

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. JOHN C. AGER.

Theme: Casting Out Evil Spirits.

Brooklyn, N. Y.—In the Church of the New Jerusalem (Swedenborgian), the pastor, the Rev. John Curtis Ager, preached Sunday morning on "Casting Out Evil Spirits," a sermon suggested by the Emmanuel Movement. The text was from Matthew 10:7: "And He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out." Mr. Ager said:

The Lord's twelve disciples were exceptional disciples only in the sense that they were types of representatives of discipleship. That is, the outward duties and powers and privileges which the Lord conferred upon these twelve men were divine types or symbols of the spiritual duties and powers and privileges that are conferred upon all true disciples of the Lord. So this power or authority over unclean spirits to cast them out every true disciple of the Lord possesses in the measure of his discipleship, that is, in the measure in which he has come into the true order of his life.

The great truth lies at the foundation of certain lines of thought that are attracting much attention at the present time. These concern themselves mainly with man's deliverance from physical evils, or diseases, with only an obscure recognition of the fact that physical evils are mainly the effects or results of spiritual evils. But the next step, that the spiritual evils that beset us are caused by our affliction with evil spirits, as these words plainly imply, is regarded as an absurd supposition.

For modern Christian thought gives the least possible space and consideration to the supernatural. It has never found any place in its thinking for an actual spiritual world, which is, needless to say, the world into which we have passed out of this world through the gate of death. It has even less respect for the idea that those who have passed out of this world, wherever they may be, have any vital connection with our existences here.

This attitude of mind is most plainly out of harmony with the apparent teaching of the Gospels, which everywhere take for granted the existence of spiritual beings, good and evil, which hold most intimate relations with men on the earth. So this aspect of the Gospel teaching is something that needs to be explained away, and the attempts to do this are numerous and various.

To the new church, on the other hand, this is a vital truth, both as a fundamental philosophical principle and as a practical doctrine. A century and a half ago Swedenborg set forth with clearness a new truth that recent philosophy has been making a good deal of, the truth of the solidarity of the human race. Protestant theology rested on pure individualism. But the truth that humanity makes a single entity, with one mind and organic entity, has now come to be clearly seen and its significance recognized. Most thinkers, however, confine this truth to the present population of this earth, while Swedenborg makes it include all humanity, the population of all worlds, including the spiritual world. He teaches, furthermore, that this universal organism is in the human form that is, a human organism, as all its parts and constituent elements are human, each individual soul has its place and function, like the cells and fibres of the human body, each one vitally related to every other. But while it is true that no individual soul or spirit could exist or function in any other soul or spirit, yet every human soul is a separate individual, with complete capability of determining the character of its own life for itself.

All this may sound like mere speculation; but it is, in fact, only a somewhat elaborated way of saying that everything good and true in human life is from the Lord, and everything evil and false is of the devil and from the devil. This truth the Christian church has always recognized as a matter of doctrine. But to hold it merely as a doctrine is not sufficient. It is a primary and fundamental principle of right living, and we can never make much progress in right living until the mind has gained so clear and firm a recognition of this truth as will enable it to shape and determine all our thinking and feeling about all our experiences with evil and falsity and with good and truth. For so long as we regard the right thoughts and feelings that are stirred in us as our own, as purely self-derived, we simply make of them valueless possessions of our self-life, and so long as we regard the wrong thoughts and feelings that are stirred in us as our own, we can never rid ourselves of them.

Thus what we find ourselves dealing with in our experiences with wrong thoughts and feelings is other personalities. Whether they are living in this world or the spiritual world we do not know, and it makes no inessential difference whether they incarnate or disincarnate, trying to impose their life upon us. So far as we permit them to work their will in us they will go on stirring up in us all sorts of false thinking and evil feeling. But so far as we are willing to be brought into the presence of the Lord, He gives us authority over them to cast them out.

Let us note the exact meaning of these words, "He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out." He called unto Him His twelve disciples, and gave them authority over unclean spirits to cast them out. Therefore, if we wish to possess this power over the infernal influences that are stirring up wrong thoughts and feelings in us we must be disciples of the Lord. A disciple is a learner, and a disciple of the Lord is one who wishes to learn from the Lord.

Calling His disciples unto Him, the Lord gave them this power. The Lord calls to us in every truth about right living that we will heed to, and we listen to His call whenever we see any truth as His truth, and therefore as the true wisdom of life. This desire for the true wisdom of life and willingness to accept it in place of our own wisdom is what opens the mind for the true wisdom of life to flow in, and this wisdom is all power and authority over evil spirits. For no evil or falsity can exist in the presence of Divine wisdom. Just as effectually as light dispels darkness, so truth dispels falsity, and falsity evil's sole defense. The hold that anything has upon our life is determined solely by the way we think about it and feel about it. The truths we profess to believe are but reflections of the way of our evil simply because of our obscure and indefinite conception of them, and our loose and feeble hold upon them. Our prime need, therefore, is clearer conceptions of the truth, that is, clearer conceptions of the right way of looking at all the issues and experiences of life, and of the right way to feel about them. The power or authority over unclean spirits that the Lord bestows upon us is the power that enables us to cast out the evil influences that are stirring up in us the most insidious invasions of evil upon our life.

Such is the authority over unclean spirits that the Lord bestows upon all disciples. The only condition necessary to receiving it is to be a disciple of the Lord. The twelve disciples did not ask for this authority. It was a token, and the chief token, of discipleship. So if we do not possess this power it is because we are not disciples, and the only way to gain it is to become a disciple. And becoming a disciple is simply learning how to think in the right way and to feel in the right way about all the experiences of life, even the most trivial. The truth is that we are always to feel always in that way and to bring all our words and all our acts into harmony with that thinking and feeling. This is the disciple state of mind and the way of life. All that is necessary to gain it is to realize that this is the chief business of our life in this world, and to give to it the daily study and thought, and effort it deserves. And, going this, we shall very soon come to see that the authority over unclean spirits is not an outer, conscious region of our life into which spiritual disorder or evil can enter.

All these regions of the human soul, from highest to lowest, are merely organs, vessels or receptacles, and are living only by virtue of the unceasing inflow of life into them. Into the highest or innermost region of the soul the divine life flows directly from the Lord. This region lies above or within all human and angelic consciousness, and forms the eternal connection between the infinite and eternal life and the finite life, ensuring to the human soul its endless existence. Into all the regions of the soul below this highest or innermost stream of life flow, one inwardly from the Lord, one outwardly from other finite souls. And it is this latter inflow of life from other finite souls that binds all finite souls into a single organism, the universal man.

Thus the life of man is in no sense and in no respect self-derived. The human soul is nothing but an organic vessel, and it is made alive solely by what flows into it. And this inflowing life enters the soul in two ways, one directly from the Lord, the other mediately through other souls. And this is true of all the activities of life, and especially of its two chief activities, thought and feeling.

The capacities of the human soul may be grouped under two heads, namely, intellectual and emotional. Life flowing into the intellectual capacities produces thought, flowing into the emotional capacities it produces feeling and willing, and all thought and feeling and willing in man are so produced. Thus our thought and feeling are not, as they appear to be, self-derived. They are the product of these two streams of life that flow into us unceasingly, one directly from the Lord, the other mediately through other souls. We know how thought and feeling are communicated to us by means of what enters the mind through the senses—that is, by means of language and visible and tangible objects, and we acknowledge that such thought and feeling are communicated, and not self-derived. So there is no movement of the human mind that is not a product of an inflow of thought or feeling from other minds. This impartation and reception of thought and feeling we are wholly unconscious of; but every act of explanation of many mental phenomena.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MAY 17.

Subject: Jesus Betrayed and Denied, John 18:1-27—Golden Text, Matt. 17:22—Commit Verses 2, 3—Commentary.

TIME.—Wednesday morning early, April 5, A. D. 39. PLACE.—Gethsemane and Courtyard of Annas.

EXPOSITION.—I. The Perfidy of Judas, 1-8. Jesus lauded to meet the Son of man. The awful weight of agony was crushing Him (Matt. 26:38). But He must strengthen the disciples and fortify them against the coming trial. To this He attended first. But now the work was done. The necessary work had been spoken, the wondrous prayer that made their safety sure had been offered, and Jesus goes forth to the garden where He shall meet the Father in prayer and get the strength needed to insure His victory in His last great conflict. This garden was a place of frequent resort for our Lord. It was a chosen sanctuary where He met the Father. Those who knew Him best knew that this retired place was the ideal place to find Him at that time of night (v. 3). Judas had often been there. In that hallowed garden beneath the old olive trees he had seen Jesus interceding with God. But his heart had become so hardened by covetousness that the sacred sight had made little impression upon it. His principal thought seems to have been that the garden of prayer would be a good place to capture Jesus unawares. Judas had not become so hardened in a day. But little by little, by allowing the greed of money to usurp a larger place in his heart, and by hardening his heart more and more against the truths that he heard constantly falling from the lips of the Son of God, Judas had become what we here see him. Two hands were to meet that night in the garden, God's hand and the devil's. Judas had provided himself with a large company of soldiers (v. 3, R. V. marg.). Evidently a great multitude of men, Jesus had taken possession of them, and they feared the multitude also. If Jesus had seen fit to resist, their preparations would have proven totally inadequate (Matt. 26:53). They did not have the sword for Jesus fully realizing His peril, but knowing also that God's appointed time had come, went forth and delivered Himself into their hands (v. 4; comp. ch. 16:17, 18).

II. Jesus Predicts His Own, 4-9. Jesus knew that at last the awful hour that He had so long looked forward to with sorrow unspeakable had come. He knew all that was coming upon Him, but He did not shrink. He went forth with a steady and undaunted heart. He put to Judas and his band a question that had more in it than appears. "Whom seek ye?" "Jesus of Nazareth is the quick response. Little did the traitor expect that when they sought to capture and destroy, there are five words of awful sadness in this fifth verse. "Judas was standing with them." Think of it, he who had been a chosen apostle standing with the enemies of his Lord! So today there are many standing with the enemies of Jesus whom one would naturally expect to be standing by the side of Jesus. Judas standing there is an illustration of the brazen effrontery of sin. But Judas does not long remain standing. With majestic calmness and dignity Jesus simply says, "I am He," and Judas and his hellish crew go backward and fall to the ground (v. 9, R. V.).

III. Peter Denies His Lord, 24-27. Peter following his Lord at this time got him into trouble. Furthermore, he had followed his Lord afar off (Matt. 27:55). If now Jesus was in the midst of his trial, Peter had warned him of a badger, and his coming fall (ch. 13:38). Furthermore, just before this He had given His disciples a hint that they were to go away (v. 8). He had told Peter on the preceding evening that he could not follow Him at this time, but that he should later (ch. 13:36), but Peter had turned a deaf ear to all this. He had asked "Why cannot I follow Thee now?" and started out to do so against the Lord's warning. He had boasted, "I will lay down my life for Thy sake" (ch. 13:37), and now undertakes to make good his boast and prove his Master mistaken in His estimate of him, but our Lord knows all better than we know ourselves. We next see Peter standing with Christ's enemies and warning himself at the enemies' fire. The end is now sure. Of course he does not sympathize with them and what they are saying about his Master grieves his soul, but he is not protesting. He ought to have stood separate from them (Ps. 1:1; 26:4-10; 2 Cor. 6:4-17), but that would have attracted too much attention to him and would have made him appear singular and exposed him to the world. His arguments for conforming to the world are advanced to-day and are of as little value as in Peter's day. He after all escaped none of the danger he sought to avoid. He only got away by denying his Lord.

IV. Getting Even—With What? When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal to the injured one is to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is no better than the other fellow.

What an ingenious tempter Satan is, to persuade us to add injury to injury to ourselves! For that is what "getting even" accomplishes; it is using ourselves and our standards to our undoing. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—Presbyterian Record.

Real Prayer. In souls filled with love the ambition to please God is real prayer. FISH INVISIBLE WHEN ASLEEP. "That fish is asleep," said the attendant.

"How do you know?" the visitor to the Aquarium asked. "But I can't see him, by the way."

"That's how I know. He, like many other fish, change color on going off. Awake, he is mottled with brown and dark olive green; a handsome, somberly splendid object. Asleep he is a pallid gray, with darker wings and tail—a ghost of a fish, practically invisible. Many of the weaker fish, especially in the tropics, have this ability to change from a bright to a pale, vague hue when they sleep. Thus they sleep safely. Otherwise their slumber would end under a bigger fish's jaws."—New York Press.

HIS CHAIR. Caller—"Is the professor of applied physics in?" Boston Butler—"No, sir. He is at present occupying the chair of applied physics."—Harper's Weekly.

EPWORTH LEAGUE LESSONS

SUNDAY MAY 17.

Our Calling. (1 Cor. 1:28; Phil. 3:8-16).—Epworth League Anniversary.

The Epworth League is a company of people that are called. It is not perfect, or it would not exist. It is a group with unmeasured possibilities. The people of middle life will live out their lives on their present level; you know what they will do and what they will be until the end. But the young people are not so; besides what they are today there is to be taken into account what they will be tomorrow. It is not easy to influence the generation of which you are a part by any direct attack, but it is comparatively an easy thing to influence the generation which is just ahead. And this we can do when we work with others and with ourselves, who are to be the mature generation of the next few years.

The young people of the Epworth League are called, first of all, to join themselves to Jesus Christ. Now is the golden opportunity for the glowing life of discipleship. The chance which remains after twenty-five years of age are so small that they may be left out of the account. Of course there is always opportunity, but once a character is fixed there is smaller likelihood of response to the opportunity. Today is the time, however, because there may be no tomorrow, and because tomorrow, if it comes, will, in all probability, be too late.

The young people are called to the practice of the Christian life. If Christian service and the study of the Bible and interest in all forms of the kingdom's progress are to mark our mature life, they must be provided for now. You cannot force new interests upon old people.

The young people are called to be merciful. One of the sad things about middle life and old age is that the sympathies have been blunted. If you are going to possess tenderness and gentleness and pity and helpfulness in the years that are to be, you must care for these things now. That is the educational value which is added to the practical value of the Department of Mercy and Help.

The young people are called to be intelligent. There is growing need for wisdom as well as devotion in the service of God. The uneducated Christian of tomorrow will be at the greatest possible disadvantage. But intelligence concerning the church concerning the place of Christianity in the world's life, concerning the relation of all activity to the religious life, must be secured now; tomorrow, if it will be most needed, it will be out of reach.

CHRISTIAN ENDEAVOR NOTES

MAY SEVENTEENTH.

Being a Christian. II. At Home and in School. 1 Chron. 13:12-14; Isa. 54:13. (Union Meeting with the Juniors.) Parental control. Gen. 18:16-19. Brotherly forbearance. Gen. 45:15, 16. Justice and kindness. Eph. 6:1-4. Obedience. Prov. 6:20-22. Instruction. Ex. 13:8-10. Teachableness. 1 Sam. 3:1-10. Some are afraid of household religion; the ark of God seems something awful. But others know God as their household friend, though a mild one.

God in the home is stronger than any earthly father, tenderer than any earthly mother. Children are taught of God whenever they are taught God's truth, in any field. The teaching most necessary for children is the teaching of God; that alone brings peace and power. Thoughts. If you are not a Christian at home, then you are not a Christian anywhere else. If you are not a strong Christian while you are being educated, you are being educated for this world and not for heaven, for time and not for eternity.

Being a Christian at home does not make a show; therefore it is most sure to be real, and to be pleasing to God. The school is among the most influential places for Christianity, because there souls are growing so fast. Life is an ellipse with two foci, the home and the school. Put Christ in both. The home is the fountain of life on earth; if it is pure, the life may never become muddy, but if it is muddy, the life is not likely to become pure. The time to straighten an oak is when it is a sapling. The friendships made in school are the most lasting. Make friends there with Christ.

Discovery and Existence. A very charming woman was relating to a group of interested listeners the rather pathetic story of a young girl who had contracted yellow fever from a box of lace purchased for her bridal clothes and mailed to her from New Orleans. A physician present at once declared that the disease could not have been carried in this manner. "But, doctor," the lady urged, "I was in the town at the time. Sadie was my best friend, and I knew all the circumstances." "Impossible," he persisted. "Experiments made a few years ago in Cuba demonstrated fully that the disease can be conveyed only by a mosquito, the *Stygomyia fasciata*."

The lady hesitated for a moment, divided between politeness and conviction, and then appeared both. "But, you see, doctor," she replied, "smoothly," "the incident which I was relating happened ten years ago, before the *Stygomyia* was discovered!"—Harper's Weekly.

Professor T. D. A. Cockerell, of the University of Colorado, describes a well-preserved specimen of a wasp, belonging to the genus *Paratylus*, found in the shale rocks of Miocene time at Florissant, Col., which exhibits a peculiar venation of the wings, exactly as it appears in the same genus to-day. The most striking peculiarity is a characteristic imperfect vein in the wing, which persists in the same inset at the present time.

FARMING IN TUSCANY.

By E. K. PARKINSON.

Bordering the west coast of Italy and protected from the cold north wind by the Apennine mountains, is the province of Tuscany with Florence as her chief city. On the slope of the Fiesole hills, overlooking the beautiful city on the banks of the Arno, is the farm of a retired English merchant, and in the Pall Mall Magazine he gives a charming description of farm life in that far away country.

The farm is considered a large one, but as the manner of measuring in Tuscany is so different comparison is difficult. About a third of it is planted to wheat each year and the number of bushels sown in the measure of its size. The grain is sent to the local mills to be ground into flour and the straw, chopped up and mixed with grass, is eaten by the oxen.

The farm work is all done by a pair of beautiful white Tuscan oxen, whose strength is prodigious. He tells how he once saw a restive ox, who was about to be shod, by one kick floor six men who, with a rope passed round a tree, were tugging at his hind leg. And yet their agility is extraordinary "as any one may see who watches a pair, with their necks joined together by the yoke, turn round in a space that would barely suffice for a pony." The mode of plowing on the deep hillsides among the vines and olives would amaze the traveler.

Wooden Plows in Use. The plow which does duty in these orchards is a block of wood hewn out of an oak stump, with its tip shod with iron. A friend who was visiting Mr. Caulfield expressed astonishment that an Englishman should continue to use such a monstrous lump of wood. So he procured for him the latest thing in American plow and volunteered to guide it himself. "With some difficulty the yoke was adjusted, and the oxen, not accustomed to such a light weight behind them, started off at a gay pace, which soon lifted my friend off his feet and left him waving about at the tail of that plow, like riverweed stirred by a swift current. However, it was not for long. There came a crash, the oxen stopped short, and we found that the plow had stuck fast in a stout olive-root, and would never be itself again. There ended my first, and last, trial of an iron plow. I have gone back to the old plow, whose bottom enables it to slip over any live rock or root that it may meet."

How the Farms Are Worked. In Tuscany the farms are worked on the following system: The man who owns the farm and the man who works it share the profits and losses—the farmer says that the whole of the former goes to the landowner, and the landowner has all the latter. The rules governing the system have never been reduced to legal terms, but the unwritten law of custom is never questioned. These rules vary considerably from district to district, following, however, one broad line. The landowner is responsible for all capital expenditure and improvements that may be regarded as permanent, the making of new walls and vineyards, the providing of stakes for vineyards not yet in bearing, the purchase of live stock and of long-lived farm implements, such as wagons and plows, which remain his own property; while all annual expenditure and up-keep are shared equally. The landowner, moreover, is morally bound to provide food for his contadini in the case of a bad year, and is allowed to recoup himself from the next year. He has, on the other hand, various small privileges and dues, chief of which is the right to employ his contadini for his own purpose at less than the current wage. On the whole, he says, the system works well for both parties.

The farm year begins with the sowing of wheat. The land is plowed in September and October, and as soon as All Saints' Day arrives—a good farmer ever begins before—the contadino goes out to scatter his seed broadcast over the field, which is an operation requiring more skill than may appear. No sooner is the seed sown than there is digging or pruning to be done. "Care, however, must be taken not to prune when the moon is young; for as Pietro says, the new shoots would then remain always tender at the tips—only the olive's hard wood does not require this precaution."

Gathering Olives. The olives now change from green to dark purple which gleams in the sun, and the women are set to work to pick up the berries, which in November gales have shaken down. (The olives which give the oil are not the same as the green ones that one eats; these are gathered in the early fall and pickled with lye.) The olive-picking is long and toilsome, particularly the part assigned to the women, who have to collect all the fallen berries—and very cold work it is for them when winter is on. Their little earthenware pots full of hot ashes barely thaw their numbed fingers, and their poor knees ache for days after.

Then men climb the trees with a basket strapped in front of them, and drawing the ladder branches towards them, strip them of the fruit with an action as of milking a cow. The olives picked from the trees are kept separate from those that are picked up on the ground, for the latter, being generally covered with earth, yield an oil inferior in taste. The olives are not allowed to remain long before they are taken to be crushed. The great stone mill is set in motion by an ox which walks round and round the fixed stone basin or "plate" and makes the upper stone revolve till he is tired and his comrade takes his place. The olives are divided into two parts. The first is crushed till the olives are turned into an oily mash, which is then stuffed in bags of cocoa-nut fibre called "bags" and put under a screw, and the oil forced out. While the first lot of berries are being pressed

the second lot are crushed, the process is gone through twice with each lot and the result is an oil of the first quality. Second quality oil is made by turning boiling water on the olive "paste" and grinding and pressing once more. The oil is left to clear until the dealers come up and, digging into the oil a fore-finger, which they gravely suck, proceed to make an offer.

Blessing the Oxen. In February comes St. Anthony's day, a great day for the peasant oxen for it is their saint's day, and the village priest is coming to bless them. Their stables are given such a cleaning that at first they do not recognize them and refuse to enter; while their own white coats are rubbed as spots as a cat's shirt-front, till they gaze inquiringly at the little colored picture of the saint pinned above their manger, and wonder what it all can mean. The priest arrives and hurriedly recites the blessing, sprinkling them with holy water and they only wince a little as the drops from the brush fall on their still sensitive skins, for they seem to understand.

Harvest Days. The peasants around Florence have an old custom called "lighting up the corn," which they all respect. On St. Andrew's Tuesday, as soon as night falls, all the contadini sally forth and with lighted wicks in their hands, make a complete circuit of all their fields in which the young wheat is growing. And as they walk they sing these lines: "Corn, corn, don't be blight, Here come I to give 'ee light. In the field, And on the hill, Let every stalk a bushel fill, A bushel full, a bushel fair, A little loaf to every ear." It is a most picturesque sight to see the hundreds of little lights over hill and valley as far as the eye can see, and to feel that each light is in the hand of some one who is offering up a very genuine prayer, even though it be a Pagan one.

PEARL STRINGING AS A BUSINESS

Opportunity to Create a New Vocation in the Care of Gems and All My Lady's Jewelry—A Chance to Add to a Slender Income.

A very valuable string of pearls should be restringed every month if one would be on the safe side, for there is always the danger of the silken cord rubbing against a diamond brooch at the back of the collar and one or more of the delicate strands being broken, thus making the waxed threads too thin to hold together for many days. Yet many women cannot bear to wear a costly chain or a handsome dog collar just at the height of the season's gaiety, for the most expeditious jeweler would not be able to return the pearls in less than three or four days at least. There is also a certain risk in losing sight of a rare string of pearls for the briefest time, as at even the most reliable and far-famed establishment there may be unwittingly employed some one who will take the opportunity when restringing a necklace of substituting a cleverly manufactured pearl in place of the real gem, the "pearl of great price," or perhaps of substituting between the diamond clasps an entire new string of apparently perfectly matched sea pearls, and so marvellously can pearls be imitated that it may be many months before the fraud will be discovered.

A real need, therefore, that has been felt for many years by all who possess costly jewelry, is for some means of having the different necklaces, bracelets, chains, brooches, etc., kept in order without having to relinquish them for an indefinite time just when they are most wanted for various balls and receptions. Strange as it may seem, not until this last year did it ever occur to anyone that for a means of eking out a not too ample income no task could be pleasanter than to take up as a profession the stringing of pearls and polishing up and even resetting of precious gems. With one or two lessons, any girl or woman could easily learn the art of pearl stringing, and the knowledge once acquired, a field will be at once open to her among her friends, while her list of patronesses is sure to increase rapidly, for as yet there will be comparatively little competition to encounter. As the Koran says, "Thy friend has a friend, and thy friend's friend has a friend," and so the conscientious worker will soon build up a thriving business among her friends and acquaintances and through them among their friends and acquaintances, and so on, with the infinity of an endless chain.

As a regular profession, this stringing of pearls and necklaces could really be made a decidedly profitable business. From the pearl stringing business could easily grow into the more difficult art of cleaning and polishing jewelry and of examining brooches and jeweled chains regularly to see that the stones are all free in their settings, and with a tiny pinsetter many a piece of jewelry can be rescued from an extended visit to the jeweler's. There are numberless little side issues that can be taken up by the professional pearl stringer, all of which will net large returns on the price of the necessary few lessons in learning first-hand just how the work is done.

Many girls and women are now learning themselves how to restring their own pearls and how to keep their jewelry in good order, and are now preferring, now that they know that one or two lessons will make it possible to take sole care of their valuable jewelry. Small cases, in wood, leather, silk, or silver, fitted with all the necessary soaps, sticks, and chamois cloths for cleaning and polishing precious stones, are now to be had, and especially during the summer or mid-winter vacation, when one is apt to be far away from any reliable jeweler, do these cases prove their usefulness. In the world of fashion it is considered quite as necessary for the jewels to be bright and scintillating as it is for every article of dress to be absolutely fresh and spotless. The handsomer the jewel the more does it deserve to be kept in perfect condition, while a less valuable pin, ring, or bracelet will not show up for half its worth if it be not kept always clean and bright.

A curious fact of the present day is the wearing of good imitation pearls by women who possess superb strings of real and almost priceless pearls. Naturally there is a certain risk in always wearing the costly string, but there can be little objection in possessing a valuable collar or necklace of pearls and then constantly wearing the imitations. So widespread has this fashion become among women who can and do own the real pearls that many wear during the day time pearls that are but gross imitations, and yet could they not afford to own the real thing they would consider it close to the line of vulgarity to wear a piece of imitation jewelry. It all revolves back to the old truth: She who can afford the costly gem can afford to wear the imitation, but she whose income is known to be small need never strive to acquire a string of pearls, for they will never be given the credit of being genuine, another illustration of the verity, "To him (or her) that hath."—New York Times.

Too High. As to the cost of living, there is room for debate on some features, but some of the following, all of which come too high: The fees of retailers, the purveyors to prize fighters, the salaries of grand opera singers, the price of a carriage ride, the unexpected, or exacted, at luncheon time.

A sweeping horizontal reduction, say, of about two-thirds in each case, would come somewhere near a normal adjustment.—New York Mail.

A fine of \$100 and costs was imposed at Hanley, England, on Charles Frederick Goodfellow, formerly secretary of the Potters' Union, limited, for kissing Edith Hall, aged sixteen, in a North Staffordshire railway train.

An Extravagant Woman. Mrs. Belle De Rivera, president of the Equal Suffrage League of New York, said at a recent dinner: "We'd have had the suffrage, we women, long ago, were it not that, where women are concerned, men are inclined to be a little unfair, a little churlish." "The treatment of women is compared with old Hiram Doollittle's treatment of his wife. He made her keep a cash account, and he would go over it every night, growing and grumbling, like this: "Look here, Hannah—mustard plasters, fifty cents; three teeth extracted, \$2. There's \$2.50 in one day spent for your own private pleasure. Do you think I'm made of moist?"—Washington Star.