

Meriden in the Mountains

By STANLEY E. BARTON

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For three months Mart Meriden had been in the mountains with a broken heart. The mere thought of seeing a woman in him, and a woman bred a nautilus, and frequently told himself that the idea of this would indicate that he had collided head-on with the science of woman—disastrously.

He had one Dolly Condon, an open-eyed blonde had recently thought Meriden things about her sex which he would have never thought of on one time to accept. Dolly was an expert at deceit. Her heart was upon the love that she exacted from her admirers—and she gave nothing in return.

Meriden was only one of the many who had gone before, but he was the slinging of his own wings. His conception of the sex underwent a complete change. He brooded over his treatment by the wife of a woman who seemed to embody all the essential points of his ideal, and at last city with its constant memories became unbearable. He went to the mountains.

Meriden selected the Rockies as a point of solitude, and his assortment of guns and fishing tackle was the best that could be procured in New York.

The Goshamites hunted, fished and combed over his disappointing love life to his heart's content. No thought of business entered his mind. He had no business. Meriden's father had successfully battled with the hills and bears of Wall street, and his death there was no reason for only heir to work. There was money enough and to spare—no matter how extravagant this action of the use might be.

Gradually it came to Meriden, however, that thoughts of Dolly were becoming more and more infrequent. Now, too, his heart refused its customary thump. Meriden was shocked, indeed. He was disappointed in himself.

Bloomingly marveling over the inconsistency of a heart that he would have sworn must remain true forever,



The Haunting Strains of an Old French Love Song.

The young hermit of the Rockies carefully joined together a steel rod and attached a gaudy fly to a silk line. A crystal stream swung its roving eye past his very feet.

In the very act of whipping his long line to the scintillating ripples a rod fifteen feet below, Meriden secured a startled expression in his eyes. To him had come, on the clear lines of the morning, the haunting strains of an old French love song. A rich, Irish soprano. Silently the youth reeled his line and turned his feet in the direction from which the song had come.

As Meriden hurried on, glad that his silence was at last to be ended, the song came to a thrilling close. Though the young New Yorker sought through the golden morning and afternoon he could not find the owner of the voice.

"A cultivated voice," said Meriden as he sat before the fireplace in his that evening and gave himself to dreams. "A cultivated voice, if ever heard one—and here in the mountains. It isn't so bad, after all. I'm able to hear a woman's voice again. Three months ago—" Meriden stifled his monologue in disgust.

How God Answers Prayer

By REV. H. PAGE DYER

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Why should we pray? Many intelligent people say we should not pray and they give reasons for so believing. But even so, when there comes into their life some serious illness, or some approaching disaster, or the facing of death, almost all of them fall to pray.

Even infidels and agnostics and atheists have been known to turn to God at such a time; they have ceased to rely upon their atheism or agnosticism and have felt the God they had denied to be their only help in their time of need. One such in his extremity, who was not willing to break wholly with his denial of God, cried out as he was lying, "O God, if there be a God, save my soul, if I have a soul."

If one were to ask us why we should pray we could give many answers. If we believe in a God at all (and almost everybody does), we realize his power and our dependence, and, therefore, the need of prayer. If he can help us (omnipotent) and knows how to help us (omniscient) and wants to help us (all-loving), then there is only left the need of our request or prayer.

Every religion of every kind, heathen, pagan, superstitious, Jewish, Christian, does pray. If, therefore, we fall to pray we are putting our judgment against every religion past and present known to man, and also against the instinct of every race, black, white, yellow, savage, wild or civilized.

This seems to be a rash position to take and we would not think of taking such a stand in any matter other than our relationship to God. And if there be an intelligent and loving deity, it is not very polite or courteous not to speak to him at times. This speaking to him should include adoration and thanks, as well as begging. We would not so neglect a merely human friend.

But if we do pray, how does God answer us? We find men hold two diverse theories as to this. One is: That God sends his answer directly from heaven and not through an agent. But this is surely contrary to our universal experience. In our secular life every good and perfect gift comes from God alone, but always through some one else.

Our money comes from God, but through dealings with men; our clothing comes from God, but through dealings with an importer, merchant or tailor. In our physical life our birth, development, cure and nourishment all come from God, but through our mother, exercise, doctor and food. I said this at a mission and challenged any one to find an exception. The only thing they could suggest was a farmer's prayer for rain, which came. But this involved clouds and barometric pressure and oceans and forests and may meteorological agencies.

The second and true theory is that God answers our prayers. He alone can, but always through some agency. As this is true in our secular and physical life, so it is true in our spiritual life. As we get our physical life from God through our mother, so we get our Christian life from God through baptism.

As we get our physical strength from God through exercise, so we get our spiritual strength from God through confirmation. As we get our spiritual nourishment from God through bread, meat, etc., so we get our spiritual nourishment from God through holy communion. As we get our physical cure from God through the doctor and medicine, so we get our spiritual cure from God through penance.

This law is so universal and so simple that we would never think of doubting it if it were not for our religious prejudices.

What are some of these agencies which God uses? The four fundamental needs of birth, strength, food, cure are supplied as above. There are many incidental and subsidiary needs all supplied by God but through agencies.

New Opportunities.

Today we all face new opportunities for growth in grace and in the knowledge of Christ. It is only the man of spiritual pride that will not feel that the hours offer to him a new spiritual chance—a chance to be more like Christ when the sun goes down upon his newly dawned day. It must be that we fall to see the significance of this line of mercies so freely offered to all men. Each morning comes with this invitation: "Ho, every one that thirsteth, come ye to the waters." This is simply the call to accept the divine mercies of character. Every morning is alive with that opportunity. If we do not see these mercies it is because we are spiritually blind. What unconquered regions of kindness lie before our souls! What unexplored fields of divine benevolence! What untrodden paths of consecration! These are the possibilities that God sets before us now. Tomorrow morning should see us setting out on the stubborn and courageous march toward our ideal. The height and breadth and depth of the love of God in Christ give us an ambition equal to the efforts of an eternity.

Pain.

Pain is actually a mental perception of nerve pressure, and your perception of it may be altogether different by some sudden demand on your attention, and you may forget all about the pain—in other words, it is often true that pain depends on the amount of attention you are willing to give to the nerve pressure record.

—Rev. S. N. Watson, Episcopalian, Akron, Ohio.

Business Life.

The business of life is to become godlike in character. Thought, feeling, will, the three powers of intelligence, are the potencies whose right use of development will bring that result.—Rev. T. Edward Barr, People's Pulpit, Milwaukee, Wis.

HOME NURSING

By EDITH B. LOWRY
Bachelor of Science, Graduate Nurse,
Physician and Surgeon.

THE SICK ROOM.

The choice of the sick room is very important. A patient in a dark, poorly ventilated one has a harder battle to fight than one in a properly selected room. It should be on the sunny side of the house, well ventilated and as far as possible from the noise of the streets and the odors of the kitchen.

In arranging the room, all unnecessary furniture should be removed, especially bric-a-brac, which forms a repository for stray germs. The floor is preferably bare, although small rugs or strips of carpet should be laid down to deaden the noise of footsteps. Place the bed in a position so that the direct light from a window does not fall on the patient's eyes. Provide an artificial light that also is shaded from the patient's eyes, but which can be turned on brightly in case of necessity. Sudden changes may arise in the night, when a good light is an absolute necessity and a few moments' delay may mean disaster. In cases of disease of the brain or eyes the physician will probably wish to keep the room darkened. Care should be taken that the curtain or shade does not flap in the wind and so annoy the patient.

The temperature of the room should be kept as even as possible. Remember that the temperature usually falls at night during the time when the vital powers of the patient are at the lowest, that is, in the early morning hours. Because of this, care should be taken to provide extra covers at that time. Unless otherwise directed, it is safe to keep the temperature of the room for a fever patient at about 69 degrees Fahr. For patients afflicted with other diseases, the thermometer should register about 68 degrees Fahr. The temperature of the room must be regulated by turning the artificial heat off or on, not by closing windows that are needed for ventilation. In some cases dry heat from a furnace is very irritating. This may be remedied by keeping a kettle of boiling water in the room. To keep the room cool in hot weather is not always an easy matter. Keeping the blinds down and the windows closed on the sunny side during the day will produce very good results. A wet sheet, hung in the window or where a breeze will blow over it, often is a material aid in cooling the room. If an electric fan is used, care must be taken that the direct current does not strike the patient.

Good ventilation is necessary in every disease. Formerly patients were confined in dark rooms with all doors and windows closed. It is surprising how many recovered under these conditions. Sunshine and fresh air are nature's two most potent remedies. In cold weather it may not be desirable to have the windows open in the patient's room, but in this case windows in an adjoining room should be lowered and the door between the rooms left open. Usually though, the room can be ventilated directly. Raise the window about six inches from the bottom; fit a board tightly under it. Fresh air will then come in between the two sashes and danger of a direct draft on the patient will be avoided. Every morning the room should be thoroughly ventilated by throwing open all windows and doors for a few

minutes. Before doing this, the patient should be covered with one or two extra blankets and a light covering thrown over the face. Do not remove this extra covering at once when you close the window, but remove it gradually as the air in the room regains its normal warmth.

It is better not to keep any plants or flowers in the room, but if the patient desires a few during the day they may always be removed at night. Keep all medicine bottles, empty glasses, etc., out of sight and if possible out of the room.

All excreta, soiled linen and dressings should be removed from the room at once, as they pollute the air. In infectious or contagious diseases the urine, feces (bowel movement) and vomited matter should be disinfected with chloride of lime or carbolic acid. Care should be taken not to empty the excreta near a well or any place where the water supply will become contaminated. If no sewerage system is convenient, the feces should be buried or burned after being disinfected. If a patient expectorates he may be supplied with small pieces of cotton to receive the sputum. A paper cone pinned to the side of the mattress, within easy reach of the patient's hand, makes a convenient receptacle for these pieces. A new cone should be provided once or twice a day.

The sweeping of the sick room must be done slowly, keeping the broom always near the floor so the dust will not fly. Before commencing to sweep the broom should be dampened, or moist sawdust or tea leaves be strewn over the floor. The dusting should be done with a damp cloth, never with a feather duster. If there is a fire in the room the coal should be brought in wrapped in paper and gently laid on the fire. The ashes should also be removed noiselessly. The patient's room is the patient's home for the time being, so everything possible should be done to keep it clean, airy and comfortable.

Evening Slippers.

Just now black velvet slippers are very smart indeed for evening wear. Not only are they very pretty, but they have that advantage which all black footwear possesses—the virtue of making the wearer's foot appear very tidy. And that in itself is enough to win feminine commendation.

They are especially modish for wear with dark-colored street frocks. Sometimes there is a wisp satin rosette or perhaps a fluffy bow of tulle or malla is used for adornment. And not infrequently these rosettes have a sparkling rhinestone nestling down in the heart of the rosette.

If mildly wishes something even more elaborate, there are great pastie buckles which gleam and glitter and look very fetching on a pretty foot.

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Kimono Sleeve for Little Folks.

In the children's coats and dresses, as in those of the grownup, the raglan and kimono sleeves play an important part in the coats and frocks, and as the sleeves in the dresses are mostly of elbow length, as a rule they are finished with undersleeves of tucked lawn or allover embroidery.

The gumpo, also, is of the same material as the undersleeves.

Flat Sailor



One of the New Spring Hats, Which Shows That the Flat Sailor Shape Will Continue in Style.

LANGIES OF FASHION

White, pink, light yellow and American beauty shades are used for dancing gowns.

Kid gloves on the glace order and usually white are worn with any evening costume.

Polished wood buttons of cloth and silk colors are in great favor for polo and storm coats.

Paris has a new fancy for shading her feathers and even her veils as well as her gowns.

Irish lace veils or collar so much worn—adorn many sleeves.

A great many velvet bags have come and satin ones outnumber those which appeared last spring.

Big white flowers, poppies, adonis, etc., in velvet or in kid, appear upon some of the latest large hats.

Handsome beaded bags show no signs of wanting in popularity, but the ones done with tiny beads are the thing.

Gift Necktie Rack.

A birthday gift necktie rack which is substantial as well as ornamental consists of a hardwood back, covered with heavy natural colored linen bearing a hand embroidered design and supporting a hinged rod of nickel which may be folded backward when the article is to be packed. Another rack which may be easily crowded into a traveling bag consists of a broad strap of leather from which a big ring of metal is suspended. A third holder has five ivory arms attached to a brass bar, and a fourth is merely a gold plated stirrup and leather loop joined by a strip of hand embroidered satin.

A Greek Joke.

A citizen of Cumae, on a donkey, passed by an orchard, and seeing a branch of a fig tree loaded with delicious fruit he laid hold of it, but the donkey went on, leaving him suspended. Just then the gardener came up and asked him what he did there. The man replied, "I fell off the donkey."—Clouston's "A Book of Non-dies."

DEFEAT THROUGH DRUNKENNESS

Sunday School Lesson for Mar. 19, 1911
Specially Arranged for This Paper

LESSON TEXT—II Kings 4:37. Memory Verse—II Kings 4:37.

GOLDEN TEXT—"It is not for kings to drink wine; nor for princes strong drink."—Prov. 31:4.

TIME—This lesson belongs between Lessons VIII and IX, during the latter part of Elijah's mission.

PLACE—The Syrian kingdom, with its capital at Damascus, adjoined Israel on the north. At this period, not long before the revived Assyrian power and aggression came in contact with Israel, Syria under Benhadad II was the most powerful nation on the Mediterranean coast, and was normally a bitter enemy of northern Israel. It was always a group of related, but not united, petty kingdoms or tribes.

Benhadad, the Syrian king, gathered together the 32 kings of the smaller tribes allied to his kingdom and made an overpowering raid upon Israel, destroying villages and farms and orchards, paralyzing business, ravaging the homes and driving the people to the more strongly fortified towns. They were like "a tempest of hail, a destroying storm, a flood of mighty waters overflowing, an overwhelming scourge." These epithets describe in vivid speech the irresistible violence, the devastating force with which the Syrians were about to overwhelm them. It is almost impossible for us to realize the devastating power of such half-savage hordes who lived upon the country, who ravaged villages, who murdered women and children, who had an unrestrained power. They were worse than the ten plagues of Egypt.

What the invaders sought was the wealth, the harvests and all kinds of valuables, without paying for them, and entirely without regard to the welfare of the people. Into our goodly country Intemperance, from drinking alcoholic liquors, has come and is doing our country more damage, to its people, to its wealth and prosperity, than the Syrians did to Palestine, the Promised Land, by their invasion. King Alcohol comes with an army of tributaries and allies, such as the 240,000 saloons, the distilleries, breweries, hotels, clubs, personal invitations to drink, advertisements in magazines and papers, cocaine and opium habits. All invading us for the sake of their own personal gain at the expense of the community.

When the invaders had reached the capital with their army and horses and chariots in an unresisted march, Benhadad sent messengers to Ahab demanding that he yield up his throne, which is implied in his imperious conceit of power; Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And Ahab was so overwhelmed at the power backing the demand that he basely yielded and replied: My lord, O king, according to thy saying, I am thine, and all that I have. Such are the demands of King Alcohol!

The cost of liquors each year in this country is nearly \$1,400,000,000. The drink bill in England in 1908 was over \$800,000,000. Take the national liquor bill and divide it by the number of saloons and \$5,945 becomes the average cost to the people of each saloon. On the average the saloon pays back for nation, state and city taxes \$500. This \$500 is eagerly taken from a grateful country in lieu of \$5,945. Thus King Alcohol demands our homes, our wives, our husbands, our silver and gold. And we have yielded too easily to its demands.

Benhadad then sent word that his officers were coming and would search Ahab's house for every pleasant thing he had and would take it away. And not only Ahab's house, but the houses of his officers and leaders. This caused a revolt. The king summoned his leading people to a conference and they decided not to yield to the demands of Benhadad. The weak Ahab declared that for himself he would yield all he had promised, but he must deny the increased demand.

King Alcohol became so greedy in his demands, the results of his evil work became so great, that the people were aroused in indignation against him. At first it was agreed to allow wine and beer and moderate drinking, but to resist the ravages of the more fiery drinks. But this was a failure. Temperance societies were formed. Local and state prohibition were inaugurated. Investigations made. Pledges taken.

In their great distress a prophet came to King Ahab with a message from Jehovah: Hast thou seen all this great multitude? I will deliver it into thine hand this day. Why? And thou shalt know I am the Lord. The victory was wrought to bring them back to the true God, to obedience and worship; which was vastly more important to their true welfare than the loss of all their property could have been.

And Ahab said, By whom? And he said, Thus saith the Lord, by the young men of the princes of the provinces. Who shall order the battle? And he answered, thou—the king, the head of the nation. He numbered, mustered, 232 of the young princes. These went out first. After them he mustered 7,000 citizen soldiers to follow up the victory.

The teaching of temperance in the day schools and in the Sunday schools; the societies of young people, the Bands of Hope, the loyal Temperance legion, the various temperance organizations, like the Good Templars, largely consisting of young people—are the most hopeful instruments for overcoming Intemperance. The year 1908 goes down in history as the one most remarkable in the battle against the saloon.

God, the true religion, is the one source of victory over the power of Intemperance. Religious motives and inspiration, love of God and love to man, the spirit of service, loyalty to the coming of the kingdom of God—these are the sources of salvation from the curse of strong drink. The leader, Jesus Christ the ever-living, the transforming power of the Holy Spirit, the Great Cause and aim of the Christian, the transformation of this world into the kingdom of God—these are and always have been the source of victory over all the principalities and powers of evil.

Temperance

LIQUOR HABITS IN ENGLAND

Military Man Gives His Views in Medical Temperance Review—Cost to Each Officer.

The Medical Temperance Review of London, says: It is not often that we get such a candid confession of the bibulous habits of the higher classes as we find in a communication recently sent to one of the London dailies. The writer is a military man, and writes to explain the impossibility for an officer in the army to live on the stipend which the authorities give. The officers provide and pay for the food and drink in the regimental officers' mess. It is needless to say that most of them drink wine, beer and spirits, and this, of course, as we all know, is generally a very heavy item in the expenditure. We, however, should not have ventured to estimate the amount which an average officer would drink per day as high as this correspondent does, who evidently knows all about it. We should, probably, have been charged with exaggeration, and the extravagance and intemperance, which a certain class of writers is so fond of attributing to temperance works. But let our military correspondent speak for himself.

He says: "This is a specimen of an average middle-aged officer's routine. After breakfast a couple of cigarettes. Parade at 8:45 to 11 a. m., then a couple of glasses of beer and a cigarette. One p. m. lunch; a couple of glasses of beer, and if a piece of cake is eaten, then a glass of Marsala ('wine no gentleman should drink,' as Thackeray puts it). Some time during the afternoon, on his return from a walk or ride, a whisky and soda. There is a rubber from 6 p. m. until it is time to change for dinner. It is par value, but many a man has a sherry and bitters either before or after he changes. At dinner a reputed pint of claret, a whisky and soda, or a couple of glasses of beer is the usual thing. After dinner a couple of glasses of wine before a move is made to the ante-room, and from then on until bedtime nobody can say another whisky and soda is extravagant over one's rubber or read, or even over one's spell of study. The hot grog nightcap is a thing of the past. In hot climates there would be a great many lemon squashes and gin-and-finger beers. In cold climates, Newfoundland port takes the place of the morning beer. No general on earth would call other than temperate an officer who spent his day as described. Certainly walk-to-do people in the city get through more than that per diem. And British officers avoid absinthe, so dear to a Frenchman, and the big swillings of beer indulged in by German officers occasionally. But it costs more than a pound a month. The £6 a year, which is known as 'mess allowance,' was formerly known as 'Regent's allowance,' and by old regulations, was paid into the wine fund for the purpose of letting every officer drink His Majesty's health, free of cost, after dinner. That sum is now devoted to the general expenses of a mess."

This is indeed a naive confession and repudiation of intemperance. We are certainly glad to hear that there have been some improvements on past customs, and we do not doubt that there is not so much obvious drunkenness as there used to be. We are not quite so sure that there is much less drink consumed, but it appears to be spread over the twenty-four hours in a fashion which enables the drinkers to maintain some control over their reasoning faculties. It is a matter for congratulation, both to them and us, whom they have to defeat, that they do not drink absinthe and "big swillings of beer." But, nevertheless, let us add up what they do drink on the average, and see how that compares with the physiological limit of moderation on the most generous scale. We find, then, that six glasses of beer a day, two in the morning, two at lunch, and two at dinner, are considered necessary. In addition, one glass of Marsala, a whisky and soda in the afternoon, and sherry and bitters before dinner. Two glasses of wine after dinner, and another whisky and soda. The quantity of whisky is not stated, and, as we do not wish to exaggerate in the least, we will assume that it is not more than a small wineglassful (say two ounces) on each occasion.

Now, how does this work out as regards alcohol?

Six glasses of beer (3 pints), equals four ounces alcohol; four glasses of wine (half-pint), equals two ounces alcohol; four ounces of whisky, equals two ounces alcohol; total, eight ounces.

We have rather underestimated the alcoholic strength of the beer and wine so that there can be little doubt as to the total amount. This is exactly four times the amount which Professor Anstie, the most liberal exponent of the limits of moderation, laid down as the maximum for an adult man in twenty-four hours, and six times the maximum of Professor Parkes. We must conclude, then, that during the greater part of the time the average British officer is not perfectly sober. He can neither study nor think his best while he is under the influence of such a large quantity of alcohol, to say nothing of the degeneration of nerve and tissue which constant contact with such a quantity must inevitably cause.

Temperance and Labor.

The leaders of the Woman's Christian Temperance Union, not satisfied with the past development of their department devoted to the elucidation of the relations between temperance and labor, have decided to recommend "that each local and state union become acquainted with the labor organizations in their respective localities and states, asking the leaders in those organizations to speak before our society or at meetings which we arrange; also that we endeavor to secure opportunity to address the labor organizations."

Both Minister and Man

A minister of the Gospel at Reading, Pa., passed recently in his sermon to deliver to some young men and young women who were sitting in the church, and to the credit of the doctor of divinity it is understood, he talked straight at the offenders and made them wince under the fiery fury of his well-merited rebuke. Nothing seems so nowadays to some people, and it is a common occurrence for youth to wantonly ignore authority, hence it is highly appreciated when we come across a man who stands up and free to the headstrong and brainless class who do not even show respect for themselves. But when it comes to showing disrespect for places of worship, openly insulting the Creator, and setting his temples, please shut your eyes and walk away while we address the sacrilegious sinners, and then come back and say: "Well done, thou good and faithful servant." "Spoken and stirring are all right in their