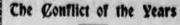
L the Christians of New York do not observe Christmas as a time for Santa Claus. The Syrians, for instance, who live in the lower end of

Manhattan island, in Washington street, from the Battery up to Albany treet, have an old custom of giving their presents on New Year's day. Then there also is a difference in the manner of gi-ing. The Syrian chilaren do not mang up their stockings. Neither do the parents disguise themselves as Santa Claus. On the con-trary. The Syrian child invariably knows who is going to be his Santa Claus, and consequently is treated to to extraordinary surprise. There is one thing, however, of which he remains in ignorance, and that is the nature of the present he will receive.

The child picks ou whosoever he thinks will treat him best in case he succeeds in meeting and greeting him the proper time on New Year's day. Then comes a long vigit for midnight, as the custom so prescribes it that the one who offers the first greeting at the beginning of the new year shall receive a fitting reward from the one greeted. A good wish for success and prosperity in the first hour of New fear's day is held by the Syrians to augur well for the following twelvemonth, and the one who first wishes good prospects is entitled to a reward.

Custom prescribes that at the time of this New Year's greeting whatever the one greeted happens to hold in his hand becomes the property of the other The one who receives the greeting is supposed to se so pleased with It that, acting upon the happy impulse of the moment, he hesitates not to requite his greeter with whatever he lon was taken into Great Britain. first can lay hold on. This latter custom originated in feudal times, when the Emir was omnipotent in his province and his followers depended for their sustenance upon his gifts and what to allowed them of the plunders

Of course you can't nowadays sur-



By KENNEDY SEATON

HE year is dying.
The bettle bravely fought is o'er at last;
The aged warrior wounded to the death With Time's fell arrows, silently awaits
The moment of release with laboured

The moment of long-contested fight,
Or vict'ry, or defeat, or welcomed truce,
The unborn years shall certainly declare,
And turn each well-aimed blow to gain

and use.

The warrier, dying, curtained by the night,
Sees not or knows the gain that is to be,
But dies in faith that right will surely win,
And o'er the world will rule eternally.

The year is dawning.
The young recruit takes up the unsheathed sword

His aged sire but just now laid acide;
And buckling on his armour, newly bright,
Essays him forth to ventures yet untried.
Alluring dreams beguile his onward steps,
And visions bright of vict ries to be won;
He feels upon his brow the laurel crown,
And hears afar the coveted "well done!"

No craven fear unnerves the heart of youth; Great tasks await him, and with faith as He steps into the fray, and strikes for

Banananananananananah

other day and the Chinese and Japanese still another, but whenever the day falls, according to their special calendar, there is always a very important celebration of it.

The Druids, who were the priests of England before the Christian religalso celebrated New Year's day. They were very interesting and very strange people, these Druids, and according to what one reads about them in history, one always imagines wearing beautiful white robes and having tall, magnificent figures and flowing white beards and



prise any Syrian early New Year's hair. At any rate, they always wore day fooling with a costly article. He white robes on New Year's day, for can be depended on as knowing bet- that was the day wher they cut down ter, for either he would have to make the sacred mistletoe. a gift of it to the one who first greethim, or else he branded as a miser. Wise Syrians carry candy to hand to the children who greet them. 0

New Year's Day in the Long Ago



ONG years ago the people who lived in a great many different places in the world were very much interested in New Year's day, just as we are, and they did many things in honor of

the day, exactly as we do. feasted and decorated their houses and churches, and at 12 o'clock they were very particular to show in some way that they were rejoicing that another year had begun.

Not all of these people celebrated New Year's on the same day. The anclent Romans used to have their New Year's day in March; then they changed to January, and a large part of the rest of the world followed them. The Jewish people have an them were religious.

For the Druids didn't think that

mistletoe was only r pretty green vine. They believed it to be a miraculous growth which would prevent people from being harmed by poisonous food or drink. On that day a particularly large,

hantlsome Druid, with glistening white beard and hair and rather cold gray eyes-Druils always had cold gray eyes we believe-and clothed most beautifully in white, would climb the oak tree on which the mistletoe grew and cut it down with a golden sickle. He wouldn't take it in his hand, because they didn't consider that respectful enough to the sacred mistletoe, which could do such wonderful things. Instead he would catch it in a pure white cloth and climb carefully down the tree with it. After this an altar would be erected and white bulls sacrificed and prayers offered. Then the Druidical community felt that for the following year they would have all the good luck possible.

You see in those days New Year's celebrations were very serious things. and all of the ceremonies attending

## LEAVES BRACELET TO QUEEN

In Order to Prove That Stories About Her Were Untrue Woman Gives Jewel to Alexandra.

It used to be a source of the bitterest pain to Consuelo Duchess of Man-chester to know that certain portions of the press used to make unkind insinuations regarding the great friendship between her and the king. She was a keenly sensitive woman, but burningly curious, and would know all that was said about her in the press or elsewhere if she could. With unfailing regularity she subscribed to numbers of press-cutting agencies here, on the continent and in Amer-ica. She was wont to remark:

"There are people who won't be-lieve until I am dead that there is not one vestige of truth in the horrid things they say of my friendship with King Edward. I mean yet to prove what a calumny it all is."

Her way of proving it was in the gift of the superb bracelet she left Queen Alexandra, it was only a couple of years ago she decided to present

this to her majesty, the idea having been suggested unconsciously by Queen Alexandra herself, who is

passionately fond of rubies. "Really, duchess," she said, "I never have seen so lovely a ruby as that in your bracelet."

There and then the duchess wished to give the jewel to the queen, but her majesty would not hear of such a

"I should feel as if I had asked for it." she said. "Well, then," replied the duchess,

"I shall leave it to you in my will," Neither thought at the time how very soon the promise was to be ful-filled.

Lost Forever.

"Ah, you flatterer!" she said, with a retty pout.
"Do you really think I am a flatter

Blood That Maketh an Atonement for the Soul

> By PASTOR RUSSELL of Brooklyn Taber..acle

TEXT-The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an

stonement,-Leviticus XVII, 2, Ours is a day in which, more than ever before, the statement of our text is disputed—disbelieved—by Jews, Gentiles and Christians. The great Christian author, St. Paul, agrees exactly with the words of Moses in our text, saying: "Without the shedding of blood there is no remission of sins" (Hebrews 9:22). The orthodox Jew and the orthodox Christian, therefore, are in substantial agreement as to the foundation of things and the unorthsdox are in agreement of opposition. The latter agree that there is no necessity for sin atonement-that the later thought of all the wise men of the earth, the greatest ministers and rabbis, is that there is no such thing as original sin; hence could be no such thing as necessity for canceling it-of making an atonement or satisfaction to justice on behalf of it.

All the worldly wise of Christendom have reached the point of repudiating the testimony of the Old Testament and the New respecting the need of a sacrificial death for the satisfaction of divine justice, the cancellation of sin and the restitution of the sinner to divine favor. The claim of the so-called new theologists repudiates the fall, repudiates the ransom and repudiates a restitution to all that was lost-claiming that nothing was lost and all that we have is gain. Thus the world and its wisdom know not God and appreciate not his arrangement that, as death came upon mankind through the sin of one man (Adam), even so a restitution to life come to all men through Christ-that 'as all in Adam die, even

so all in Christ shall be made alive." These worldly wise cannot deny the fact that there is sin in the world and that there is death in the world and that the tendency of all sin is toward death. They cannot deny that death is gaining a greater hold than ever before upon our race. Insane asylums, prisons and reform schools show that, notwithstanding our educational facilities and wonderful achievements under the enlightening influences of the new dispensation now dawningnevertheless, the insanity statistics and the prison statistics and the physical statistics show that, in spite of everything, our race is becoming mentally, morally and physically weaker day by day. It is for them to explain how these facts fit to their theory of evolution.

By the term Christian we refer to those who intelligently believe the explanation of the Bible respecting sin. that it is a violation of the divine law and carries with it a penalty-that Father Adam was created as sinless as are the angels and as perfect as they, only on a little lower plane of being. Obedience was required of him as the price of divine favor and everlasting life. Disobedience thrust him from paradise into the unprepared earth to wrestle with the thorns and thistles, where the decree, "Dying thou shalt die," accomplished his execution. His race was in his loins and naturally shared by heredity his weaknesses and death penalty, so that the entire race is a dving race. But the Creator was unwilling that Adam and his children should die as brutes. God did not revoke his decree of death nor give any intimation that he had done unjustly in condemning his creature. He did, however, provide a way for their relief. He provided that, as the first man alone had sinned actually, so one Redeemer alone would be necessary for the race. And to him he offered a great reward, so that his sacrifice for sins would work out to his own advantage, as well as to the sinner's. A part of the reward was the high exaltation to the heavenly nature-far above angels, and the gift of the kingdom of earth necessary for the overruling and subduing of the spirit of rebellion in the world and for the exaltation and uplifting from sin and death conditions of all the willing and obedient of Adam's entire race.

But why should God require the death of a victim as a basis for the forgiveness of the sins of Adam and his race? We reply that God's law was intended to be an illustration of the exactness of divine justice. Justice could not punish Adam nor his children with everlasting torture or any other of the horrible things we once imagined. The severest penalty of the divine law is represented in our common law, which, as an extreme penalty, requires the death of the transgressor.

After the divine reconciliation comes human reconciliation. The great Messiah will not require sacrifices of humanity, but, on the contrary, will open the blind eyes and cause the knowledge of the grace of God to reach Adam and every member of his race. Then all willing for reconciliation will be helped by the great Mediator of the New Covenant and by Israel, his chosen people and earthly representatives. The object to be ac-complished during Messiah's reign is the bringing to all the willing and obedient the restitution which God has promised-restitution to all that was lost. Ultimately Messiah will transfer the allegiance of the whole world (perfected by him) to Jehovah God, that he may be all in all (I. Corinthians, 15.28).

Sometimes you must go away from your surroundings and get a perspec-tive view of what lies about you in order to see its real beauty.—Rev. J. O. Hayes, True Life, San Jose.

Turn which way we will, law con trols and abides.—Rev. George Bailey, Presbyterian, Washington.

The soul is known only by its ef-ect.—Rev. Dr. Felix Adler, Thical Culturist, New York City.



SOBRIETY IN GREAT BRITAIN

United Kingdom More Temperate Now Than Ever Before, Says Alliance Secretary.

The amount of beer and spirts consumed in the United Kingdom during 1909 is very much less than the amount recorded for all preceding years. In fact, Great Britain is more temperate now than she has ever been, declares Secretary George B. Wilson of the United Kingdom Temperance Alliance. In his report, recently issued in the London press, he estimates that the total expenditure on all alcoholic liquor consumed in the three kingdoms last year amounted to £155,162,485, as compared with £161,-060,482 in 1938.

There has therefore been a material decrease of £5,897,997 during the past twelvemonth

On spirits the decrease was £4,800, 000, with a decrease in consumption of 7,022,775 gallons. On beer the decrease was £1,186,000 with a decrease in consumption of 645,396 barrels. On wines, on the other hand, there has been an increase of £93,000, with an increase in consumption of 103,744 gal-

But, as the secretary's report points out, the amount spent on drink as a comparison, fails to picture the true decrease in drinking. Owing to the increased taxes of 1909, the retail price of all liquors advanced, and hence if the prices of 1909 were the same as the prices of 1908, the decrease in the amount spent would be double what it is. If there had been no increase in prices the actual reduction on the total expenditure would have been £11,147,997.

London press reports state unhest tatingly that the British people have been growing more temperate of late years, and claim that the experience of last year leaves no doubt that taxation is one great influence in reduc ing the consumption of liquor. It is further added that "If this reduction were to be progressively maintained we would soon have no drink bill to

The increased taxes applied on liquors by the budget have been a factor of the recorded decrease in consumption, but it is probably not the only potent factor, and it is contended that a marked change in the social babits of the people is a feature since the masses are being given opportunities for developing other tastes. In this education is the great agent and it is confidently stated that "the turn of the tide synchronises with the coming of a full generation which has been to school. The book is one of the enemies of the bar. There are others. Every park is an alternative, every tram or cheap train, that takes the worker out to the country in his spare time, every slum that disappears, and every livable house that takes its place. The empire of alcohol rests not so much on its own inherent attractiveness as upon the absence of rival attractions. These rivals are growing and before them alcohol is slowly perhaps, but surely retiring from public favor."

In a country which has so long been burdened by the drink evil the progress of reform is slow, but there progress recorded in Great Britain as the above figures show. The drink question is still one of the most important social problems the nation has to face, yet the recent constant decline in the consumption is regarded as extremely hopeful.

DRINK CAUSE OF INSANITY

Liquor Responsible for Nearly 50 Per Cent of Patients Admitted in English Asylums.

Drink and hereditary influence were reported as the cause of insanity in 42.3 per cent, of the cases admitted into Rainhill asylum, in England, last year, drink being responsible in 22.8 of the cases, and a clear history of hereditary taint in 19.5. These remarkable statistics are contained in the annual reports of the county asylum at Lancaster, Prestwick, Rainbill, Wittingham and Winwick, just issued.

On the subject of the causes and the preventation of lunacy, Dr. Gigglesworth, medical superintendent of Rainhill, is very outspoken. Referring to the 22.8 per cent. of admissions for which drink was responsible, Dr. Wigglesworth says the figure is sufficiently large to indicate clearly that havoc which drink makes with the nervous system, and adds: "If the evil affected the individual only it would be bad enough, but unfortunately there is reason to believe that it is often handed on to the offspring, owing to the direct poisonous effect upon the germ of the alcohol circulating in the blood, and that not a little of the terrible amount of nervous instability and degeneracy which we see around us has its origin in this

Regarding the 19.5 per cent. of admissions in which there is a clear history of hereditary taint, Dr. Wigglesworth says that no doubt this figure considerably understates the real influence of heredity, owing to the difficulty experienced in getting reliable accounts of the families of the patients.

The Saloon Bar.

"A bar to heaven, a door to hell.
Whoever named it, named it well;
A bar to manifees and wealth,
A door to want and broken health; door to want and broken health;
bar to honor, pride and fame,
door to want and grief and shame,
bar to hope, a bar to prayer,
door to darkness and dispair;
bar to honored, useful life,
door to brawling, senseless strife;
bar to all that's true and brave,
door to every drunkard's grave;
bar to joys that home imparts,
door to tears and sching hearts;
bar to heaven, a door to hell,
Vhoever named it, named it well,"

The church often fails at works cause the preacher is so anxious to THE KINGDOM DIVIDED

Sunday School Lesson for Jan. 1, 1911 Specially Arranged for This Paper

LESSON TEXT-I Kings 12:1-24. Memory verses, 12, 14.
GOLDEN TEXT—"He that walketh
with wise men shall be wise; but a companion of fools shall be destroyed,"—

TIME-The time of Solomon's death and the division of the Kingdom, B. C.

PLACE-Rehoboam's capital was at Jerusalem. The Disruption occurred at Shechem, which was the first capital of the northern kingdom, and the metropolis of Ephraim. It was 30 miles directly north of Jerusalem, between Mounts Ebal and Gerizim. Here were located incidents in the lives of Abraham, Jacob, Joseph, and Joshua. Clore by destricts as a control of the second control of the se Joshua. Close by, doubtless as a part of the larger town, were Jacob's well and Sychar where Jesus taiked with the Sa-maritan woman. And there is now the seat of the Samaritans, the smallest religious sect in the world.

This lesson covers the story of Rehoboam, and how he lost a kingdom. It is the story of a reckless, untrained, conceited young man, and his coming into the real business of his life He was the heir to a throne, and his name means "Enlarger of the people." expressing the hope of his father for his son. The son disappointed these hopes, and became the "Diminisher of his people." Alas for such boys today!

His father was Solomon. His mother Naamah, a young heathen princess of the kingdom of Ammon on the border of the desert east of the Jordan. She was one of many wives of solo-

Rehoboam seems to have been the natural heir to the throne. Judah acepted him. But as in the case of Saul, David and Solomon, at least in Jerusalem, the people had a voice in the selection of their king. Accordingly the tribes were summoned to meet at the old northern capital, Shechem, to confirm the successor of Sol-The northern tribes were deomon. termined to obtain a charter of rights that would relieve them from their burdens, as the price of their submission. For Solomon had forced them to give their unpaid labor upon his great buildings, and these free and independent Ephraimites were reminded of their ancestors' slavery in Eg: pt. They were shrewd enough to send for their brilliant sympathizer, Jeroboam, whom Solomon had banished to Egypt. They were ready to enforce their just demands.

Rehoboam, apparently attended by small force goes to confer with them. Jeroboam is their spokesman. Rehoboum answered the people roughly. One of the most foolish things he could do. "Rough words do one of two things, they wound or they

And Israel saw that the king hearkened not. Josephus says that "they were struck by his words as by an iron rod." What portion have we in David? What have we of the northern tribes to do with David's son, Rehoboam, or David's tribe, Judah? To your tents, O Israel. Back to your homes and prepare for war.

Every young man has a kingdom in his own soul. He may throw it away -half of it or all of it, in the same way Rehoboam did, foolishly following his headstrong will. Or, he may take the advice of wise men and the Bible, and become monarch of all the royal possibilities God has placed in his life.

One's character, already formed, is a powerful factor in all emergencles of choice and decision. There is no time to prepare a new character. Rehoboam had formed the habit of taking bad advice when it fitted his inclination, and so be took it at his life's crisis.

On his return to Jerusalem Rehoboam assembled an army of 180,000 men to compel the seceding tribes to return. But a prophet forbade the movement in the name of the Lord.

Rehoboam's goodness was but the early cloud and the morning dew. As soon as he was firmly established, he returned to his old ways, and "forscok the law of the Lord." The deterioration of his character and his kingdom was symbolized by the change from the shields of gold which Solo mon had made for his palace armory, but which Shishak took away, and which Rehoboam replaced by shields of brass.

This deterioration continued two years, when God used another instrumentality for making Rehoboam good. In his fifth year Shishak, the Pharaoh of Egypt, came up with 1,200 charlots, 60,000 horsemen, and an uncounted number of common soldiers. They captured the city of Judah, devastated the country, and carried away the treasures Solomon ad stored in the temple and in his palace, and the golden shields in his armory. Shishak left an inscription on the walls of Karnak in Egypt giving an account of this invasion. The prophet Shemaiah interpreted meaning of this calamity; and king and princes humbled themselves, confessed their sins, and promised to do better.

The Lord therefore delivered them Rehoboam continued to reign; and though his kingdom was not destroyed, yet it was far from what it might have been, for "he did evil, because he prepared not his heart to seek the Lord."

God's principles are everlasting, but the forms of their application vary with every variation of circumstance.

As patriots, what is there in our country, that we wish to have go down he ages as a blessing? and what is here that we should give our whole oul to changing or blotting out?

Cure for Scratches. Scratches are caused by exposure to

cold and wet, local irritation or low condition, all of which should be avoided if possible. In simple cases apply cloths wet with a weak solution of sugar of lead and in winter cover to keep out cold. When cracks have appeared, apply a similar lotion with the addition of a few drops of carbolic acid. In case of discharge or pus-tules, make a lotion of chloride of since nstead of the load; finely powdered harcoal may be sprinkled over the

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THE NEWS OF PENNSYLVA IA

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Kutztown.-Ingenuity on the part of Pittsburg capitalists is shortly to force attention to a now product from the earth, which will be made from what has for centuries been considered a troublesome waste. It is the utilization of chipped and small bits of slate coming from quarries In the Washington big bed slate regions of Northampton County. Some time ago Pittsburg men formed the Washington Standard Slate Company with a capital of \$100,000, and took over thirty-eight acres of what was called wildeat property near this

place. They will use the waste in

molding an artificial stone Media. Judge Johnson sentenced Joseph D. Green, of Oak View, who was convicted of murder in the seeoud degree for shooting his infant son, Earl, to twenty years in prison for that offense. Green plead guilty to the charge of assaulting his wife with intent to kill, he having shot his wife at the same time he killed the child, and he was sentenced to five years for that offense, making a total of twenty-five years. Even with good behavior he cannot be released for seventeen years, when he will be sixty years of age.

Pottsville.-W. S. Gulterman, of Port Carbon, a well-known newspaperman, formerly owner of the Shamokin "Dispatch" and Schuylkill papers, has had a wonderful recovery from blood poisoning, though the suragons found it necessary to amputate most of his tongue. Guiterman let the ailment, which started from an ulcer, go until the eleventh

Reading.—The case of Mrs. Kate Edwards, under sentence of death in the Reading jail for the murder of her husband, will be handed down by Governor Stuart as a legacy to Governor-elect Tener. Governor Pennypacker never set a date for the execution after the Board of Pardons declined to interfere and Governor Stuart followed Pennypacker's example:

Contesville. - Raymond Hebalesko met a horrible death by being drawn through the opening in the bottom of a gondola car and suffocated with pulverized slag. The man had crawled in the car to ride over to the Worth Brothers blast furnace. and when the car arrived the men below opened the bottom of the car to let the slag fall out.

Hamburg - The present scarcity of apples in the rural districts is almost phenomenal. This, in a measure, is due to the decreased yield because of the ravages of the San lose scale, and the fact that those who had surplus fruit sold it at fair prices last fall, rather than suffer loss through storage.

Carsonia .- As soon as the weather permits work will be started on an automobile and motorcycle track at this place, which when completed will the finest automobile course in Berks County. The new track will be enclosed by a low fence and a handsome front will be built at the entrance. Reading - Nathan F. Ouinter or

of the best-known residents of St. Lawrence, died of lockjaw, the result of crushing his hand by having it caught between a telegraph pole and a wagon about two weeks ago. He was high constable and roadmaster of Exeter Township for many years, and was in his 65th year.

Bethlehem.-William Finley and his little brother had narrow escapes from drowning in the Lehigh River. The lads were standing on treacherous ice and broke through. William managed to reach firm ice, and then heroically returned to his brother's ald and after considerable difficulty rescued him.

Reading. - The 5 per cent. Increase, granted at a conference in Chicago between the Stove Founders' National Defenders' Association and the Iron Molders' Union of North America, will affect over 200 men here and hundreds of others throughout the Schuylkill Valley.

Pottsville. - Stiney Waspls, of Minersville, was sentenced to eight years at hard labor in jail for killing his neighbor, Anthony Wasnock, with a pocketknife. The evidence showed that the dead man was the aggressor, going to Waspis' home to pick a quarrel.

Easton .- Irwin S. Uhler, a member of the Northamton County bar, was found drowned in the bathtub at his home. Mr. Uhler was a cripple and is supposed to have fallen into the tab while preparing to take a bath

Lancaster.-Mrs. Mary Greer, the oldest woman in Lancaster county, celebrated her 96th birthday at the home of her daughter, Mrs. B. Frank Aulthouse, in Bart Township. Mrs. Greer has been a widow for fifty-six rears.

Shamokin. - Mrs. Aaron Yoder Numedia, an aged woman, was stricken with apoplexy while smoking a pipe and burned to death.

York. - Jacob Frutiger, of Red Lion, dropped dead of heart trouble while walking in the yard of his home.

York.-While coasting on a steep hill near his home Earl Gable, 9year-old son of Mr. and Mrs. Morris Gable, was fatally injured. He was unable to steer clear of a wagon chded with stone and it passed over his hips and abdomen.

Epernay, the center of the chamagne country, has erected a monument in honor of the founder of its resperity, the Benedictine monk, ir of the process for the manufac-ture of sparkling wines.

DNLOOKIER BY WILBUR O NEMBIT

The PLUSH HAI



There's lots of things I'd like to may about the women's fads today, About how they today are thin and on But just when pungent phrase I form, just when my thoughts are getting

Warm, It imposes that I look upon my new plush hat.

The faction things that women do I reality ought to resist that's true.

The way they try to get to vote is fundy, as to that:
But first when I take up my pen to write about the sense of men
My eyes will wander till they see my new plush hat.

I know that women always wear a pile of artificial hair. In switch and not said dainty puff and huge and romatrons rul. But as I turn a paragraph designed to make the ready largh. Upon the hook before me looms my new plush hat. A fuzzy-winter thing indeed, devised to

meet my crantal need.

But with the lack of beauty of a dripping, balf-drowned cat.

Before I think that I should try to pick the made for shear's eye
I meditate a moment on my new plash

An olive green—a dointy green—a cuts
and conning tint, I ween;
But whither are we drifting and what
are we driving ar?
I give it up in more despuir; I'll jest na
more of women's wear.
Since I have been induced to don a new
plush hat.

Preparatory Work. Now is the time to begin searching yourself to decide what bad habits ou will abandon the first of the year The trouble about good resolutions

is that most of us want to make them for other people. We have overwhelm-Ing desires to botter the world by building spiritual additions to our riends, or by adding intellectual gables and conscientious side porches to our acquaintances. We have our derricks ready to holst the beams from the eyes of the rest of humanity in-

stead of the motes in our own optics. Also, good resolutions have been permitted to degenerate into a conventional giving up of smoking swearing, or drinking. There are many other things that may be given up by

nor drink As a matter of fact, we are not making good resolutions; we are making negative resolutions. If we would say: "I will," instead of "I wen't," we might add unto ourselves good traits which would crowd out the ovil ones. There must be a substitution. You've got to get a cork leg for the one you perform the surgery on.

If we should seek to add good to ourselves we would not have so much time to find sparable bad in others.

Ended the Voyage.

The intrepid man has bidden his friends good by and has posed for his photograph, has given out Interviews. and attended a farewell dinner to himself on the eve of his starting for the north pole in an air ship of his own invention. Next morning his neighbor is astonished to see him on the front porch, as usual.

"Why." says the neighbor, "! thought you were on your way to the pole.

"I expected to be," replies the intrepid man, "but my wife told me last night that she would expect me to be home at 11 each night, as usual-and -well-there you are."

Holiday Terminal Facilities.

"I don't know what this is for and I don't know to whom to give it," says the lady, holding up a fancywork contrivance.

"Never mind what it's for; give it to the preacher," suggests her husband, with a man's ready method of disposing of problems.

An Old Fogy.

"I'd like to have some stories from young Slingink," says the magazine editor, "but he is so old fogyish." "Old fogyish? Why, I thought his

plots were all modern. "That may be, but he stubbornly refuses to utilize the wireless telegraph or an airship."

Men take a hundred dogs, 'tis said, When for the north pole they explore— But nowkere have we ever read That they bring back a half a score,

Helping Papa.

"Ah," sighs the enumored swain, as the taxicab rolls smoothly and swiftly on its way, "if we might ride on thus forever together! Would it not seem heavenly to you?"

"It might be very nice," calmiv re-sponds the beautiful creature, "Papa owns a half interest in this taxicub

Most of us have given up the search or a woman who looks like the ones detured on magazine covers.

metrical Restil