

A SERMON FOR SUNDAY

A STRONG DISCOURSE ENTITLED, "WHAT CHURCH OWES CHILDREN."

The Rev. Howard Melish Talks Wholesomely on the Promise of Zechariah to His Disfranchised Countrymen—Man's Thirst for Righteousness.

Brooklyn, N. Y.—"What the Church Owes the Children" was the subject of a strong sermon preached by the Rev. Howard Melish, rector of the Church of the Holy Trinity, a number of requests for its publication have been received and it is herewith given. The text was from Zechariah viii:5: "The streets of the city shall be full of boys and girls playing in the streets thereof." Mr. Melish said:

Zechariah gave this promise as a word of encouragement to his discouraged countrymen when on their return from their exile they were trying in the face of enemies and great obstacles to rebuild Jerusalem. The time will surely come, he bade them believe, when the city shall stand once more on Mount Zion and be blessed with that strength and splendor, blessed with that greatness of all life's benedictions—children at play. "The streets of the city shall be full of boys and girls playing in the streets thereof."

One of the wonderful stories which our last census told was the phenomenal growth of the American city. Briefly, the story is this: Within the population of the country in the nineteenth century was multiplying itself fifteen times the population of the cities and towns was multiplying itself twenty times. In 1800 one man in every twenty-five was a city dweller. To-day it is one man in every three. The tremendous concentration of men, women and children in our cities is one of the most significant and startling facts of our times.

The city is built! The prophet's promise has been fulfilled—the streets are full of boys and girls. But what a fulfillment!

They are playing with a car that they have built our cities in such a way that there is no other place for them to play. In our tenement districts especially the streets are full of boys and girls. There is scarcely space for light and air to enter rooms, not to mention courts, back yards, play grounds and small parks. Within a short walk of where you are to-day are hundreds of families living in one or two small rooms to a family, rooms often gloomy at mid-day. Of course, the children are in the streets.

And what places are there for these little ones? Look over the pages of our papers day by day with the children in mind and you read the sad story of this little child crushed by a car, or one maimed for life by some wagon. Go into the Children's Court and see boys of twelve and fourteen arrested for crimes which would send a man to jail for a long period of years. Between the crowded tenements and these injuries, deaths and crimes, there is the relation of cause and effect which drive the boys into the streets, and there they are forbidden by the police and prevented by traffic to play games which kept me and my boy friends from going to the devil. No! I don't mean that I don't believe in the good God won't let the devil have those boys. They may become impertinent criminals, and die like the hardened thief on the cross, but conditions shaped them and God will give them, in my heart of hearts, I believe, a new chance to become like Him in this new city, Jerusalem, which is not built on a hill, but on a plain. Yet true it is that in our cities boys who are denied the healthy amusements of boy life drift into the crap games and form street gangs which terrorize neighborhoods and brutalize boys and turn the spirit of mischief into the demon of crime. Jacob Riis has told us that between the tenement and the penitentiary he has found a beaten path, traveled by the feet of hundreds of our boys every year.

It is about this somewhat new and very serious situation of the children of our streets that I want you to think with me this morning.

It is often said, as an argument against the church assuming this responsibility, that the church's mission is to preach the gospel, and I want to say at the start that the purpose of the church has never been more correctly defined. The gospel is the message of the good tidings that God cares for the hearts of men. Let a man accept that message and let it sink into his soul that it becomes the principle of his life, and even though he lives in a bady world, surrounded by evil influences, yet he will be a good citizen, son, father, husband and friend. Yes, and once let a landlord receive the gospel, and his heart will transform his tenement into decent abiding places if it is his half his income. For the gospel of the Son of God is the regenerating power in the world which makes all things new. To preach it clearly, with consecration and power, is the supreme, all important, never-to-be-forgotten mission of the church of Christ.

But how is the gospel to be preached in our crowded cities to-day? It is as important to know the way as the destination when one is trying to reach a definite point in the world. Some men say that the city needs nothing more than a country village—a preacher and a building—to have the gospel preached with power. There was a famous man who once preached on the East Side in Manhattan. A man of ability determined to preach the gospel every Sunday and do nothing else, believing that people would come as they did before the city became what it is to-day. After several years he gave up the work as a proved failure. He was a John the Baptist crying in the city streets, but unlike John's experience the people did not come out to listen to the voice. And I believe it is because they were waiting for the Christ. Not the voice in the wilderness, but the voice of the living, good, healing, strengthening, encouraging, inspiring. Sermons, services and prayer meetings are preaching the gospel and do good. Many of us could not live without them. But they do not monopolize preaching the gospel. Did Jesus do nothing but preach and teach? The church needs to learn anew the message of the incarnation, the truth that life is imparted only through a life. We are Christ's body. May we prove it by going, as He went, into the highways and back alleys, doing good, bringing hope to the disheartened, lifting up the fallen, taking little children into our arms, and so assuring them as Christ assured the world that love reigns eternal and hardship. When the church is a manifestation of Christ among men, as Jesus was of God, not merely by speaking and singing and communion, but by living, working, helping in the world the gospel of Christ will be truly preached.

Let me specify. One man may stand in a pulpit by telling of God's love, give hope to some poor mother who is almost in despair over her boy. Another man, animated by God's love, may furnish a club room where young men may spend their evenings apart from the dangers of the saloon, and by so doing give hope to the mother whose boy goes there. Both preach the gospel of hope, one in words and the other in deeds. A preacher gives a strong sermon against the saloon and his hearers say he is preaching the gospel. A man starts a cooking class where women learn to make food so wholesome that their husbands and sons do not longer have the desire for drink. Are not both preaching the gospel of the more abundant life? You see what this means. The church is preaching the good tidings of love through every agency which gives hope to men, and

makes them feel their brotherhood among men and the Fatherhood in God.

You know the way the churches have shirked responsibility for this kind of preaching, the kind that is effective in our crowded districts. It is one of the saddest chapters in the history of Christianity. Churches among our tenements, with few splendid exceptions, have sold out and moved up town, with their wealthier members leaving their poorer members as sheep without a shepherd in the "city wilderness." One will hunt far before finding a true Christian spectacle than the exodus of the Christian churches from our tenement districts where the harvest is ready. The reason usually given is the removal of the rich to the suburbs and the failure of the poor to contribute liberally. So the poor are blamed for the church's infidelity. The church ought to be on the firing line where the need is greatest. Instead it is too often found in the rear, caring for the wounded, not the dead, and occasionally urging back the frightened or forward the stragglers. The crowded districts where the streets are full of boys and girls are the church's responsibility. To bestake itself to the suburbs and leave these children in the streets, saloons and tenements is to turn God's little ones. And the Master said about such a one that it is better that a millstone be hanged about his neck and he was drowned in the depth of the sea.

The second thing I want to think about this morning with you is the church's opportunity to help the children of our streets. This opportunity is only limited by the number of men and women who are willing to take a real interest in the children, by the space you have to use. Give these children a chance to get out of the streets and away from the bad influences into a wholesome environment of real amusements and fun giving recreations and they will come to the church in a stampede. Their hunger for ennobling friendships is one of the most pathetic things I have found in my ministry, and also one of the most inspiring.

Oh! the splendid opportunity for you all to fulfill your responsibility for these boys and girls of our streets is here. In the boys' clubs is the chance for you young men to preach the gospel to our lads, not by speaking sermons, but by manifesting to them through your manly sympathy and interest, your courage and your truthfulness, your honor and your uprightness the Christ you love and follow. Christ may be preached to these boys by the boxing gloves, and the fencing foils, the carpenter's tools and the football team with more power than by sermons from a pulpit. In the sewing school is the chance for you young women to preach Christ, not by words of religion, but by your beautiful friendship for the little girls who come in eager to receive that which their homes are unable to give them. In the Sunday school is the chance for you young men and young women, and older ones, too, to gather once a week a little group about you and lead them through the wonderful story of Him who came to earth to be our servant and yet was King Eternal, and then through the alchemy of the influence of our life move them to love honesty, purity, goodness, manly Christ and God. Nor will I admit the older people's chance to preach the living Christ. There comes before me the picture of a scene in a men's club in a certain Paris house where a professor of political economy met in a perfectly natural way a brakeman on the Pennsylvania road, and both men came to see that great labor problem was more clearly and had more of the Christ to be there ever before. And I know of women who have found through the Girls' Friendly Society the chance to preach the living Christ so effectively that girls have risen up and called them "blessed among women."

The few hours given to such work in a single year seem very powerless beside the powers of darkness which walk our streets both day and night, week in and week out, in vacations as in working or school days. But, thank God, a man's life is not an equilibrium of forces, a resultant of houses and environments. In every soul is a thirst for righteousness which can be aroused by bringing it face to face with a vigorous life. There is a contagion in goodness as there is in badness. Among those dormant faculties in every soul, and they, with Christ's help, will counteract the influences of house and street.

This is the church of the church to-day in our crowded cities. By meeting it the church will find, what every individual who has so met opportunity finds, that it is the church of the church to-day in our crowded cities. By meeting it the church will find, what every individual who has so met opportunity finds, that it is the church of the church to-day in our crowded cities. By meeting it the church will find, what every individual who has so met opportunity finds, that it is the church of the church to-day in our crowded cities.

Call such service what you will—though I personally hate the trite phrase instituted for an heading for a work altogether personal, the touch of life on life, but you must believe that the church which assumes this responsibility and meets this opportunity following the example of the Master. When Christ came to earth to lift men up to God He took the form of a common man. He might, we say, have gathered the Jewish nation into some great plain and revealed His mission in the sight of all with such glory that all must bow the knee before Him. He might have come with angels straight from heaven and swept men irresistibly into His train. What He did resemble neither of these, but points the way for us to follow. He came as a man, with a human life, life of service, now with sermons, now with deeds, but always with a life spreading a contagion of love, courage, hope, manliness, sincerity. He, the servant, so profoundly touched the hearts of men that men have risen up and crowned Him King of Kings and Lord of Lords.

The Power of a Godly Life.
In a recent article, the Rev. Dr. Schaeffer incidentally said: I had a teacher in our school who used to be a sailor—a godly man. He knew little of history, and nothing of science, but he knew Jesus. He so taught his class that everyone found the Savior, and made public confession. By and by he came to an uneducated man, gave him a new class, and before he died everyone had found the Savior. What was the potency in that uneducated man? Was it not his humble trust in Him who can sanctify whatever work is spoken?"

Our Responsibility.
"Others sin against us and with us and in spite of us, but none can sin for us. Whenever there is done to us to do it ourselves." It were well for the weak ones of earth, yea, and some who count themselves strong, to ponder on this truth. Men are prone to blame others for their misdeeds. This one emptied or the other led astray. And so the conscience is soothed, the still, small voice quieted. The consequence is that the experience, in all probability, is repeated in kind when a little wholesome remorse for sin, a putting of the real blame where it belongs, would save much. No one can sin for us. Whenever that is done we have to do it ourselves.—Philadelphia Young People.

His Father's Watchword.
The Rev. John McNeill, the popular evangelist, says: "I owe more than I can tell to my father. He had a habit of which he never spoke to us, nor we to him. He was a quarryman, and I often heard him go downstairs on dark mornings. Standing on the threshold before passing out he would say aloud, 'I go to-day in God's name.' I can never forget the impression this made upon me, and thankfully say to-day, 'My father's God is a me.'"



WOMAN'S DEBT TO THE BICYCLE.

Modern woman now has the authority of Molly, Countess Russell, for the fact that the bicycle has been her emancipator. Her ladyship made this pronouncement in a lecture to the Vegetarian Cycling Club. The cut of the wheel had, she affirmed, done more for women than anything else she knew, by allowing her to be free and to go out unattended. In this spirit of independence woman no longer, as she did so recently as 1848, looked upon the male arm as a necessary piece of furniture; she could use a walking stick.—London Chronicle.

HEIRESS AN EVANGELIST.

Rejecting wealth and its attendant luxuries to enter her chosen field of evangelistic work, Miss Mary R. Robinson, daughter of a millionaire Pittsburg railroad magnate, has gone to Chicago to speak of salvation from the pulpit of Bethlehem Chapel. Miss Robinson, who is worth \$500,000 in her own right, was director of a Pittsburg church chorus at a large salary. The Bostonians made her an offer of \$10,000 a year to join their opera company, but she refused. Soon afterward she left home to enter evangelistic work. Her uncle, John G. Robinson, Secretary of the Pittsburg and Lake Erie Railway, and friends tried in vain to dissuade her.—Scranton (Pa.) Truth.

JAPANESE MAIDS.

It is high time we took thought of the Japanese woman, as a possibility of rule in the Orient—in the same sense in which the American woman is the potential ruler of the Occident—and as an influence upon universal civilization. Such men as Lafcadio Hearn and Edwin Arnold have long held up the Japanese woman to the world's imagination, and, except our own, there is none more picturesquely and more prominently in universal attention. Here is a piquant and colorful attractiveness which has made itself felt upon mankind, and the mention of her carries with it an atmosphere and suggestion of the tender, the beautiful, the lovable, essentially the "artistic." Yet, except for what Arnold and Hearn and our romances and operas and tcap-ups and Japanese fans have told us, we know not much about her; know her superficially at best.

Despite the wide adaptiveness of Japan and the extensive adoption of European ideas which have characterized its progress during the last generation, the position of its women have changed little. The men of the little island kingdom have at least shown themselves conservative in their attitude toward her. A proposal to "emancipate" her is as yet viewed—or would be; nobody has forcibly urged it—as not only unnecessary, but in the nature of things absurd. The difference between her life as girl, wife and mother and that of the American girl is so great as to be almost incomprehensible to us. To regard her seriously has not occurred to the Japanese, though by no means she denied affection, a disposition suggesting reverence, a care involving respect. To all purpose, by custom, by tradition, she is the charming, irresponsible and, as a recent writer puts it, "automatic" doll.—St. Louis Republic.

NEXT FALL'S VELVETS.

While a large business was done in velvets for the season just terminated, manufacturers have been making preparations for next season, with a view to a diversity of articles which, by enlarging the scope of consumption, would render the position of the trade more secure. The first orders secured from leading English and Parisian houses are regarded as encouraging and have served to increase the attention paid by makers to new styles. Velours chiffon and velours gauffre are likely to be in the lead and to maintain the position they occupied last season. This will be facilitated by the many changes and improvements which have gradually taken place in their manufacture. Gauffres will be to a large extent shown in spall and medium sized designs and chiefly on plain velvet grounds. The glubular and block effects of last season are not likely to be in renewed favor. One of the leading novelties is a combination of the chiffon and gauffre effects, which have individually been so successful during the season just past.

Plain velours chiffon is again being shown in eighteen, twenty, twenty-two and forty-four inches. As might be expected, it has been also produced in lower grades mixed with cotton, these qualities having been taken up by wholesale buyers in place of all-silk makes. Cheap grades in narrow striped and small checked effects are no longer receiving attention, but both these styles are being produced in good qualities. Velours crystal in light colors with wide stripes is a novelty of the latter kind.

Large dots are embossed upon good qualities of velvet, with very fine stripes. For waistings, velours rye with jaspe effects are likely to be popular. In the collections of plaid velvets quiet designs with small embossed effects are preferred, some Paris houses having been making up models of this material.

In jaquered effects on high pile grades interwoven large and small globes are being shown. Other varieties of jaquard styles are composed of wide satin stripes with small effects.

Daily additions are being made to the collections, which seem likely to illustrate in the highest degree the progress recently made in the velvet industry.—Toilettes.



About one-tenth of the buyers in New York wholesale stores are women.

There is only one woman admiral in the world. The Queen of Greece is an admiral in the Russian Navy.

It is said that an American dressmaker will do three times as much work in a day as a dressmaker in France.

Miss Mary E. Jenkins has just been elected President of the Syracuse (N. Y.) Herald Publishing Company. She is a thorough business woman and well acquainted with all the details of the newspaper business.

Mrs. H. A. Jaffray, who believes that cradles are out of fashion and that the rocking of infants adds to their brains, was recently chosen President of the Woodhaven (Ill.) Women's Club and is now serving her second term in that position.

Miss F. Y. Cory, who made the sixty-illustration "Memoirs of a Baby," was married recently to Frederick W. Cooney, a ranchman in Montana, where Miss Cory has been spending several years in outdoor life.

The Wisconsin Society of Mayflower Descendants has re-elected Mrs. James Sidney Peck, of Milwaukee, to the office of its Governor, and she is said to be the only woman holding the office of Governor of a State Mayflower Descendants' society in this country.

Few women have explored with such distinguished success the devious byways of Greek archeology and mythology as Miss Jane Harrison, whose "Prolegomena to the Study of Greek Religion" is accepted by experts as a valuable contribution to a very difficult subject.

"Nine-tenths of the women of the country are home women," said Mrs. McCulloch, recently, "and have no proper rights whatever." The woman who has property rights is protected by laws, but the home woman is at the mercy of her husband's generosity. The husband can dictate just how much she shall spend."



The red hat is popular with mildity. Wide sashes of soft silk trim many of the smart summer gowns.

Much cream lace is used to tone down gowns of otherwise too vivid coloring.

Colored linings for transparent gowns are slowly but surely returning to fashion.

Medallions of English embroidery are the height of vogue for decorating "tab" gowns.

Loose coats of black lace, unlined, or lined with thin black liberty silk, are the style for elderly women.

Ruches of chiffon almost universally appear on the edges of lace or embroidery when the latter are used in band effect.

Berthas and deep collars, fichus and surplice effects are the universal bodice design for swagger gowns of light weight stuffs.

A floating lace veil attached to the hat, but seldom worn over the face because it is unbecoming, is a recent fashion revival.

The days of Dolly Varden are recalled by the fancy fronts of lace, embroidery or brocade seen upon some very stylish gowns.

Bayadere tucks, sometimes of uniform width, sometimes growing narrower toward the waist, constitutes one of the season's most favored skirt trimmings.

Short skirts are only correct for gowns for informal wear; the round skirt, with its fullness sweeping to the floor, is much smarter for those intended for dress.

Linon de soie, which seems to combine many charms of both linen and silk, although of a somewhat coarse texture, is one of the latest among desirable summer fabrics.

The two very definite skirt styles la mode this summer will be the revived dounce style of fifty years ago for soft stuffs, and the close-fitting habit cut of skirt with full length tucks or pleats for firm fabrics and tailored effects.

Parasols for morning are of linen, pongee or the new shaded tafeta to match the gowns. Embroidered and Dresden silk sunshades, with handles enameled to match the covers, are carried with afternoon gowns of net or voile.



HOUSEHOLD AFFAIRS

A NEW SALAD DRESSING.

At a charming luncheon the other day, the salad was particularly attractive. On each plate was a lettuce leaf and on this a hollow form of lemon jelly filled with seeded Malaga grapes. The grapes were also arranged about the jelly. On the top of each cup was a generous spoonful of very stiff mayonnaise thinned with whipped cream.

EASY CARPET CLEANING.

To clean a carpet without removing it from the floor, sprinkle it generously with slightly dampened sawdust. After it has lain on the floor for a few minutes go over the carpet with a stiff broom moistened with hot water and kept clean by being frequently rinsed with hot water as the sweeping progresses. After the sawdust has been removed, sweep the carpet with a softer broom. To get over it a third time with a broom bound with a soft cloth dampened with ammonia water (one teaspoon ammonia to one quart of water) brightens the colors and removes the last particle of dust. The cloth must be kept clean by constant rinsing, and the ammonia water must be kept clean by rinsing the cloth in a separate bucket.

CARE OF BROOMS.

Brooms are expensive articles, and we wish them to last as long as possible. When you are buying a broom select one that has a tinge of green about it, for it shows that the corn was cut when it was young and pliant. Make it a rule that whoever uses the broom shall hang it up as soon as the sweeping is done, and it will keep its shape much longer than if it is thrown behind the door until it is wanted again. The springs sold for that purpose are good and can be fastened to the door frame or any other convenient place; or a screw eye may be screwed into the top of the handle and the broom hung up on a nail or hook when not in use. A new broom should never be used to scrub with. This advice has been given so often that it seems useless to repeat it, yet we see it done every day, and housewives wonder why their brooms wear out so soon.

TABLE DECORATIONS.

In decorating a table where a few flowers are obliged to do duty the serviettes can be folded in form of a cornucopia either in one large opening or two smaller ones, as preferred. For a pretty floral decoration to this white linen two or three blossoms with some green leaves can be so grouped in each opening as to form a dainty little bouquet, the flowers and leaves standing up as in a vase.

As a more simple, and yet artistic adornment, a double carnation, with a spray of mignonette, makes an effective showing when combined with two or three light-colored geranium leaves. As an extra ornamentation for the board, violets or pansies, when in season, or any spring blossom of not too large proportion, is exceedingly decorative when placed at regular intervals apart over this snowy white damask. The table linen in this case is better without figure, with only one broad stripe in the border. As a table border the smilax is a lovely green, and is sure to be an effective plan, with the four corners decorated with cream-colored satin ribbon in a garland of big bows and long flowing ends. If desired, a delicate pink is showy, and makes an acceptable finish; also a light blue or a pale lemon.

The Russian naval authorities are now, the Petroleum World says, gravely occupied with the question of fuel supplies. It is acknowledged by authorities that coal cannot be stocked for more than a year at the outside; if it is kept longer it deteriorates and crumbles into dust, when it ceases to be suitable as a fuel for steamers. The Russian Government pays enormous sums in time of peace for the renewal of stocks. There is no serious deterioration in the case of oil when it is properly stored; it can be kept in iron tanks for an indefinite period.

HOUSEHOLD RECIPES

Mr. H. W. Conn, the bacteriologist of Storrs, Conn., says that while milk at seventy degrees Fahrenheit may not keep longer than forty-eight hours, at fifty degrees Fahrenheit it may not curdle for two weeks. At fifty degrees the ordinary milk organisms increase very slowly; but on the other hand, the putrefactive bacteria continue to develop rapidly, and while they may not sour the milk, nevertheless they make it unwholesome. For this reason Mr. Conn says that milk which has been kept sweet by a low temperature should be viewed with suspicion.

Buttered Parsnips—Boil tender and scrape; slice lengthwise. Put three table-spoonful butter in a saucepan, with pepper, salt and a little chopped parsley. When heated put in the parsnips. Shake and turn until mixture boils, then lay the parsnips in order upon a dish, and pour the butter over them and serve.

Cottage Pie—A cottage pie makes a good supper dish. Mince a pound of cold meat and mix with a sliced onion that has been freshly fried in a little butter. Season with salt and pepper and place in a pie dish with a little water. Cover evenly with a deep layer of mashed potatoes beaten light and topped by a few pieces of butter. Bake about half an hour.

Creamed Potatoes—Chop the potatoes or cut in small cubes; make a good white sauce, using two table-spoonfuls of butter, one and a half of flour, and a cup and a half of milk; season well with salt and pepper, stir in the potatoes, tossing lightly so that they will not be "mussy," just before turning out the flame sprinkle a little minced parsley over the top.

Pickled Quinces—Quarter the quinces and steam until tender, then drop them into the following mixture: One quart vinegar, one cup sugar, one teaspoon ground cinnamon and one-half teaspoon ground cloves tied in a thin cloth. Have this hot and cook the steamed quinces in it for five minutes. These should stand a few days before being used. Quinces are so tart that they require more sugar than other sweet pickles. The vinegar should just cover the quinces.

To Fight For His Country.
The principal of Doshisha college, Japan, an officer of the Japanese army, and a Christian, has been called from his college duties to active field service.



SCIENCE & MECHANICS

The reach of the searchlight for practical use is 700 yards, but torpedoes can be used effectively from 1200 to 4000 yards.

The hottest place on earth is said to be the Uval Islands, which lie off the southwest coast of Persia. The mean temperature there is ninety-nine. In July, August and September the midnight temperature is often 100, and at 3 p. m. it is 140 in the shade.

The "chromophone" was exhibited recently to an invited audience in a London theatre. It combines the cinematograph and gramophone. Conversations and vocal or instrumental music, synchronized with the movements of the figures, accompany the pictures.

In his report of the Palestine exploration Mr. Ackroyd says the saltiness of the Dead Sea cannot be fully explained by the accumulation of salt from Palestine rocks or by its originally being an arm of the Red Sea. He claims that evidence shows that it is largely from the atmospheric transportation of salt from the Mediterranean.

The highest temperature observed at any place in the British Empire during 1902 was 177 degrees, at Trinidad. The highest shade temperature was 111.04 degrees, at Adelaide, in February. The wettest spot was Colombo, where 117 inches of rain fell. The cloudiest place was London; and the highest average temperature recorded was at Madras.

The recent visit of British cotton spinners to the United States has already resulted in the adoption of the American automatic loom in several of the largest English mills. Other American inventions for facilitating weaving operations are being tried. Some of them encounter opposition from the workmen, who are relieved by the new machinery from duties which they formerly performed by hand.

A prominent naturalist asserts that of all the feathered tribe, the frigate bird can fly the longest without resting. He has known one to fly for a whole week, night and day, without repose. The frigate bird can feed, collect materials for its nest and even sleep on the wing. The spread of the frigate bird's wings is very great, and it can fly at the rate of ninety-six miles an hour without seeming to flap its wings very much.

A new Arctic expedition is proposed by the St. Petersburg Physico-Chemical Society to make observations of solar variation and atmospheric refraction, of cloud movements and of atmospheric electricity in connection with the extinction of ultra-violet light; to determine the phenomena of terrestrial magnetism and of electric currents in the ocean, and to make chemical analysis of the composition of the air and water and the polar ice.

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Payment For Privileges.

In return for street privileges granted a street car company in Liege, Belgium, the company must undertake to fulfill a number of obligations. In the first place, one-third of the gross receipts on existing lines are turned over to the municipality, five per cent. of the receipts on any new lines built and one-third of the profits. In addition an annual payment is demanded equivalent to four per cent. on \$15,800, which principal must also be paid in during the life of the concession, which is thirty years. But this is not all. The fares are limited to three cents for first class and two cents for second class.

Why Co-operative Colonies Fail.
"Co-operative colonies fail because they get out of touch with the great world around them," said a lecturer recently who had been a member of the famous colony of Zoar. "All the property and all the earnings of the Zoar colonists were divided equally," said he. "As a result there was less energy and thrift. Petty jealousies interfered with the colony work and when its leader died it gradually went to pieces."

To Fight For His Country.
The principal of Doshisha college, Japan, an officer of the Japanese army, and a Christian, has been called from his college duties to active field service.

Peru has but four people to every square mile of territory, and the population is not increasing.