesses it. In the conception of the church happiness is eternal, it is the gift of God and a force that propels man nearer to God; it cannot be enjoyed except the conscience of men are void of the consciousness of their unworthiness before God. A man is not really happy unless his soul is satisfied in an eternal fashion, unless he has the joy and peace that are the gift of God unto those who love Him and who keep His commandments as his innermost possession, unless his mind and heart are certified of his personal acceptability before God.

The church expresses righteous and worthy pleasure in the terms of the conservation of that which is eternal, the promotion of that which is divine, the satisfaction of duty. Any pleasure that does not augment happiness is unworthy. That is to say, that if our pleasures militate against our growth in that which is eternal and divine, if they dull our consciousness of the imperatives of the Almighty that are law and life to the human soul, they are unrighteous.

Now, the Church measures amusements by these same standards. She asks us what our amusements do to afford us a larger vision of the eternities, to increase our certainty of the reality and of our self-possession of divinity, to draw us into correct relationships with God. By these standards we have a right to measure our amusements and by these judgments they must stand or fall. If they can meet these tests they may remain steadfast and they will. If they cannot be justified by them or squared to them they will fall and they ought to. For life is short. Time advances. Opportunities come and go. There is much to be done. We must do it. We have little time to waste. Our efforts must tend, be they little or momentous, to the enlargement of humanity's comprehension of those things that are eternal and divine. If happiness lies in the achievement of these graces we have stipulated then we ought to be about the Master's business.

No country in the world needs the white light of publicity and philosophy and of uncommon sense to glare upon its amusements more than America. For we are amusement crazy. Our catch-penny, tinseled, gaudy summer places of amusement are evidence of our amusement fever. Our theatres are jammed with people who want not to be compelled to think or to be brought face to face with reproductions of real life in miniature. They go largely to be amused. Our amusements are almost wholly superficial. They minister to the needs of the mind that is momentarily surfeited, to the jaded spirit. They are strictly temporal. They are very nearly always inexpressibly cheap and tawdry when we sift them to the bottom. They are unrelated to duty. For they are primarily intended to aid us to forget duty.

Of our multitude of amusements we shall consider four: the card table, the dance, the theatre, the racetrack. And they are taken for consideration, not because they are per se evil, but because they have become perverted, because they are the means of entertainment for the mighty majority of our population, because there is wide difference of opinion as to their morality and propriety in the hands of Christian men and women or of anybody else to-day and under present social conditions.

It is scarcely necessary for me to say that a pack of cards in itself is not evil. It is far from my purpose to insinuate that either the dance, the theatre or the race is, under proper and normal conditions, wicked. They become so, however, when men control them. It is far from my intention to assert that these forms of amusement are incapable of proper use and that the host of moral, well-meaning Christian people who indulge in them are not perfectly sincere. I have seen card games that were harmless, and horse-races that were above reproach, and theatrical performances that, with a little reformation, could have been immaculate, and dances in which it was perfectly safe for young men and women to glide through the mazes of the waltz. But on the other hand, I am painfully conscious that I became disgusted with cards because of the profanity, the unbridled vulgarity, the total incapacity for self-control, the trickery, the dishonesty, of those who played the game. The questionableness of most of the performances upon the American stage make it necessary for even a grown man who possesses any remnants of self-respect to secure a theatrical Baedeker before he attempts to go to see a show. I have seen so many pure, gentle, lovely girls (not in dance-halls, but at the dances of approved and conventional society of the best type) locked in the embraces of lecherous, villainous men whom they would not allow within a yard of them in the seclusion and privacy of their own parlors, that I have passed from wonder to disgust. Any one who has ever taken a good, honest, long look at the class of men who frequent the racetracks of a metropolitan district will be convinced, if he never was before, that the average of the devotees of the turf go to the track least of all to see the "ponies run." If gambling was disallowed by law at the tracks half the racing associations of the country would go out of business.

All these amusements are supplied in some measure by church people. All of them have been so perverted that they have become stumbling blocks to human souls. For they have led many a man over the brink of wretchedness into the depths of despair. And these men have not infrequently fallen into the meshes of iniquity because of the ostensibly harmless pastimes of Christian men and women.

As an obsession it is paltry for me to say that they are wholly evil. For we are agreed that when they are allowed to dominate a life they are of the devil. The question is, shall the Church sanction them or shall she ban them?

Let us look them over one by one. When did a game of cards minister to the enlargement of our consciousness of that which is divine and eternal? Or when did it increase our sense of responsibility to the world or God? Or when did the theatre or the dance or the race? Searchingly, honestly!

The truth is that the more we are aware of divinity and eternity, the more exalted our conception of the demands of conscience, the less we need these things and have time for them. We find our happiness elsewhere; we secure our pleasure through unquestionable channels. We neither care nor need to be amused. When I know that amusements are stultifying the spiritual efficiency of the people of God, when I see the flagrant perversions of the amusements of the day that exist, then I am persuaded that the fathers were right to condemn these things with no uncertain sound. And I am further convinced that it is not only the duty of the Church to denounce them, but also to transform and purify them. I am certain that it is our duty to divert the energies of the multitude from following their cheap amusements to the service of Almighty God.

The Better Part.

The Christian is always the "stronger man," because at the bottom of human nature there are certain points that every honest, unsaved man must yield. He must admit that "whosoever drinketh this water shall thirst again." Material things cannot satisfy man. The famous builder of Pullman cars had a brother who was a minister, the Rev. James Pullman, D. D. The carbuilder wanted his brother to forsake the ministry and get rich. But before the close of his life the millionaire visited his brother. "James," he said, "you have chosen the better part."—Home Herald.

The Ideal is Attainable.

It is ours to keep on trying to do God's will perfectly. Alone, we certainly never can. How far towards the golden goal He will sweep on our consecrated endeavors we may never know. We cannot limit God. "All things are possible to him that believeth." The ideal is no mirage, no tantalizing illusion, no fatuous "will-o'-the-wisp." It is attainable; else it would not be an ideal at all. God's Son once reached it. Some day He may permit other sons to climb the sunlit heights.—Herbert N. Bevier.

Every Day With God.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle comfort which the Father's love can comfort; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and a strength.—Canon Farrar.

We Shall Receive Strength.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—J. R. Miller.

FINANCIAL GENIUS.

"Yes, I think my son-in-law is going to be able to get along in the world."

"Does he seem to have a proper appreciation of the value of money?"

"I don't know whether you would call it proper or not, but he got my daughter to get married in her graduation gown, and then he struck me for the price that her wedding outfit would have cost if they had waited till fall."—Chicago Record-Herald.

The linolite lamp is a tube with a straight—instead of a coiled—filament, the advantage being that the semi-cylindrical reflector throws a larger proportion of the light rays into the space to be illuminated. Late tests at Manchester, England, show a superiority over the ordinary incandescent lamp both along the axis of the light and at right angles to it, the average being fifty-six per cent. greater lighting by the linolite lamp than by the ordinary lamp with opal reflector.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPT. 22 BY THE REV. I. W. HENDERSON.

Subject: The Death of Moses, Deut. 34:1-12—Golden Text, Psalm 116:15—Memory Verses, 10-12—Commentary.

One of the most pathetic events in the history of Israel is the death of Moses. For forty years he had watched, as a mother watches over her children, over the people of God. For forty years he had planned and hoped and prayed for the salvation of Israel. For forty years, the most conspicuous man of his day, he had led the people toward the land of promise. For forty weary, heavy laden, grievous years he had endured suspicion and calumny and cursing that he might guarantee the blessings promised of God to his people and to their children's children. For forty years he had faced privation and suffering and sorrow for them and with them. Nurtured in a palace he had been conspicuously a man of God. With the entree to the courts of Egypt he had preferred to be a man of the people—his people. And yet after the bitterness and the buffeting and the deprivation he was denied entrance into the land of promise. Pisgah and no further. Its pathos is sublime.

And yet, sad as the situation must have been, there could have been naught but joy in the soul of Moses. God called him to his reward after He had granted him the vision of the promised land as from Pisgah it stretched northward and southward, and westward to the sea. But He did not summon him until He had given him the vision. Moses died secure in the confidence that his effort had been availing. He must have died with a song of rejoicing upon his lips and a psalm of thanksgiving in his heart. It could not have been otherwise. God took him to a larger reward full of years and honors.

Centuries had passed away since God first made the promise to Abraham. Israel had suffered tortures under Pharaohs and hardship under the leadership of Moses. They had been tutored for Canaan in the hard schools of penury and want and toil. But they were about to enter into the realization and fulfillment of the promises of God and the dreams of their mighty leaders. God's patience endured. The goal was at hand. The word of the Lord to their fathers was about to become effective. And so it is ever with the promises of God. They are infallible. They never delude. They are always profitable for encouragement and comfort. They never fail. Regardless of their magnitude, their extent or their seeming impossibility, God always is able to fulfill them. He has given the world in Jesus Christ a wider and a grander promise than He gave to Israel through Abram. But He is able and willing to fulfill it so soon as humanity desires it to become effective and active. There is nothing impossible with God.

God took Moses to Himself when Moses' work was finished. God has a strange way of doing that with men of peculiar genius. He sent Moses to Israel when Israel needed a Moses. He took Moses away from Israel when Israel needed a Joshua more than a Moses. Moses was blessed of God in his death as in his life. Many a man has attained to great success only to lose his lustre in his declining years. Moses was fortunate. He died at the zenith of his power. He is remembered as a man of pre-eminent ability. His renown is as glorious as it is imperishable.

Moses' death marked the opening of a great epoch in the history of Israel. It emphasized the fact that many are prone to forget, now and then, that no man is so supremely valuable to the world that his place cannot be filled. Joshua was not Moses, but he was competent to carry on the mighty work to which Moses had dedicated his life. When Moses died God consecrated Joshua to do the work that was yet unfinished. And Joshua did it well. He was as much of a genius in his way as Moses was in his way. And his capabilities came seasonably. God has a fashion of calling men seasonably. The great men of history have been the men who came in the fullness of time. Each fitted into the niche which God needed to be filled. A genius out of time, it would seem, is an impossibility. For every mighty genius has performed a labor for God and humanity that has wrought itself indelibly into the fabric of the world's life.

The seventh verse tells us that Moses died in the pink of manly perfection at the age of 120 years. The lesson is obvious. Moses lived near to God. He kept faith in Him. He got his peace from Him. He obeyed the laws of God. Sickness is ancient, but it is not really necessary. It can all be traced to violations of natural laws that, if obeyed, would insure us all a ripe old age. If a man can live without a day of serious illness for fifty years, as many men have, then by the same token a man can retain his health until he goes home to God simply from physical fatigue. Constitutional and inherited illnesses may be traced to antecedent violations of natural law. The need is that humanity shall obey the will of God. We were created for health and happiness. We were not born to sickness. God means that we shall be able to enjoy life and Him. Only a well man can really enjoy life. We could all live in the health of Moses if we lived according to the mandates of the God of Moses.

What's the Use?

A member of the city council who has a contract to build the wooden forms for the sewers sends the hot message to the Beacon that he intends to come in and clean out the Beacon office. What's the use of that? With the temperature prowling around ninety degrees, what's the use of getting mad and smashing up a lot of newspaper furniture and filling up the city hospitals with the remnants of editors? Why not keep cool, give up the city contract, or get out of the city council and help the Beacon in its work of cleaning out the graft in city contracts? That's a lot better than cleaning out a newspaper office.—Wichita (Kan.) Beacon.

TROUBLE AHEAD.

Mrs. Yeast—"And is your husband a self-made man?"

Mrs. Crimsonbeak—"Why, he is not even a self-made husband! I had to propose to him, even!"—Yonkers Statesman.

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER TWENTY-SECOND.

God's omnipotence. 1 Chron. 29: 9-13.

Whatever pleases Him. Ps. 115: 1-3.

"Nothing too hard." Jer. 32: 16, 17, 27.

"All things possible." Matt. 19: 23-26.

"Able to do." Eph. 3: 20, 21.

"Omnipotent." Rev. 19: 1-6.

"All power." Matt. 28: 16-18.

Everything, in heaven and earth, is God's, except what God has chosen to let pass from His power, the will of man.

God is "exalted as head above all," and yet His exaltation is not complete while sinners defy Him and insult His authority.

There are many manuals of success, but how few go to the root of the matter, the will of God!

David would seem to thank God for His majesty, His divine power and glory; and indeed, what better cause of thanksgiving could there be?

Suggestions.

In comparison with God's power, our power may be neglected. It is as easy for God to give the victory to an unarmed lad as to Alexander.

The best cure for pessimism is a study of God's omnipotence. Let the heathen rage. He that sitteth in the heavens shall laugh!

In estimating the chances of righteousness, do not weigh the power of righteous men, but the power of divine Right.

All that opposes God exists merely by permission, and could be annihilated by a breath from His mouth.

Illustrations.

Could a mechanic make a machine that was greater than the mechanic? And must not God have control of the universe He has formed?

The earth carries with like ease Napoleon and an ant. So God carries with equal ease a man and a world of men.

God's omnipotence is at the disposal of God's children, but as the ocean is at the disposal of the vessels that dip up; it matters little whether they are large or small.

Questions.

Am I afraid of God's omnipotence, or comforted by it?

Do I so trust in God that I have no fear of men?

Do I rely upon God's omnipotence as source of my own power?

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 22.

The Word of God Perverted—Matt. 7: 15-20.

Passages for reference: 2 Tim. 4: 3, 4; 2 Pet. 3: 15, 16; John 7: 17; 16: 13.

We must "try the spirits." Many systems which loudly proclaim their biblical basis are erroneous and harmful. The day has come when men cannot get a hearing unless they relate their message to the Bible. Hence Mormonism and Christian Science make large claims to interpret the Bible correctly. It is not fair to declare that many of the "new thought" leaders are not sincere. It does little good to abuse them. It is better to show the logical fallacy of the teachings when put to test. The "false prophets" here specified designate those who wilfully deceive. The old Hebrew word for "prophet" embodies the idea of a "fountain bursting forth from the heart of a man into which God has placed it." This may explain Christ's term, "a well of water springing up into everlasting life." The "Indweller" gives messages of direction to the end. But we need not limit it to willful deceivers, for we are to test the system by its fruits. Satan often uses unconscious instruments. Whatever be the spirit of the "prophet" we must test him by the fruits. If they are "ravening," rob and plunder people instead of enrich and liberate, then they are wolves, no matter if they have the professional robe of a sheep following the shepherd. Deeds speak louder than professions. Assumed meekness, suave friendliness, published piety, extravagant liberality, self-attracting church activity must be accompanied by the genuine fruits of the Spirit; otherwise these things are Pharisee cloaks, making them white sepulchers. We may "know accurately" ("know") or "recognize a thing to be what it really is" by the fruitage of deed and spirit. If useless they are "cast carelessly as worthless" ("cast") into the fire. Novelty, greater promised freedom, and more immediate material results, cause people to take up with so-called new movements. Obscure passages are given far-fetched and even fanatical meanings, often diametrically opposite, by people who thus claim to exhibit smartness and insight.

Greatest of All the Educators.

Erman J. Ridgway, of New York, editor of Everybody's Magazine, said in an address at the Chautauqua (N. Y.) Assembly:

"Newspapers are one of the best influences in America. They do not cause social unrest. They reflect it, voice it, spread it, and focus the question for us, and, giving us all the facts, help us to decide our future course. To the immigrant and the untaught the press must for a long time continue to be a blackboard where the lesson is written large for the sake of their small ability. To the educated and thoughtful the press must continue to be the great reservoir that collects the streams of facts from the rain of events and pours them down the irrigating ditches to our thirsty brains.

"Editorials, signed essays, special features, cartoons—all these lumped have a very small part in making the influence of a newspaper, compared with prompt, accurate, brilliant handling of news. Ask a man who has just finished his paper what is in it, and he will have to stop and think. But ask him for an opinion about the big question at issue and he will surprise you with his broad information and clear-cut opinions. The American who reads the newspapers knows what's going on in the world. The remarkably high average intelligence of Americans on all conceivable subjects is due to the newspaper reporter. Think of him sometimes when counting your blessings."

Woman's Realm

No Maid For Ethel Roosevelt.

The wife of the President has never permitted her children to receive assistance in dressing from maids or nurses since they became old enough to care for themselves. Miss Ethel Roosevelt, though "sweet sixteen," keeps her wardrobe in immaculate order, and is noted for the becoming manner in which her hair is dressed, yet has no maid.—Home Magazine.

A Popular School Principal.

Mrs. Cynthia A. Green, a school principal of Charlotte, Mich., was chosen County School Commissioner at the last election by the largest majority ever given to any candidate in that city. The result was greeted with unparalleled enthusiasm. Crowds gathered, bands played, a huge bonfire was made of material which the high school boys had spent days in gathering, the bells of the churches, the high school and the court house were rung and the fire whistles blew. The Fire Department made an "exhibition run," and the boys of the city, who were wild with delight, put the new Commissioner into a carriage and drew her in triumph through the streets. The victory was the more gratifying to the young woman because there had been certain people who declared that a woman had no business in public office and one of the city papers had refused to print Miss Green's announcement that she would stand, even as an advertisement.

Husband and Wife.

Before a woman has learned to cultivate this necessary indifference to her husband's comings and goings, says a candid wife, in writing of her troubles in Harper's Bazar, comes the time, as it did with me, when she is apt to by tyrannical and exacting, and to make him feel a good deal of a brute for having indulged in some perfectly legitimate amusement where she had no part; while all the time, in his heart of hearts, he knows that he has had a perfect right to do as he did, that he hasn't been a brute, and that life is a very uncomfortable thing. A man can't always be expected to remember "that what is a trifle in the day's large activities to him is an event of insistent pressure to his wife."

I have no solution to offer for this problem. It is incontestable to any fair-minded woman that a man ought to have every legitimate freedom of action. It is also incontestable that he pays for this freedom with, first, a good deal of loneliness and bewilderment on his wife's part, and later, he gains it only by her giving up some of the finer and most beautiful things in their early relations towards each other.

Rich Widow in Public Life.

Mrs. Marshall Field, widow of the late merchant prince, has been appointed by the Mayor of Chicago head of an advisory board of health, the object of which is to interest churches, schools, lodges, societies, clubs and labor unions in improving the city's health; educate these on matters of vital importance in fighting and preventing disease; formulate plans for supervising the city's food, meat, milk and ice supplies; fight contagious diseases; save the lives of city babies and bring the health department closer to the people. Mrs. Field, in carrying out the plans of Dr. Evans, will use her influence as a representative woman of Chicago to enlist the women of the city in a campaign of education for the purpose of teaching the public to co-operate with the health department in preventing and checking the spread of disease. She was prevailed upon to lend her assistance to the plan because it was believed that she would succeed better than any one else in stirring up the great energy of Chicago women and directing it in a way that would make the work of the health department more feasible and effective.—Home Magazine.

Home Training For Girls.

The education of the daughter should begin with careful home training, which should be physical, moral and mental. She should be taught to care for her body, mind and heart. We do not properly estimate the value of a general education. If a general education trains and develops a young girl into a stronger and nobler womanhood, it will help her in any position she may be called upon to fill. In childhood our girls should have the same preliminary training as boys. It was a wise father who brought up his daughter by the same standard of manly courage that he did his son. If she met with some difficulty at school or was hurt in any manner, he would say, "Courage, my daughter," and when she was brave and acted with decision or resisted a temptation or made a sacrifice for another, he would say, "That is a soldier; let me shake hands." When her father said, "Shake hands," she knew she had reached his standard and she was very proud and happy.

If the daughter is delicate she should not be crowded with work; give her plenty of time; there is no need to hurry. The years of training are full of hopes and aspirations which beautify the soul even if they are not fully attained. They are the most beautiful of a girl's life; let us extend this time, and give our daughters time to develop a beautiful womanhood.—Florida Agriculturist.

German Ways of Doing Things.

For breakfast, instead of plates, long tiles are made in Germany, something like a painter's palette made square. Instead of a thumb hole there is only a small hole in the middle of one end to hang this tile on a hook or peg. These tiles are thick and glazed with white, like any stoneware. One seen was blue and white, and one red in pretty flowing designs.

They are used for bread and butter, served with a cup of coffee. Doubtless, in Germany they are taken to the garden on bright mornings. Here they ornament a city dining room, and serve for curios. It is said that old gentlemen, used to them, would feel quite "put out" if given a round plate instead of this tile, with a good piece of butter on it, and a couple of fresh rolls for breakfast daily.

German ways of setting the table are at variance with those of other countries: the knives for dinner parties are arranged out at an angle into the middle of the table. Knives and forks are laid obliquely to the plates with the tips touching it. Finger bowls have spoons in them by which to dip the water over the fingers; this idea is not out of the way.

Quite gaudy glassware for wine is shown, purple, blue, orange and yellow, with decanters to match.

A bunch of violets is on every plate, at the beginning of a formal dinner.—Julia Davis Chandler, in Boston Cooking School Magazine.

A Thimble Party.

"Thimble," written in the corner of an otherwise ordinary invitation to an "at home" denotes, not that you have received an invitation to an old-fashioned sewing bee, but that you are bidden to an up-to-date function of busy women.

The function differs from the ordinary "at home" only in the fact that the guest is expected to remove quickly her hat and wrap, take her sewing from her bag, and work with the other ladies during the reception hour. The hostess, on such occasions, sews continuously during the hours that her guests are present, her intimate friends looking after the guests in every way.

A substantial sideboard luncheon is provided in the dining room, while bon-bons and punch are placed within easy reach of the busy workers.

Usually each guest brings her own work, and exchanges ideas with the others present, after the fashion common on hotel piazzas, but occasionally work is provided by the hostess, and the guests are asked to sew for some worthy cause.

In a little country town, last year, a lady living near the village had a "thimble afternoon" on alternate Wednesdays. To this all her friends were welcome, informally, for a few moments, or the entire time, from 3 to 6 o'clock. It proved a most popular function, and led to the extension of many simple hospitalities in the neighborhood. Indeed these thimble parties may usher in the reign, in that vicinity, of the old-time hospitality such as our grandmothers enjoyed, when they took their knitting and went to "sit" with a neighbor through the afternoon, their husbands, after doing up their chores at an earlier hour than usual, appearing in season for supper.—Boston Cooking School Magazine.

Women in France.

The good feeling which is developing between England and France may induce English-speaking folk the world over to take a few valuable lessons of the French. They have been traditionally regarded as fickle people, much given to the drinking of absinthe and to social intrigue, and successful chiefly in the devising of gay and expensive fashions, to the depletion of English and American pocketbooks.

In point of fact, the French as a nation have certain notable virtues which we may emulate. For example, the average Frenchman, instead of being a wanderer, is emphatically a family man. His ruling ambition is to own a home which he may enjoy himself and bequeath to his children. If he has inherited one, it is his greatest pride to preserve and beautify it.

He chooses his wife not only for her dowry, but also for her domestic virtues. The French wife is the best business woman in the world. Household affairs are left entirely to her, and so usually is the investment of family savings. She has a clear idea of what makes for comfort, but she has no such passion for "things" as often weighs down the life of the American housewife. Draperies and carpets and stuffed chairs may be lacking in madame's house, but excellent cooking and good temper are pretty sure to be found there.

One notable illustration of the domestic virtue of the French is to be seen in their regard for mothers-in-law. It is not unusual to find families in friendly rivalry for the privilege of entertaining the mother-in-law, and there is many a household in France where two mothers-in-law live respected and happy, with children and grandchildren.

We have long imported gowns and hats from France. It would be good now to import love for the homestead, the thrift which by skilful cooking contrives toothsome and nourishing food from inexpensive material, and those gentle domestic manners which make the roof-tree dear, the dinner table pleasant and family affection true and deep. There cannot be an oversupply of these admirable qualities.—Youth's Companion.

Impure Milk a Terrible Menace.

Some seem to think that the crusade against impure milk is a fad. The quicker they disabuse their minds of such an impression, the better. It is the same sort of "fad" as the crusade against tuberculosis, typhoid fever, smallpox and all other diseases. It is a crusade that is world-wide. Impure milk is a terrible menace to health and life.—Richmond Times-Dispatch.

A card with photo and signature makes identification easy in Europe.

Some Disquieting Facts About Incompetent Doctors

By E. F. KEMP.

That 3000 out of the 4000 graduates turned out by the medical colleges each year are wholly unfitted to practice medicine and are menaces to the communities in which they settle was stated by Dr. Chester Mayer, of the State Board of Medical Examiners of Kentucky, at a meeting of the American Medical Association's Committee on Medical Education, held in Chicago, not long ago. Dr. Mayer said that only twenty-five to twenty-eight per cent. of the graduates are qualified. Fifty-eight per cent. of the graduates examined in twenty-five States were refused licenses. With few exceptions these failures took a second examination in a few weeks and only fifty per cent. of them passed.

"This does not mean that deficiencies in their training were corrected in those few weeks," Dr. Mayer said. "It shows that experience showed them what the test would probably be and they 'crammed' for the examination. Dr. W. T. Gott, secretary of the Indian Board said: "The majority of our schools now teach their students how to pass examinations, not how to be good physicians."

At the session of the American Medical Association held in Atlantic City in June, Dr. M. Clayton Thrush, a professor in the Medico-Chirurgical College in Philadelphia, said: "Many doctors turned out of the medical schools are so ignorant in matters pertaining to pharmacy that they know nothing about the properties of the drugs they prescribe for their patients." Dr. Henry Beats, Jr., president of the Pennsylvania State Board of Medical Examiners, after scrutinizing the papers of a class of candidates for licensure, said: "About one-quarter of the papers show a degree of illiteracy that renders the candidates for licensure incapable of understanding medicine."

A great many more physicians and chemists might be quoted in support of the astounding charge that 3000 incompetents are being dumped onto an unsuspecting public each year. What the damage done amounts to can never be estimated, for these incompetents enjoy the privilege of diagnosing, prescribing or dispensing drugs regarding the properties of which they know nothing, and then of signing death certificates that are not passed upon by any one unless the coroner is called in. Probably there is not a grave yard from one end of the country to the other that does not contain the buried evidences of the mistakes or criminal carelessness of incompetent physicians.

During the last year there have been perhaps, half a dozen known cases where surgeons after performing operations have sewed up the incisions without first removing the gauze sponges used to absorb the blood, and in some cases forceps and even surgeon's scissors have been left in the wound. How many of these cases there have been, where the patient dies, there is no means of knowing, and comparatively few of the cases where the discovery is made in time to save life, become generally public. Reports from sanitariums for the treatment of the drug habit show that members of the medical profession are more often treated in these institutions than members of any other profession, and that a majority of the patients, excluding the physicians themselves, can trace their downfall directly to a careless physician.

How many criminal operations are performed by physicians is also a matter of conjecture. Operations of this class are, unfortunately, very frequent in large cities. Some graduated and licensed physicians, many of them of supposed respectability, make an exclusive practice of criminal medical and surgical treatment. Dr. Henry G. W. Rheinhart, Coroner's physician of Chicago, estimates the number of criminal operations, annually, in Chicago alone, at 35,000. How many resulted fatally are unknown, as when death results, the real cause is disguised in the death certificate, which the physician signs, and which no one but himself and a clerk sees.

Probably not one case of malpractice in 1000 ever becomes the subject of a law suit, but in the last year approximately 150 cases wherein the plaintiff has alleged malpractice have been reported in the newspapers, and owing to the social prominence and the favored positions of many physicians not more than half the new suits stated, probably, result in any newspaper publicity, but it would probably not be an exaggeration to state that the total cases of malpractice, not involving criminal operations or criminal medical practice, would amount to 150,000, or more than one case to each physician in the country. This estimate is, of course, more or less conjecture. Untimely deaths and permanent disabilities are frequent, and occur within the knowledge of almost every one, when life could have been saved, or health restored had the physician been skillful, careful and competent.

How to Make a Curfew.

Every family should have a curfew which should positively "ring to-night," and every night if needed. These curfews are inexpensive and can be home-made. Take a piece of siding two feet long and whittle one end down to a handle; then take child that needs the curfew and bend him over a barrel. Now take the piece of siding in the hand and use it for a clapper. Put it on hot. Divide the strokes evenly and see that none miss. Good for a boy or girl up to the age of sixteen, and applications are warranted to cure the most pronounced case of street loafing that exists. The music the curfew makes is finer than singing "Where is my wandering boy to-night?"—Ideal Power.

Evil of Substitution.

"Give me a two-cent stamp please," remarked the woman in the drug store.

"I am all out of twos, but I can give you something just as good," said the absent-minded druggist, producing two ones.—Philadelphia Record.