

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY CARDINAL GIBBONS.

Theme: International Peace.

Baltimore, Md. — "International Peace" was the subject of the sermon preached Sunday in the Cathedral here by Cardinal Gibbons. He took his text from John 19:31: "Peace be unto you."

The first getting of the risen Saviour to His assembled apostles was a message of blessed peace. "Jesus came and stood in the midst and said to them: 'Peace be unto you.'"

He came, above all, "to break down the middle wall of partition" that divided nations from nations, that alienated tribes from tribes, and people from people, and to make them all one family, acknowledging the Fatherhood of God and the brotherhood of Jesus Christ.

But when looking back and contemplating the wars that have ravaged the Christian world during the last twenty centuries, some persons might be tempted, at first sight, to exclaim in anguish, "What! the mission of Christ was a failure."

In the remarks that I shall make, I shall endeavor to disabuse the faint-hearted of this discouraging impression, and show that Christ's mission has not failed, but that the cause of peace has made decisive and reassuring progress, and the advance it has already made inspires the hope of ultimate success. It is by comparisons and contrasts that we can most effectively gauge the results of Christian civilization.

The United States has existed as a sovereign nation for about one hundred twenty years, since the close of the Revolution. During that period we have had four wars—the war with England, from 1812 to 1815; the war with Mexico, from 1845 to 1848; the Civil War, from 1861 to 1865, and the recent Spanish war.

The combined length of these campaigns was about ten years. Hence we see the United States has had about twelve years of peace for one year of war, while the Roman Empire beheld less than one year of tranquillity for every century of military warfare.

But the blessed influence of our Christian civilization has been experienced not only in reducing the number of wars, but still more in mitigating the horrors of military strife.

Prior to the dawn of Christianity, the methods of conquering the "vanquished"—"Woe to the vanquished." The captured cities were pillaged and laid waste. The wives and daughters of the defeated nation became the prey of ruthless soldiery. The conquered generals and army were obliged to grant the triumph of the victors before they were condemned to death or to ignominious bondage. Alexander the Great, after the capture of the City of Tyre, ordered two thousand of the inhabitants to be crucified, and the remainder of the population were put to death or sold into slavery.

Let us contrast the conduct of Titus toward the Jews with General Grant's treatment of the defeated Confederate forces. When General Lee surrendered his sword to Grant at Appomattox, Grant, in the same generous spirit, ordered the return of the captured arms, and the return of the soldiers to their homes without molestation to their respective homes.

Imagine General Lee and his veterans led in chains to Washington, followed by the spoils and treasures of Southern homes and Southern sanctuaries. Imagine the same Confederate soldiers compelled to erect in the capital of the nation a monument to commemorate their own defeat and the triumph of the conqueror. That would be completing the parallel. Would not the whole nation, north and south, be shocked and outraged by such a course?

The Roman and the American general, in their opposite conduct, were reflecting the spirit of the times in which they lived. Titus, in exercising cruelty toward the vanquished, was following the traditions of Paganism. Grant, in his magnanimity toward the Confederate troops, was obeying the mandate of Christian civilization.

The friends and advocates of international arbitration are endeavoring to do a most noble and benevolent mission that can engross the attention of mankind—a mission to which are attached the most sublime title and the most precious reward. "Blessed are the peacemakers, for they shall be called the children of God."

A hundred years ago disputes between individuals were commonly decided by a duel. Thanks to the humanizing influence of a Christian public opinion, these disagreements are now usually adjusted by legislation. The same spirit of peace and reason to indulge the hope that the same pacific agencies that have checked the duels between individuals will, in God's own time, check the duels between nations?

In our school days the most odious and contemptible creature we used to encounter was the bully who played tyrant toward the weak, but cringed before his strong companion. But still more intolerable is a bullying nation that picks a quarrel with a feeble nation, with the base intent of seizing her possessions.

Let the friends and advocates of international arbitration use every effort to protect the weak against the strong, and then to the ruler of a feeble nation, conscious of the justice of its cause, may be applied the words of the poet:

"These arms is he that has his quarrel just."

First—He is armed with the consciousness of the sacred right of his property.

historical incidents which it commemorates. If international arbitration helps to avert threatening hostilities, the avoidance of any entangling alliance removes us from the danger of provoking them.

The Father of His Country, in his farewell address, which he left as a precious legacy to his countrymen, earnestly exhorts them to abstain from being involved in entangling alliances with other nations, and to cultivate friendship with all of them.

Washington's memorable words were written in 1796, experience and observation, far from diminishing their force, have confirmed their wisdom and foresight, and their observance has contributed no small share to our peace and prosperity.

As soon as we form an alliance, of course we are bound to observe its terms, and we are bound to observe His commandments, peace with our fellowmen by the practice of justice and charity, and peace within our breasts by keeping our passions subject to reason, and our reason in harmony with the divine law.

Let the streams of commerce flow between Europe and America like irrigating blood coursing through the arteries of the human body, diffusing life and activity, and all forming, as it were, one social organism, each member exulting in the health and growth of the other, and stimulating the remotest parts with energy and activity.

Let our business interests with these commonwealths be so intermingled that the injury to one will be felt by the others, and the prosperity of each will be shared by all.

Besides entering into closer commercial relations with European nations, let us form a still more friendly compact with them by welcoming their thrifty and enterprising citizens to share our fortunes in this favored country. It cannot be denied that our exceptional property, as a nation, in the past century, has been due in no small measure to the tide of immigration.

Let us continue to invite the people to our shores. Let us give them the right hand of fellowship, embracing them as brothers, holding out to them every opportunity of advancing their material interests, inspiring them with so great an admiration for our political institutions that they may be impelled to emigrate, and become "bone of our bone, and flesh of our flesh," begetting and rearing children, who, while they cherish the land of their fathers, will love still more the land of their adoption.

Let us cherish the hope that the day is not far off when the reign of the Prince of Peace shall be firmly established on the earth, and the spirit of the Gospel will so far sway the minds and hearts of rulers and cabinets that international disputes will be decided, not by standing armies, but by permanent courts or arbiters, when they will be settled, not on the battlefield, but by the sword of concord, and will be adjusted, not by the sword, but by the pen, which "is mightier than the sword."

TOMMY BOOMER HAS A CHAMPION GANDER.

Fast on His Feet, He Has Beaten Dogs, Book Agents and Automobiles.

Students of natural history who have not been accustomed to look on the gander as a bird of prey may profit by a study of the statistics relating to one owned by Tommy Boomer, of Vreeland avenue, Nutley, N. J.

According to a compilation of data made yesterday Tommy's gander, has won decisions over book agents, insurance solicitors, bull terriers and automobiles. It is believed to be the only gander in all of Nutley, N. J., capable of running down an automobile and picking pieces out of a rear tire with its bill without lessening its terrific speed.

Tommy Boomer's terrible gander, having overcome a half-grown terrier in a preliminary fight, has grown in prestige by defeating all the dogs in the neighborhood, and within a week has chased from the Boomer premises two oratorical gentlemen whose object in life was the sale of a history of the world, in twelve volumes and eighty-two payments, and another easy running talker, who was perfectly willing to write an insurance policy on anything from life to the glass in the kitchen door.

James Boomer, father of Tommy, thinks a survey of the past performance of the untamed terror of Vreeland avenue will convince anybody that if the fowl would only go into training it might whip a wild cat.

The Oldest Newspaper. Of the many thousands of newspapers in the world to-day the Pekin Gazette is the most ancient. The Pekin Gazette is the lineal descendant of a daily news bulletin which made its bow to the public in the year 1340. In more than five centuries of its life this newspaper has passed through many changes and appeared in various forms, but the paper that the Chinese read to-day is literally the same that was founded in the fourteenth century. It was not until Europe had begun newspapers on its own account that it discovered over in Pekin that the Chinese had already for many years been in the newspaper business.

AS USUAL. "Mrs. Parker is back in town." "Has she any servants yet?" "No! She's screaming for help." —Harper's Bazar.

WHAT IT MAY COME TO. "I've just thought of a brand-new philanthropy," said Mr. Dustin Stax. "What is it?" "I'm going to found a home for exhibitionaires who impoverish themselves by donations." —Washington Star.

COLLEGE GOSSIP. "Where is Bill these days?" "Fired." "Oh, yes. I believe I did hear the report." —Lampoon.

The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR MAY 1.

Subject: Two Sabbath Incidents, Matt. 12:1-14—Commit to Memory Verses 11, 12.

GOLDEN TEXT.—"I will have mercy and not sacrifice." Matt. 12:7. PLACE.—Near Capernaum.

EXPOSITION.—I. The Son of Man is Lord of the Sabbath, 1-8. We have here one of the many indications of the poverty of the disciples and the simplicity of their lives. More apostolic simplicity in our lives would be conducive of more apostolic tenacity in our faith, and apostolic fervor and power in our preaching, and apostolic efficacy in our prayers.

The critics always find something to complain about, even in God's Son and God's Word. In their service were superior to the prescriptions of the general law of Christ's disciples seemed like a violation of at least the letter of the fourth commandment (Deut. 5:14; Ex. 31:15). Yet the criticism of the Pharisees, though apparently so scriptural, was after all founded upon an incomplete knowledge of the Scriptures. Jesus answered them from Scripture. He brought a complete view of Scripture against a one-sided view of Scripture, a view of the teaching of the Bible as a whole.

Another speaker was ex-Gov. Glenn of North Carolina, just returned from a visit to the city from which he was elected. Both Mr. Patterson and Mr. Glenn are Presbyterians.

"Banish the saloons and its consequences," he shouted, "and there need be no home or foreign missionary campaigns to raise money. The saloons should be saved to carry the Gospel into every nook and corner of the world, wicked New York City included."

Laughter and applause followed the sally, and nobody either questioned the statement or undertook to defend the city from its attack. "New York City has wickedness enough for the whole country," Mr. Glenn went on. "Reform it, you preachers and Christian people, and the effect upon the country will be tremendous. Broad lines? Splendid! Let the city be a model for New York or any other city in another sense. Put a stop to that which makes bread lines necessary."

"Ministers haven't big enough visions. They don't take the Gospel seriously enough. You ought to rise and defend the city from its attack. The business men have their difficulties. Help them to meet them. They say that if the whisky taxes are abolished and the revenues cut down they will have to put their hands into their pockets and pay more taxes than they can afford to pay. You ministers must give common men a spiritual view."

There are some among us against children labor in the South. "Such labor disgraces New England as well as my own State. I tell you, though, that it is not half so much the fault of mill owners that these children are compelled to work at tender ages as it is the fault of their parents, who want for the wages of their labor to spend in drink. If you want to stop child labor, stop the saloon."

Supt. Patterson of the Anti-Saloon League outlined the campaign in this State in favor of the amendment permitting people of cities as well as of villages to vote for or against saloon licenses. Some towns, among them Batavia and Bath, voting the saloon out, are soon to become cities, and when they do so the vote of their own citizens will go for naught. The same is true of other towns in State A; hence, it is soon to be had at Albany, and the speaker urged all New York ministers to be on hand.

Must Not Drink. The entire railroad system controlled by James J. Hill has just issued an anti-drinking order which will not be relaxed by the liquor men along the thousands of miles which the Great Northern and Northern Pacific lines traverse. The order reads as follows:

"We do not wish to have in our employ men who drink liquor. Do not employ drinking men. If men now working under you drink, tell them they must stop or make way for men who will not drink."

The order is the result of the investigation of a number of mishaps on these roads, where it has been discovered that the loss of property, life and limb has been the result of drinking by employees.

Objections to Growler Business. The social workers of Boston are trying again in the Legislature to have a growler business in the saloon. A saloon or any other bar which sells liquor by the drink would be prohibited by their bill from selling liquor in bottles or pitchers to be taken away. Perhaps the chief objection to permitting the "growler" business is that it brings women and children into the ordinary saloon.

The Retort Courteous. The editor of the Times, Davenport, Iowa, in the course of an anti-prohibition article says: "It is human nature to desire that which is forbidden." Whereupon the editor of the National Prohibitionist says: "This explains several well known facts about the editor of the Times."

Temperance Notes. Whisky is not a food, not a luxury, not nutritious material. The first all-Russian meeting against habitual drinking was held at St. Petersburg, December 31 to January 6, 1910.

The latest news in world W. C. T. U. circles shows encouraging progress being made in England, Scotland, Canada, France, Norway, Belgium, Germany, Russia, Palestine, Cape Colony, India, Ceylon, Japan, Australia and the United States.

The age-old endeavor to eliminate the evils of the saloon is still on. Thinking people have come to see that the biggest "objectionable feature" of the saloon is the saloon itself, and are shaping the elimination programme accordingly.—The People.

If the proportion of confirmed alcoholics and occasional drunkards among those accused of crime is calculated, it is found that out of every 100 accused of parricide there are thirty-one alcoholics; among those accused of rape and offenses against decency, the proportion is 33.3 per cent.

THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

Saloons Nation's Curse. The organized interests of the saloons in the State of New York formally applied to organized ministers of New York State to confer with them on methods of reform for their own business. I would as soon think of inviting the devil to help reorganize a prayer meeting."

This declaration was made at the Methodist preachers' Monday meeting by the Rev. Dr. James A. Patterson, Superintendent of the New York Anti-Saloon League. Preachers were present from Long Island, New Jersey, and up the State, the largest gathering of Methodist ministers of the year. They filled the hall and overflowed into the corridors.

Other assertions equally strong were made, such as: "The saloons would kill the churches if they could. The churches can kill the saloons if they would." Two hundred million dollars for Protestant churches, and \$1,000,000,000 for the saloons last year; \$200,000,000 for religion and, if we include cost of asylums filled with products of the saloons, \$3,000,000,000 for hell's cause.

"I intend to spend too much time taking care of the consequences of evil, and too little time in taking care that evils themselves are prevented."

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Washes with Face. Solve for my daily range among the pleasant fields of Holy Writ I might despair. —Tennyson

MY HEART. Lord, when my heart is hard As iron-rock unscrubbed by hammer's blow Then by Thy love like glowing furnace flame That makes the metal flow!

Lord, when my heart is cold As Joseph's stone-enclosed, rock-hewn tomb, Then by Thy love like sunshine warm, that kisses His lilies into bloom!

Lord, when my heart is faint, Like weary pilgrim crossing desert sand, Then by Thy love like draught from Elim's spring, Bestowed by Thine own hand!

Lord, when my heart's aglow, Like ocean-vessel's hidden engine-fire, Then by Thy love like captain's skillful hand Controlling its desires! —William J. Sears, in London Christian.

The Reality of God. As at the beginning, so it has been since. There have been infinite differences of opinion, but no change in the structure of the soul, and in the end and bent of its feeling. To-day, as six thousand years ago, it is still for the inner reality, for help against its lower self, for a satisfying solution of life's problems. We plunge into business, acquire wealth, form our families, take our pleasure, admire beauty, travel to the ends of the earth; but, wherever we go, whatever we do, the heart in us never stops its yearning, never ceases for its questing. There are hours of life—hours we do not had them?—when this sense, this outreach of the soul for something better than it has found, attains an overwhelming intensity. In the dead of night, when all is hushed around this waste emptiness of life, how often is it that our spiritual nature awakes to its full power and awes us with the insistency of its demand! The world seems empty, dead; we ourselves are empty, and feel that life has no prospect, no hope, if there be not something beyond ourselves, and this earth we live in. And then it is we learn the secret of God, have the proof of His existence and relation to us. The proof, we find, lies not in any intellectual demonstration, but in this cry of our heart, in this emptiness of it without Him. The cry becomes thus the answer. Then feel we with Augustine, "Our heart was made for Thee and is not at rest till it find rest in Thee." We understand his further word: "I desire to know God and know not how. Nothing else? Nothing at all? Assuredly, no! There is nothing else worth knowing, in comparison with Him. It were enough to build religion upon if man had nothing more than this inner want." —J. Brierley.

Believe and Be Saved. Wake up, my friend, you are drifting. Do you realize your danger? Are you aware how near the brink you are of an awful precipice? Does it ever occur to you that soon, so soon, you may be summoned to your eternal reward? Do you ever think of your state before God? Do you know that the Word says unless you repent, you shall perish? (Luke 13:3.)

Can you conceive what it will really mean to appear before your God without the knowledge of sins forgiven? Oh, think of it. The eternal future lies before you and you know not when your will be bid "Eternity, where, oh, where, will you spend it?"

Do not allow yourself to be deluded with the thought that if you do the best you can you will be saved, for it is not by works of righteousness which we have done, but according to His mercy He saved us. (Tit. 3:5.)

By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. 2:3, 9.)

Many believe that by doing this, that or the other they can earn their way to Heaven, but Jesus says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

Natural reason raises objections. Nature revolts at the simplicity of the Gospel message. Unbelief still prevails as to the certainty of the effect of the Gospel, but this does not change God's Word. He has said: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) Can anything be more simple? Believe.—Gospel Herald.

Work For Eternity. Never mind where your work is. Never mind whether it is visible or invisible, and whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working days, the cool evening hours are drawing near, when you may rest from your labor, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him." —Alexander MacLaren.

Grandest Word. Sympathy is the grandest word in the world. It overcomes evil and strengthens good; it disarms resistances, melts the hardest hearts, and draws out the better part of human nature.—George Moore.

Near to God. Men who live near to God, and are willing to suffer anything for Christ, make no account of being poor, if those are the men we want.—Anderson Judson.

The rapid growth of mahogany is shown in southern Nigeria, where the site of a town destroyed sixty years ago has been covered with a forest containing mahogany trees, some of which are more than ten feet in diameter.

PROBLEM. "No holidays now until Decoration Day." "Booker—'Goodness, who will the President find to hang a speech on!'" —New York Times.

CHRISTIAN ENDEAVOR NOTES

MAY FIRST

Topic—Christ Our King.—John 18: 33-40.—Consecration Meeting. The King's sceptre. Ps. 45: 3-7. The King's name. Isa. 9: 6, 7. The Kingdom. Luke 17: 20, 21. The King's glory. John 17: 1, 5; 19: 19.

The King enthroned. Acts 5: 31. The King victorious. Rev. 19: 11-16. "What hast thou done?" Who could answer that question? What had He not done that was blessed for the world?

Christ's Kingdom is not of the world, to be sure, but it is for the world. Christ's Kingdom is a kingdom of truth because it is founded on the truth, is ruled by it, propagates it, and reaches ever to greater truth. Pilate asked, "What is truth?" not in earnest but with a sneer. All that ask in earnest find it.

Suggestions. It is our King, and not some one else's. Therefore it is our obedience to Him, and also our glory with Him. "Kings," as Carlyle was so fond of pointing out, means one that "can do our King is the Being of Accomplishment." A command received from an early king is considered a high honor. Do we think it an honor to receive a command from our King?

In the United States we may say, "Christ is our President; He presides over." Illustrations. The kings of the earth wear crowns, but our King gives crowns to His subjects for them to wear. Of old the kings kept great state and were far from their people, but now they are becoming more democratic. Our King was a carpenter. Even a humble office, as that of chamberlain, is prized when it brings relief to an earthly king. And service is the only way of getting near our heavenly King.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 1

Empowering for Testimony.—Isa. 61: 1-3; Acts 2: 3, 4.

There have been times in the history of all nations when good news came as cold water to parched lips. Illustrations: Tidings of the fall of Vicksburg in the civil war, or of the relief of Lucknow in the Indian Mutiny, or of Making in the British and Boer war.

I. It is good tidings to the poor God's people were in exile and in distressing poverty and needed some such tidings. The Bible is not against the rich except when riches have been acquired by unrighteous methods, or when the rich lord it over the poor. Abraham, Job, Isaiah, John, were all rich men. The Bible is full of revelations of God's care for the poor. See Lev. 19: 9, 10; 23: 22. Clean eyes had to be left for the poor.

The hope of the poor is still in the gospel; there is something in the very genius of Christianity which lifts the poor up. The remedy for all their ills is in the application of the gospel to modern problems. Jesus Christ's revelation of the Fatherhood of God has in it infinite comfort for all, but especially for the poor. II. It is good tidings to the broken-hearted. "Bind up the broken-hearted." The captive Israelites were broken in spirit. No birds of hope were making melody in their hearts. Their hearts were on the willows and they said, "How can we sing the Lord's songs in a strange land?" They needed this healing, comforting message. Their heads covered with ashes in token of distress are to be garlanded as on a festival day; the garments of mourning are to be laid aside for the brighter attire of joyous occasions, and the perfume of oil of joy, such as was used only when guests were being entertained, is to be given them.

Dutch Architecture. The architecture of Holland could be summed up in the one word honest. Pretence is altogether lacking, but to many people that is far from being a fault. The influence of Germany has been greatly felt, owing, of course, to the close proximity of that country. The French feeling has also found its way into the Netherlands for the same reason; but the Italian influence has rarely been known, and its absence is always to be deprecated.

The Dutch are a neat, thrifty people, and their houses express to a marked degree many of their traits. In the cities and small towns for instance, the trim rows of private dwellings are particularly attractive, though built primarily for comfort and devoid of much adornment.

While Dutch house exteriors may not invariably please the eye, it must be remembered that the Hollanders have greatly atoned for their lack of artistic feeling here by a splendid sense of interior decorating. Witness, for instance, their passion for delft, porcelain and other ceramics, and the uses to which they have put them in their schemes for interiors.

They cannot, then, be called a wholly inartistic people. Their homes, on the contrary, are worthy of the closest study, and the duplication of a Dutch house, inside and out, should prove a fascinating idea. A Dutch kitchen, for example, is always delftlike; and the same feeling carried through the entire house would make something rarely distinctive in this country.—Delineator.

Rapid Motion of the Comet. The comets whose periods are less than one hundred years are called periodic comets, and nearly half of them have been observed more than once. At present they number forty-five, but only three of them are retrograde; that is, revolve in their orbits in the opposite direction to the planets. Halley's comet is one of these three, and as a result it will pass us with a very rapid motion. At that time it will be moving in its orbit at a speed eighteen miles in a second, and the comet in nearly the opposite direction at a speed of twenty-five miles. The relative motion is therefore about eight times that of a cannon ball.—From William H. Pickering's "The Return of Halley's Comet," in the Century.

Corn Chowder.—Melt a small piece of butter in the bottom of a kettle and in it fry an onion. To this add three potatoes cut in dice and one half can of corn. Season well with salt and pepper. Cover with water and cook until potatoes are soft. Then add one pint of milk. Reheat and serve.

Eggs in Nests.—Take the whites of the eggs and whip to a stiff froth, pile it irregularly on a flat buttered baking dish and make hollows here and there; sprinkle with salt and pepper and drop into each the yolk of an egg; put a small piece of butter on each yolk; place the dish in the oven from five to eight minutes; serve at once.

Corn Oysters.—One cup of corn sweet corn, one-half cup of flour, one beaten egg, one tablespoonful of butter, one-half teaspoonful of baking powder; season. Make a batter of the corn, flour, egg and baking powder. Melt the butter and drop into it by the teaspoonful. Fry until brown. These are good with maple syrup.

Fish Chowder.—Fry one-half pound of salt pork until brown. Then add one onion sliced, two pounds fresh fish cut in small pieces and six whole tomatoes. Sprinkle with salt and pepper; cover with cold water and let cook about forty-five minutes. Then add two or three pints of milk and six common crackers broken in halves.

Ginger Cakes.—Mix and sift together six cupfuls of flour, two tablespoonfuls of ginger, one tablespoonful of cinnamon, and one tablespoonful of soda. Heat one-half cupful of lard or butter, one cupful of Orleans molasses and one cupful of brown sugar until boiling. Then from the fire, add one cupful of cream and pour gradually into the four mixture, beating until smooth. Put and roll out into small cakes and bake in a moderate oven.

HOUSEHOLD MATTERS

Oilcloth For Shelves.

A busy housewife can save herself and her maids a great deal of labor by covering all the larder, cupboard and scullery shelves with oilcloth. This is very easily kept clean. My kitchen table is also covered in the same manner, while a few odd floor tiles on which saucers can be put are equally useful, as they are easily wiped clean.—Home Chat.

Making a Paper Hat.

In these days of fancy paper costumes a girl should know how to make an effective hat. Tear crepe paper into two-inch strips the length of the sheet. Take three strands and plait closely into a smooth and even braid.

Cover a wire frame with these braids and face under part of braid with plain crepe paper or mull to match. Make a bunch of paper flowers—roses, poppies, or carnations—and arrange them on the hat with a band of dull green, brown, or black glazed paper to represent velvet.—New York Times.

Cleaning Lace.

Pure alcohol can be used with wonderful success as a means of cleaning black Spanish or chantilly lace. The alcohol should be poured into a clean basin and whipped with the hand until it is frothy, when the lace should be dipped into it and well worked about with the fingers until the dirt is