

# The Pulpit

A SERMON  
BY THE REV.  
J. W. HENDERSON

Theme: Divine Indwelling.

Brooklyn, N. Y.—Preaching on the above theme at the Irving Square Presbyterian Church, the Rev. J. W. Henderson, pastor, took as his text Jno. 20:22: Receive ye the Holy Spirit.

The reception of the Holy Spirit in the inner sanctuary of the human heart is the condition of entrance into the kingdom of God. The possibility of the immediate and present indwelling and welcoming of the Spirit is reason enough for us to believe that the kingdom begins in this life and at once, if you will. The fact that the coming of the Spirit into the heart is contemporaneous with the entrance of the individual into the privileges of divine citizenship is sufficient demonstration that spirituality is the key to, and the essence of, and the first requirement of admission to the kingdom. The one and only way to participate in the joys and blessings of the Spirit filled life is to cease from hardness of heart, and from intellectual self-glification and self-trust, and to become as little children in humility and in receptivity to truth. Spirituality and divine citizenship are one and the same thing. Growth in spirituality is the best of all things. The man who has stopped depending upon his own strength, his own wisdom, and has opened his eyes and ears and mind and heart to the influences and manifestations of the Spirit is ready to receive, and in all conscience will get, the powers and rights of a citizen of the Kingdom of God of Jesus Christ. And that soul only is being sanctified unto God-likeness and fashioned into the image of Jesus Christ who is growing daily, hourly, momentously, in the gifts and graces of the spiritual life. To be spiritual is to become childlike. To attain spiritual development is its aim and the calling of those who are Christians.

The Holy Spirit, the personal, purifying, propelling presence of God in the life of man, is the means unto the spiritualizing of human nature according to the divine decrees. The entrance of the Spirit means death to sin. The individual who is to the gentle ministrations of the Holy Spirit is the first step toward individual transformation. The communion of the spirit of man with the Spirit of God is peace, contentment, rest and a wisdom and energy which are more than sufficient to meet the demands and the opposition of the world.

No mere impersonal, unreal, unattainable power, this Spirit which Christ bade His disciples receive, and of which at a later time they received a fuller measure. It is the real, helpful, personal presence of God in the life. The spirit of man is a prey to all sin save the Spirit of God as a constructive, controlling force comes in. The transference of the soul with the vitality of the Spirit fills the dying heart of man with life.

There are three characteristics of the Holy Spirit which I wish to direct your thought. The Holy Spirit is a constant presence in the life of the world, a controlling energy, a soul satisfying comforter.

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The constancy of the Spirit as a factor in life is nowhere better illustrated than in the experience of the Christian men who have given themselves up, in less or greater measure, to His dominion. What a joy, what a comfort, what a stay it is to know that whenever and wherever we may turn, the Spirit of God is there, ready to supply our wants.

There is no sense and no reason in much of our constant petition to God to fill us with His Spirit. The influence of types of thought and of prayer are hardly escapable. We have grown so accustomed to ask God to fill us with His Spirit of power, but we have not learned to pray better and more to the point. If we thanked our Father for the favors of His love and acknowledged to Him in person, what He already knows, our coming and our lack of appropriation of the gift of His Spirit. The showers of spiritual blessings are forever falling free, full and sufficient upon human souls everywhere. Our prayers should not be of petition that God may give us showers, but rather of thanksgiving for past, present and future blessings and of dedication of self, through the riches of His grace and powers to a finer and more fruitful life for Him.

The presence and influence of the Holy Spirit in the life of the world is a constant gratuity. If you are not the deeply grounded spiritual man that you should be, the fault lies not with the Spirit, of which there is abundance unto all men's necessity, but with you who have refused that wealth of spiritual power which, under God, might be yours if you would. Everywhere and continually the Spirit of the Lord is knocking at the door of the sinner's heart. He is forever pouring out the inexhaustible waters of spiritual life upon the parched souls of men. But neither God nor His Spirit can fill an inverted cup. The showers of blessings can not flood a closed heart.

Then, too, the Holy Spirit is a controlling energy in the life of the man who is susceptible to His influence. Christ tells us that His Spirit shall lead us into all truth; that He shall be our Guide, our Teacher and our Helper. The catalog of the activities of the Spirit in the life of man is strengthening and sustaining. By Him we are led into the entirety of divine self-revelation and of eternal

truth, under the guidance of the Spirit of the living God we may progress from truth to truth as the wonders of God's universe are revealed to us and the application of everlasting verities brought home to our hearts. May no man think to follow the Spirit withersoever He may direct. As Dante went through hell and heaven and the intermediate regions of the world beyond, and told in allegory and song the wonders that he witnessed and the sights that he saw, so may we, with the Spirit as our Guide, be given grace to look truth squarely in the face and portray it faithfully to the world. And if we, as Dante, or beyond him, Christ, shall be haunted by those who fear the light of truth we shall yet be certain that the truth, the truth alone, is worth men's fealty and shall make them free.

The Spirit as the Comforter appeals to the heart of every Christian. Who of us does not joy in the fact that above us and within us is this comforting Spirit of the Lord our God? The human heart cries out for comfort when distress and despair and destruction come upon it. When our hearts are bowed in anguish and our souls are crushed with grief, when every human tie is severed and no mortal hand may avail to dispel our unuttered and the silent cry, it is the loving Father strengthening, sustaining, sanctifies the soul. "Save me, O God, for the waters are come into my soul," we cry out with the psalmist. In the world of our souls thirst for Him, our flesh longs for Him as in a dry and thirsty land, where no water is. Then the Spirit comes, and with His entrance the live springs of refreshment minister to our souls' deep needs. The Spirit as the Comforter in God in His presence ministering to the humanist of mortal needs. No man can live happily without Him. No man can weather the trials of tribulation and the temptations of prosperity without Him. Lending the sorrowing light hearts He keeps the successful level headed.

The sense of the constant presence of the Spirit of God in the individual and world life is the certain indication of a true religious experience. No man who lives near to God is without it. It is elemental in Christian experience. And this consciousness of God's abiding and guiding in the pathway of the soul. Without it, progress is impossible in the truest sense. With it we may fight with fearlessness, with hope unquenchable, against principalities and powers, against the wickedness of the high places and the sins of mighty men. For the abiding Spirit of the living God is the controlling energy in the life of humanity. End men may defeat Him temporarily, evil policies may hinder His purposes and hurt themselves against His plans; but the Spirit of God is unconquerable. He is the controlling, the overruling energy of the world. In this Spirit we should derive the comfort of our souls.

Let not your heart be troubled. Come what may, be the storms of life what they will, God will not leave us comfortless. He will not leave us orphans. He is with us. He will abide with every soul who bids Him enter. He will constantly refresh us all. He will give us courage and be our strength. He will sustain us. He will comfort us. And He does.

Conscience Not an Information Bureau

If conscience is a safe guide to what is right and wrong then the Bible is not needed. There is no half-way ground here, for a guide that is infallible is a guide that is all. And as a matter of fact, conscience is not a guide, and because so many souls mistakenly think it is, confused and wandering errors in the pathway of life are constantly made. Conscience is a monitor. It prompts and prods; it urges "Do what you know to be right; do not do what you know to be wrong." But it does not instruct us in what is right and what is wrong; it is not a bureau of information. That instruction we receive from God in many different ways, of which the Bible and the training of parents and teachers are some. Therefore it will not do to settle back in the easy assurance that we have a safe guide in conscience. We have a tremendous responsibility to learn, from sources outside of ourselves, what is our duty, and those sources are always available when we really seek them.—Sunday-School Times.

Nature Presses Toward Fruitage.

Ripe fruit, which is the immutable promise and purpose of God, is the end of a patient process. After a long and painful pause, your spirit, like a hope of God, returns; but the end is not yet. It is the season of new breath, new motion and new birth. Everything is astir under the new, universal excitement. The earth, like a bride, puts on her beautiful dress. She blooms and sings. But bloom and songs are not the end. By her beauty music she announces the exquisite toward which she is moving. She will at no moment rest until she has produced her fruit, and then her fruit is full-orbed and mellow. She reckons nothing less than ripe fruit to be her fitting crown. Nothing less will satisfy God. Thou crownest the world with Thy goodness.—John Pulpit.

The Reason is Christ.

We have insane and blind asylums and public schools in Massachusetts, and not in Turkey, because here we have the reason, a strong sense of Christ, and there they had not.—The Rev. Frank Crane.

He Opens the Path.

God never fails to open you a path though He may refuse you a philosophy.

The French Academy.

In a period when so many time-honored traditions of France sink beneath the waves of what we are pleased to style progress, without perhaps caring to learn whether we gain or lose as the stormy tide flows on, there is one national institution still standing firm, which, despite all that is said against it, is unique: I mean the French Academy. In vain have men tried to raise up rivals; it remains the sole arbiter of taste, the guardian of our language, the last surviving vestige of sovereignty. To prove this would be an interesting study, in view of the increasing importance attached to the "Academie des Goncourt," and to the committee which has been humorously called the "Academy of Women."—From Th. Bentzon's "Literary Rolls of Honor in France," in the Century.

THROWN TOGETHER.

"Do you ever meet Dr. Rybold?" "Often. He and I—er—are thrown together a good deal. We travel on the same suburban line."—Chicago Tribune.

# The Sunday-School

INTERNATIONAL LESSON COM-  
MENTS FOR JUNE 7.

Subject: Jesus Appears to His Disciples, John 20:19-31—Golden Text, John 20:28—Commentary Verses 19, 20—Commentary.

TIME—Evenings of Sundays, April 9 and April 16, A. D. 30. PLACE—Home in Jerusalem.

EXPOSITION.—I. Jesus Appears Unto the Disciples, Thomas Being Absent, 19-25. Jesus having appeared to individuals now appears to the disciples collectively. It was immediately after the return of the two from Emmaus (Luke 24:36). The disciples were in fear of the Jews (cf. Matt. 14:25). With a word He banished their fear, "Peace be unto you." As He said this He was standing in their midst. When He stands in the midst there is always peace no matter how great the turmoil without. He was fulfilling His promise to them (Jno. 16:22). His coming is the great cause for all gladness and sorrow (1 Thess. 4:13). The literal shut doors were no barriers to the entrance of the resurrection body of Jesus. Strangely enough the first result of the appearance and words of Jesus was increased fear (Luke 24:37). The heart of sinful man shrinks back from the supernatural. These surely were not the kind of men to imagine Jesus had risen again when He really had not, and out of their fancy weave a legend of His resurrection. Jesus sternly rebuked their determined unbelief and hardness of heart (Mk. 16:14). Unbelief is not a misfortune to be pitied, but a sin to be rebuked and repented of. To overcome their persistent unbelief and to convince them beyond question that it was indeed His very self, in wonderful condescension Jesus showed unto them His nail-scarred hands and spear-wound side (cf. Luke 24:38-40, 41-43). The evidences of Christ's physical resurrection of Christ are overwhelming. The disciples were at last convinced and gladness takes the place of fear. They were "glad when they saw the Lord." There is no other gladness like that which comes from a clear vision of the risen Christ. Jesus felt it necessary to repeat His message of comfort, their unbelief had not taken it in. This was a common form of rebuke, but Jesus put new meaning into it. He not merely says "Peace be unto you," but He actually imparts peace (Jno. 14:27; 16:33). Having given them peace, He then gives them a commission. First, peace in our hearts, then a commission to others. In form of the commission was thrilling, "as the Father hath sent Me even so, etc." (cf. Jno. 17:19; Mk. 16:15). Having given them the commission He gives the empowerment for it (Jno. 20:22; Acts 1:8; 19:35). The disciples did not actually receive the Holy Spirit in His fullness at this time (Jno. 1:33; 7:39; Acts 2:33; Jno. 14:26). They were breathing upon them as a symbolic and periphrastic act. By breathing upon them and thus assuming to be the One whose breath is the divine Spirit, Jesus claimed most unmistakably to be divine (cf. Gen. 2:7; Job 33:4; Ps. 139:7; Ro. 8:9). By receiving the Holy Spirit they were to receive a power of spiritual discernment whereby they would know when men had truly repented and believed, and so whosever sins they forgave would be forgiven and whosever sins they retained would be retained. It was not by virtue of an office that was to descend upon a line of successors, but by virtue of receiving the Holy Spirit that they were to be able to forgive sins (cf. on this power and its exercise Acts 13:9, 10; 8:20-23; 1 Cor. 5:4, 5; 2 Cor. 2:16-19). Thomas, full of doubt and self-doubt, was not with the brethren and he was not with the risen Lord. The other disciples hastened to tell Thomas of the blessing they had received. "We have seen the Lord," was their exultant cry. If we have seen the Lord we, too, have a duty to testify. By this time Thomas should have been convinced, but he wasn't. Thomas had many reasons for believing (Matt. 28:17; Jno. 20:24; Luke 24:13-33), but Thomas would not believe unless he had a certain kind of proof which in his self-will he presumed to dictate. Thomas has many followers on his side, but his own notions, many to-day, are to be set up against the notions of the apostles, Jesus Christ Himself, and the whole Word of God. Conceit and self-will lie at the bottom of the matter. Thomas' willfulness comes out in his words, "I will not believe."

II. Jesus Appears Unto Thomas, 26-29. Thomas had a whole week of unbelief and darkness and misery. Jesus had bidden the disciples go into Galilee (Matt. 28:10), but they seemed to have waited a week rather than leave Thomas behind. Their impression upon Thomas, for on the next Lord's day he took pains to be with them. There was on his part some readiness to believe. Jesus came with the same message of peace and love as before. He appeared in His words to Thomas and his whole treatment of him. Thomas fully convinced at last, and cries to Jesus with one of the most remarkable ascriptions of deity to be found in the Bible, "My Lord and my God."

AN EGGSHELL OSTRICH.

One eggshell, three twisted paper lighters, and a small piece of fringed paper go to the making of one ostrich. You will need a whole eggshell for the body, and must empty it by making a small hole in each end and blowing out the egg. Bore the holes with a large darning needle or hatpin, pressing steadily but not too hard, and twisting the point round and round until a small hole has been punctured; then enlarge the hole slightly with the sharp point of your scissors, being careful not to crack the shell in doing so. Make the hole in the large end of the shell a trifle larger than the one in the small end and to your lips and blow steadily until the air has run out of the shell. From "Hints and Helps for Mother" in St. Nicholas.

In Mayfield Cave, in Indiana, A. M. Bania has captured thirty-three species of flies (two of them new to science), thirty species of other insects, and twenty-one species of the spider class.

# FOR THE FARMER AND STOCKMAN

Preserving Eggs With Lard.

Cover a fresh egg with a thin coating of lard, and it will keep perfectly good for an indefinite period, according to a report of a new method of preserving eggs made to the State Department by Consul Murphy at Bordeaux. The discovery is of Italian origin, and is regarded as important, as it is claimed that 100 eggs can thus be preserved with four cents' worth of lard and an hour of time.—Weekly Witness.

Heavy Feeding of Dairy Cows.

An Eastern dairyman with a herd of Guernseys feeds considerably more than the average feed over the country—nearly all the cows will clean up both winter and summer. He says: "My preference of grain feed for winter, prices admitting, is four parts of cottonseed meal, two of linseed meal and six of hominy meal, twelve pounds of the mixture with thirty pounds of silage and six pounds of mixed hay for the average cow. The larger milkers receiving more grain; it narrows their ration to some extent."—Weekly Witness.

Anti-Spill Milk Sool.

"B" is made of lumber 1x10 inches and 15 inches long, with a piece of 3x4 for legs to go through nailed on the under side, the back piece going crossways and the front one lengthways. Bore holes for legs



so they will stand well apart at the bottom. "A" is a ball for holding milk pail and is made from tooth of an old rake. It is bolted on just far enough away from stool so the pail will not strike when swinging either way. When cow goes to step, says the Missouri Valley Farmer, just swing pail out of the way and save the milk and your temper.

Feeding Turkeys.

A turkey eats no more and probably costs less to keep for a year than the chicken hen. Watch the lock at feeding time, as the grain is scattered, and if turkeys and chickens eat together it will be seen that the turkeys pick up no more, and probably much less grain than their smaller and quicker neighbors. They are invariably better foragers. Even a winter they find something here, there and everywhere, while the chickens stay in their snug quarters and wait for food to be brought to them.—Farmers' Home Journal.

Whole Milk For Veal Calves.

The Journal of the British Board of Agriculture says that "probably a month is as long as it is advisable to feed calves on whole milk on a dairy farm or until they have reached about 160 pounds, live weight, or ninety-six pounds of veal. This weight may be attained in a month, provided the calves are fattened as quickly as possible, but one cannot expect to do it unless the calves are fed three times a day. An effort should also be made to have the calves at the time when they command a high price, otherwise one returns from vealing on whole milk may not be at all satisfactory."

Ration For Sheep.

As to the most desirable kinds of feed to be used for a grain ration variety is the best. We know this from our own experience, as we soon tire of a sameness of diet; it is also true of our farm animals. When a variety is supplied, more food is consumed and the butter the digestion. I have found, says a farmer in writing to Farmers' Review, that an equal amount of crushed corn, oats, wheat, bran and oil cake best suits the taste and requirements of the lambs and gains in flesh and fat; the latter quality is especially demanded in the early market lamb. I would then increase the crushed corn to the limit that it would be relished, for a fat lamb is far preferable to a lean one of much larger size. But where the lambs are to be carried through the summer, for feeding the following winter, then good size, growth and stamina are required. In that event I would cut out the corn from their ration for best results. But they should be fed this grain ration, as there is no time in an animal's life when so great returns will be given for food consumed as when suckling its dam.

Value of Rye as a Green Crop.

While nitrogen is the fertilizing element most easily lost from manures and soils, it is the most expensive, costing almost three times as much per pound as potash and phosphoric acid. The readiness with which nitrates are washed out of the soil during heavy rains when the ground is thus exposed, suggests that during the period of such rains it should be covered with some catch crop, which will feed upon the nitrates burned and store nitrogen in its tissues. For this purpose rye is an excellent crop and is much used. While it adds no nitrogen to the soil which is not already found therein, as crimson clover does, it is a much surer catch than the former and is thoroughly hardy. It forms quite a root system during the fall, starts off early in the spring and by ordinary planting time forms a heavy coat of manure to be plowed under. One

Good Barn Cabinet.

per arrangement for holding brushes, nails, hammers, wrenches and other small tools. It is a handy place to store small seeds, condition powders, liniments and medicines for farm animals. Indeed, there are many services that such an affair can be made use of, all of which will readily suggest themselves when it has been built and set in place.—Fred O. Sibley, in Farm and Home.

In the Empire.

It is said by statement that the sun never sets upon the British Empire. My complaint is that the workers' wages never rise.—Lloyd's Weekly.

An Acre to Support Four Persons.

Vegetarians assert that one acre of land will comfortably support four persons on a vegetable diet.

# Woman's Realm

School to Cure Shyness in Royalty.

Why is it that the young English Princesses, and especially the Princesses, are so shy? Is it the manner of their education? Be that as it may, I understand that Princess Mary of Wales, like her two brothers, will be sent to school instead of being educated privately. This great departure from tradition in the case of the ladies of the royal family is due to the desire of the Princesses of Wales that their family should be free from the painful shyness that makes the lives of some other members of the royal family something of a torture. The Princess holds that this excessive self-consciousness is due to the private education of the royal children, and that it can only be avoided by bringing the royal children into free contact with their contemporaries. The King and Queen fully approve of this departure, as they are quite conscious of the harm that has been done to some members of their own family by unnecessary seclusion and exclusiveness.—New York Herald.

Work For Educated Women.

The demand for employment by educated women is greater proportionately here than in any other country. Nowhere is the world is the dilemma of a woman accustomed to luxury and suddenly thrown on her own resources so distressing as in England. This problem was discussed yesterday at a great conference in London where representative women of England, Ireland and Scotland met to decide on the best means to help educated women to earn a living wage.

Lady Bective pleaded for the formation of a London trades school for women where education on special studies could be combined with trade training. Alice Woods, of the Maria Grey Training School, gave some results of inquiries into the subject of coeducation in America. She said the custom had originated as a matter of convenience, and it was an excellent training for girls. Regarding the statistics as to the efficiency of American boys she attributed most to the great predominance of women teachers than to the presence of girls in the schoolrooms.—New York Sun.

Duchess Seeks Retirement.

The Duchess of Marlborough, born Consuelo Vanderbilt, has not realized the hopes of her early girlhood, says the Delinquent. She has recently made her first visit back to this country since her separation from the

duke. London society is very sympathetic toward the young duchess, who is not only a general favorite, but a personal friend of the Queen as well. Life has not dealt as well with her as she promised. Ten years ago she was full of enjoyment of everything; now she is sad and not very strong, and she seeks a retirement that her deafness almost enforces. By arrangement with her husband she has her two sons for half the year, and she has many interests; her embroidery, her books and her spaniels, but it is all very different from what seemed before her. Rumor has it that she was greatly disappointed at her husband's failure to achieve distinction in politics, and that she hated to see the untitled husband of Mary Leiter, of Chicago, go ahead to honor after honor, while her own duke achieved nothing. However, though much has gone against her, she is still greatly admired in London society, and when she enters a drawing room wearing her famous pearls that once belonged to Catherine of Russia, her ill health and her cares cannot altogether dim her stately beauty.

Meat-Bean Pie.—Getting a "hurry meal" one day, I found I had a few cooked beans, a couple of slices of boiled beef heart and a bowl of mashed potatoes, also a cupful of the nice, rich gravy from the heart, writes a woman correspondent of the Epitome. I trimmed and minced the meat, mashed the beans and put them through the colander to take out the skins, mixed these and the gravy together and put into a baking dish. The mashed potato was softened with a little hot water and when beaten smooth, spread evenly over the top of the "pie," and the whole put into the oven. When hot through, I spread a little butter over the "crust," and put it on the grate to brown. This dish was pronounced good and eaten every bit.

Our Cut-Out Recipe.

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Ideas From Mrs. Humphrey Ward.

Mrs. Humphrey Ward, for whom a dinner was given at the Waldorf-Astoria, told some 500 members and guests that the evening use of the grade schools in this country had solved a problem at which England was still tamely fumbling.

Mrs. Ward said also that our parks and playgrounds were beyond anything that England had at present, particularly the playgrounds, because Americans, through organization, had discovered how to get the most good out of them. The guest of the evening declared, however, that England was showing the way in the proper use of the school buildings, in that buildings never stood empty, save in the early morning hours. The English people, men, women and children, were using them for both study, relief and recreation.

Richard Watson Glider was toastmaster. Other speakers were: Jacob Ellis, Robert W. de Forest, William H. Maxwell, superintendent of schools; Miss Jane Adams, of the Hull House Association of Chicago; the Duchess of Marlborough, Kate Douglas Wiggin and Dr. Luther Halsey Gulick, head of the Public Schools Atlantic League.—New York Evening Post.

Waterproofing Moccasins.

For keeping oil-tanned moccasins and boots waterproof use two parts of beeswax, with three of tallow and about six parts of kerosene, to make a soft paste. Melt the beeswax and tallow and when melted add the kerosene and let cool. Apply same as talcum.—W. F. Purchase, in Recreation.

Think.

No matter what you are doing, think your way. Don't go without thinking; think everything out. Don't run without a schedule; have a program and go by it. Think! Think!—The Sunday-school Messenger.

Women and Their Money.

An English judge has refused to recognize that a woman's stocking is the proper place for her purse. A similar opinion was handed down by a judge in Iowa not so long ago, when a plaintiff failed to get damages from a railway company for injuries re-

ceived through falling down stairs on the company's premises while trying to extract her purse from her stocking.

Without wishing to carp at the decisions of these wise tribunals, we would respectfully submit that there is a good deal to be said on the other side. Merely man, we admit, does not and would not carry his purse, if he ever had a purse, in his sock. But then mere man is reasonably provided with pockets, whereas it is notorious that the feminine pocket is either absolutely non-existent or absurdly non-practical—a standing temptation to the thief and exposed to perpetual risk of the accidental loss of its contents.

Albeit, the failure of a woman to provide herself with a rational pocket is one of the strongest arguments against her claim for the franchise. A sex which cannot take care of its purse and has only the most elementary notion of a pocket of its own ought not to be permitted to assume the control of the public's purse and pocket.—New York World.