Woman's Realm

An Original Subject.

One of the subjects taken up the other day by the Progressive Health Club, a feminine organization of Chicago, was how to make husbands eat what they dislike.

The Modish Nightgown.

The modish nightgown is of the chemise order. It is made with low neck and short flowing sleeves and slips over the head. The neck is drawn up with ribbon threaded through hand-made buttonholes.

Woman's Trump Card.

A woman's winning card is cheerfulness. She may be capable of countless self-sacrifices, infinite tenderness and endless resources of wisdom, but if she cloaks these very excellent possessions under a garb of melancholy she may almost as well not have them, so far as the ordinary world is concerned.

Where Woman is Heroic.

The determination to do her duty at all costs inspires the society woman of to-day as much as it did the defenders of the British flag at Trafalgar. She goes into action with a grim resolve to dance and dine as all her friends expect. Though her back is aching, her head splitting, and she knows she is grewsomely bored, she will heroically go through her day's program, fortified by the consciousness of having done her duty.—Ladies' Field.

Gorgeous Pillow Top.

Given a square of art canvas and some green, yellow, black and red braid one may have a gorgeous pillow top. The canvas should bear a design of some kind in the centre, which can be embroidered in outline or cable stitch, and strips of the braid, which should be about half an inch wide, make a gay border. They may be applied with machine stitching. Where the strips cross at the corners they should be interlaced, basket-work fashion, ends three or four inches long being left to form a fringe effect.

Lingerie Hats.

The lingerie hats of exquisite batiste or mull or fine Swiss embroideries and Valenciennes lace are lovelier than ever this season, and innumerable changes are rung upon combinations of lace and flowers. Nets plain or dotted with large chenille wafers are shirred and pleated into airy, broad-rimmed shapes and trimmed with flowers and soft silk scarfs.

Shaded straws and straws of countless new weaves are shown. Linen hats inset with lace and picturesque in shape are among the new offerings as well as more severe linen models for outing and mourning wear.

Garden bunches and flower wreaths divide the honors, and there are many flowers and bud fringes which are used profusely. Cockades, choux, rosettes, mercury wings, cupid wings and quills are called into service for the sailor hats.

The Modern Trousseau.

No one thinks of getting a trousseau nowadays to last for years, and if they contemplated such a thing it would be a dead failure. A modern bride gets an outfit for immediate wear. In dress we live from hand to mouth, and the gowns of three months ago are like the "snows of yester year." Women of to-day reset their jewels almost as often as they order fresh garments. There is no saving in anything. They spend the money in quality, and not quantity. No bride nowadays has an immense number of dresses; she is content with her wedding gown, the more gossamer the more fashionable; a traveling costume for going away, with a stoic and muff to match; four evening frocks, one black, one satin, one lace and one a tulle or thin ball gown; three smarter day gowns and a tailor-made or so would suffice a dozen of each article of underwear, and half a dozen petticoats of various sorts will pretty well complete the outfit.

Is Woman the Equal of Man?

Dr. Lyman Abbott, in the World's Work, says that doubtless the enlargement of woman's educational and industrial opportunities has been accompanied by some intellectual errors and some practical evils. The most serious of these errors is the opinion that equality of character involves identity of function; that because woman is the equal of man, therefore she is to do the same things which he does. Those of us who have been interested in claiming and pressing for woman this larger life do not deny there are distinctive feminine and masculine spheres of activity, and that each sex renders the best service to society within its appropriate sphere. What we object to is the endeavor of the male philosopher to evolve woman's sphere out of his own consciousness, and shut her up within it; what we insist on is that both sexes shall have equal liberty and equal largeness of life, and that each shall find its appropriate sphere for itself.

The English Wife.

"If you are thinking of marrying an Englishman and making his country your country," says an American girl who has done this, "do begin immediately to take an interest in politics. All the upper-class people being in politics in England, the woman who is not posted shows herself a horrible ignoramus, and it is difficult to cultivate a taste for public affairs when you have never before given them a thought."

Miss Rose Kingsley, daughter of Charles Kingsley, when she was in this country a few years ago lecturing upon art, said that the least educated of the English girls would be ashamed to show the ignorance of politics of which an American girl boasts. All English girls of to-day are expected to be well informed in many lines, and politics is one of them. A bright English girl, Miss Lyon, who recently married Lord Acton, was noted for her accomplishments—among them a knowledge of art, music, languages and politics.—New York Press.

Paris Evening Gowns.

There are several different models for waists, some of which call for long flowing sleeves, and others that have only the band over the shoulders, and then the short sleeve drooping below. The long sleeves must be of the finest materials, unlined, and their length is only regulated by what is becoming. The simplest of all evening gowns for summer, and which can be made up with very little cost, are the pretty flowered muslins and batistes that this year can be bought for very little money, comparatively speaking. While a silk foundation is of course always satisfactory, it is not absolutely essential with these muslins, and many of the smartest are made up on thin underskirts, either of the same color or of some contrasting color. A charming little model for a flowered muslin has three flounces with rows of shirring at the top of each flounce, and bands of entre-deux and narrow lace on the edge of each flounce. The waist is in baby style with a deep bertha, the upper part of the bertha made of six rows of shirring, below which falls a square bertha of the finest batiste and lace insertion, and the whole gown is exceedingly dainty and effective. Such a gown can be made at home easily—Harper's Bazar.

A Bachelor's Tea Dish.

A bachelor maid with a small purse and a large spirit of hospitality has conjured up an afternoon tea dish which may be useful to others who have to entertain under difficulties. A delicious charlotte russe which would cost fifty cents if bought from a caterer this young woman makes in her own sitting room for less than twenty cents. The materials are a pint bottle of cream, at ten cents, and six lady-fingers at six cents, and a deep pint bowl with a good egg-beater are absolutely necessary. If the hostess understands her work, the cream may be beaten in one minute, while the tea is brewing, but care must be taken not to knock the bottom of the bowl, as so many do. This is why a shallow bowl means failure. Don't omit a small pinch of salt. Slant the beater a little; don't divide the cream, and beat steadily and briskly for the time mentioned. At the last few turns sweeten and flavor. The lady-fingers should have been previously split and placed upright in a round glass dish. If stale they may be dipped quickly in orange juice. If the charlotte russe is made some hours before it is to be used, melt a teaspoonful of granulated gelatine in a tablespoonful of orange juice or water; add a small after-dinner coffee cup of boiling water, and when cool beat through the cream at the last. This keeps the cream "up" and gives also a pleasant smoothness.—New York Tribune.

Talks About Womankind

Have a few good flowers on your hat instead of a mass of tawdry ones.

No matter how fine your gown and hat, you will look badly dressed if your gloves are ripped at the finger tips.

If you spend all your money on a showy gown then you have to buy poor shoes or wear your shabby old ones.

If it is neatly made and well put on a gown that cost twenty-five cents a yard can look quite as stylish as one that cost ten times the sum.

Simplicity is the keynote of good dress. Eccentricity is always bad taste; do not strive for unusual effects; be content with simple girlish styles.

In buying a shirt waist, for instance it is far better to choose one of fine material without any lace than one that is of coarser material and covered with coarse lace.

If you do your hair neatly and never wear a hair ribbon unless it is fresh and uncreased; if your collars are clean and your shoes neat and your dress conspicuous only for its modest harmony, you can be a very pleasant object to gaze upon.

It is better to wear no ribbons at all than to wear crushed and soiled ones. Just at present so many girls wear their hair turned up in a braid and tied with a black ribbon. In many cases the ribbon is dusty and shabby. The style is pretty and becoming, but if you can't afford a fresh ribbon don't wear one at all.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE BY BISHOP E. G. ANDREWS.

Subject: "Christianity and Love"—Church Ministrations Should Be Directed Toward Freeing the Human Soul of That Selfishness Which is Inherent.

BROOKLYN, N. Y.—Bishop E. G. Andrews, of the Methodist Episcopal Church, preached Sunday morning in the Central Congregational Church. His subject was: "Christianity and Love." The text was from I Timothy 1:5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." Bishop Andrews said:

Every careful reader of the English Bible takes knowledge of the fact that the English language, like every other living language, is in process of change. He knows the significance of words, as well as their form, and occasionally their order changes. He reads, for instance, in the Psalms: "My heart is fixed, oh God, my heart is fixed," and he remembers that that word "fixed" at the time our version was made had the meaning, which we still retain in our colloquial speech, "to be fixed up," and so he reads: "My heart is prepared, oh God, my heart is prepared." He reads in the Epistle to the Thessalonians that they which are alive at the second coming of Christ shall not prevent them that are asleep, and he remembers that the word "prevent" originally meant to precede simply, and came to have its present meaning because he that precedes another is likely to get in the way of that one and obstruct another who follows, and so he reads that at the second coming of Christ they that are alive shall not precede, or shall not have the advantage over them that sleep in Christ, for both alike shall be called to meet their Lord in the air.

So in this text we have the word "charity," a word which to-day signifies either almsgiving or kindly judgment of others, but in the time of our version it had the meaning to which the new revisers have returned, viz., "love," or "benevolence," and in this passage we read this statement: The aim of the commandment is benevolence, good will, effective love, even as we speak of the love of man to God, then also to his fellow men.

Another Bible criticism is worth our while. The word "commandment," like the word "law," may have either a narrow or a broad significance. The narrow significance of that is "particular precept" attended by "particular sanction." A broader meaning is that of a "holy ordained institution and system," and that broader meaning evidently should be here used because of the context. We come then to the entire statement: "The end, or aim, of the whole Christian institution is love out of a pure heart, and of a good conscience, and of faith unfeigned."

It originated in a heart of boundless love toward man in an act of love unparalleled, we may suppose in all the ages of eternity—even the gift of God's only Son. All its precepts turn in this direction. Church organizations and ministrations of every kind, if they be rightly directed, have simply this purpose to discharge the human soul of that selfishness that belongs to it by nature, and to enter into it all the love of God.

Now all familiar with the New Testament know that this is no solitary utterance—it is but one of many broad and comprehensive statements. One came to the Master saying: "Which is the first and great commandment?" And He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In another passage St. Paul tells us that "Love is the fulfilling of the law." If there be any other commandment, it is briefly comprehended in this saying: "Thou shalt love thy neighbor as thyself." St. James calls this the "royal law." St. Paul tells us: "Above all things, have fervent charity one toward another." And St. John, in a memorable passage, in one of his epistles, tells us that "God is love, and he that dwelleth in love dwelleth in God and God in him."

Christ told the story of a man who went down from Jerusalem to Jericho and fell among robbers, as one may nowadays do on that road. They robbed him, stripped him of his raiment, wounded him, and left him half dead. Then came one of the chief representatives of the current religion, a priest, and passed by on the other side. Then there came down a subordinate representative of the current religion, a Levite, and he came and looked and passed by on the other side. Then came a heretic in religion, an alien in race, and, looking upon the wounded man, he was moved with compassion and dismounted and bound up his wounds, set the wounded man on his own beast, brought him to an inn and took care of him for the night and paid the charges, leaving money for additional charges, saying to the inn keeper: "If it costs more I will repay when I come again." And that alien in race, that heretic in religion, the Lord Jesus presents before us as the one great example of our practical religion.

Now be pleased to notice two facts in this natural love. In the first place, much of it is simply instinctive, a divine implantation for high purposes, but because not founded in moral reason, divine reason, therefore without moral worth. It is but part of that endowment of human nature by which the propagation and the education of the race is made possible, but it does not imply of necessity any high moral quality. The bear will rush on the point of the spear in the defense of its cubs. The wildcat will die for its young. The eagle, with unwearied patience, will teach the young eaglet to fly. Will you, therefore, say: "Behold, what paragons of moral excellence?" Would you not say of them if they lacked parental and filial love: "Behold what monsters?"

In the second place, this natural love is marked by great limitations in its extent. It is laid upon one's family and one's friends, upon one's neighbors and country, upon those who are of the same race, or it may be of the same religious faith, or of the same political persuasion, and it is hemmed in by these limitations. How many a man goes to the market place and to the exchange with perfect indifference to the prosperity and happiness of his fellow man and wrestles with them in business to return to his home to lavish gladly upon his family all his ill-gotten gains.

There are many generous men in all our communities, but they may be also men desirous of having their generosity duly acknowledged and trumpeted abroad throughout the world, and if they fail of that acknowledgment somehow their charity seems to sour upon them, and they feel that they are not recognized as they expected to be. Benedict Arnold was an eminently brave and skillful soldier, and so far as we know a true patriot, but he was a spendthrift, and when Congress censured him in various ways he at length became Benedict Arnold the traitor. The truth is that it is very easy to overload all the joists and timbers of our soul with these defects, and we may notice in passing that a great deal that passes for charity is oftentimes a thin veneer over unmeasured masses of selfishness, and we may further notice that sometimes we have credited ourselves with very great tenderness and good will toward men, because, for instance, we wept over the griefs and woes of the heroes and heroines of fiction, and yet find ourselves (such is the inertia of our nature) never so much as lifting up our hands to relieve the unutterable woes that crowd in human souls all around us.

Another defect of the natural love is that it is simply an unrighteous love; I mean it lacks the quality of righteousness in that it is a mere kindly affection and desire to do kind things to those who are objects of our love, while at the same time there is no recognition of that foundation which upholds the whole process of human life, that fundamental truth which only can confer any large and permanent well being.

Finally, this natural love is oftentimes ungodly. That is to say, it is the recognition in man (the children of God) of this or that scintillation of the infinite goodness, while it withholds from Him who gathers unto Himself all conceivable excellences, all truth, patience, generosity, tenderness, temperance, long suffering, all purity—while it withholds from Him the heart's true loyalty. So that this native or natural love of which we speak is indeed oftentimes a very faint reflection and image of that perfect love toward which Christianity calls us. And so we turn back to the text, and hear the words that St. Paul said: "The aim of the commandment, the whole aim of the Christian institution, is love out of a pure heart, and out of a good conscience and out of faith unfeigned."

First—In this matter of Christianity we have to do with such divine forces in their operation upon human nature as yield hopes of even this great result. It is not that we expect ourselves to attain any such goodness, but is it not possible that He who made this thing we call the human soul with all its varied powers of observation, reason, imagination, fancy and memory, conscience and will, He who made this strange, subtle, intangible thing we call the human soul, may not He remake the soul, enter into its profoundest depths, so reconstruct, reorder and inspire it that it may shine in all the likeness of God? Is it not said, "He will do for us far more exceedingly than we can ask or think?" And that is the warrant in this Christian church, and in all these Christian churches for the high aspiration toward which Christianity points us.

And the other thing to be said is this, that however true it is that most of us who profess and call ourselves Christians come far very far, short of this high ideal of character; however true it is that with many of us our Christianity is simply, as it were, an attempt to secure self-well-being in the long reaching future—alas! that it is such a narrow form of Christianity as that—however true that may be, nevertheless I take it for granted that perhaps every one present has during some time in his experience come in contact with some soul, has become intimate perhaps with some life, upon whom the divine truth, the divine providence and the divine inspiration has so operated in transforming power that the soul seems to have entered into the very fellowship of God, even has become radiant with divine life, the features have been chiseled by the soul within, the eye has looked tenderly out toward all men whom it has met, and now and then the very habitation and habit of such a person becomes unspeakably endearing, because of this dwelling of the Lord Christ within.

Second—The aim of Christianity is love not only out of a pure heart, but also out of a good conscience. That is to say, its aim is not a mere sentimental overflow of tears and pity; it shall be a living and mighty engine within, under the guidance of God, as to method, and as to measures, of a widely instructed moral sense. Christianity is something beside mere happiness. It aims at the great soul of life under the guidance and shaping of an instructed moral nature.

And finally the love at which Christianity aims is a love out of faith unfeigned.

Let faith return. Bring back your Bible. Behold one living and eternal God. He is love, and He has loved this poor world so that He has effected redemption for mankind and lifted them across the heavens. Has thrown His arms around man, in order that He might lift him up by His Holy Spirit. Prayer, so that the broken-hearted and the sufferer and desolate may go apart from the eyes of man and pour out their hearts to God, whose ear can catch their faintest sigh, and whose eye beholds the falling tear. Providence. No sparrow falls to the ground without His knowledge, and the very hairs of your head are numbered. Death; transformation. Life here; introduction to the life eternal. Let these truths enter and live within human souls, and somehow the human race has become transformed by these facts. I cannot meet a man, woman or child, but at once I know there is one whom God loves. Why should I not love that one? And so it comes to pass that wherever Christianity is there is still love where it was not.

Two inferences are interesting. There may seem to you to be various defects in the historical parts of the Bible, but if you will only tell me where there is a system whose breath is love, whose inspiration is love, which makes this earth a paradise and a very heaven of love. If you tell me where that comes from I am sure I shall know how God comes down to our world in the gospel of Jesus Christ.

Second. How much Christianity have you? Not how much religion. The Brahmin, the Mahommedan have religion; that is common to all nations, but how much Christianity have you? There is one answer. So much Christianity as we have self-forgetfulness, self-sacrifice, charity; so much and no more. May God help us. There is infinite resources for us. Let us look to heaven, and let us look to earth, and do the little things at hand in order that when the opportunity may come we may nourish within ourselves the victorious forces of helpfulness until at length, if it please God, we shall be like our Lord Jesus Christ, who was the very fulness of love toward man.

Life Without Any Waste.

In the Rocky Mountain gold fields is a mine without a dump, writes Rev. R. Scott Stevenson, in the New York Observer. Father and son opened a vein of ore, and with some reward for their labors followed it back into the mountain until at the end of sixty feet the ore failed. One day when they were looking over the desolate place that once promised to produce a fortune the son said to his father:

"We'll try again. It looks like fire had burned off a great pillar of gold, and when it fell it broke in two, and what we've dug out was the upper end shoved down the mountain side."

They climbed up 200 feet further, dug down and found the original vein, which proved so rich and pure that no dump was needed, for there was no waste. A life of consecration is a life without waste. God can use all such a life brings to Him. Every word spoken in His fear, every act performed in the consciousness of His eye upon you, every service rendered willingly. He treasures and rewards. A life of real consecration is so near to God it finds and brings to Him only such gifts and services as He is willing to receive and bless.

What to Preach.

Dr. Theodore Cuyler tells us that he never preached a sermon in defense of the Scriptures. He preached the Scriptures themselves; and they proved to be "the power of God unto salvation." We have forty new books upon "The Changing Viewpoint," where we need a hundred upon "Jesus Christ, the Same Yesterday, To-day, and Forever." The apostle told us, many centuries ago, that there would be things to "be shaken;" but he also assured us that there would be "things that remain." Whoever devotes his attention to the shaken instead of to the firm has mistaken his call if he remains in the ministry. "What the world needs," said Dr. Van Dyke, "is not a new Gospel, but more Gospel." That hits the nail on the head.

The Duty of To-Day.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—Channing.

SCIENCE NOTES.

Neuralgia is said to be successfully treated in Italy by the use of blue light.

The longevity of the engine is seriously affected by the character of the water used in the boilers.

Experts at Newport, R. I., say that the submarine boat can go 200 miles to sea with perfect safety to the crew.

Out in Arizona they are experimenting with a branding fluid to take the place of the hot branding iron commonly used for marking purposes. The latest advices are that it is not an unqualified success.

In accordance with the recommendations of the committee appointed by the Society of Arts in England, 60 institutions have undertaken to try the new leathers prepared under their directions, which it is hoped will overcome the rapid deterioration of book-binding leathers.

A German scientist, who has lived for many years in Japan, declares that in the next generation the Japanese people will cease to be small in size, and that already in girth and height they are approaching the size of Europeans. He attributes this to the adoption of European habits.

Nature, of London, says that at a sale recently held by Mr. Stevens in Covent Garden a great auk's egg in fine condition was sold for 200 guineas. This is a considerable falling off from the 300 guineas obtained for the last specimen sold by Mr. Stevens, the reason being attributed to the fact that several other fine examples are in the market.

A new theory is that the age of fishes of the cod family can be determined from the periodic growths of scales. Such growths are known to be annual in the carp, and it is therefore probable that the same is true for salt-water fishes. The view is confirmed by observations on various cods by Mr. J. S. Thomson, a British biologist. Annual rings seem to be traceable, giving the ages, and it is proposed to test the truth of the theory by returning labeled fishes to the sea for future observation after first recording the present condition of their scales.

In his studies of the effect of compression on finely divided metals, Professor Hof of Witten, Westphalia, has taken turnings of steel, copper and bronzes, and placed half a pound of each in turn in a steel cylinder of two inches bore, gradually increasing the pressure to fifty tons. With a pressure of ten tons the structure of the turnings could still be seen. The final pressure of 50 tons, however, gave a perfectly homogeneous block, and this could be moulded so nicely as to be ready for nickeling without further finishing. Not least important of the results is the suggestion that turnings may be compressed into many objects more dense and satisfactory than ordinary castings.

Cheap Lemonade the Best.

"Lemonade is like soup," said a chef. "It must stand for some time if the best results are to be obtained from it.

"Tomorrow, for an experiment, buy on the street a glass of ready mixed lemonade for two or three cents, and then in a cafe, buy for 15 or 20 cents a glass of lemonade prepared to your order. I'll wager that the cafe lemonade, for all its slice of pineapple and its Maraschino cherry, will have nothing like so pleasant a taste as the three cent drink of the streets.

"Why is this so? Well, it is because the street lemonade, which has been standing a long time, the lemon juice and the sugar have mixed thoroughly with the water. In the cafe lemonade this mixture has not had time to take place.

"You know how much better a vegetable soup is if the various vegetables are given plenty of time to mix themselves thoroughly with the liquor? Well, it is the same with lemonade."—New York Evening Telegram.

The Wink Test.

"It is easy," said an occulist, to tell what kind of light most thoroughly suits your eyes. The light that is best for you is the one wherein you wink least. The wink, you see, is the eye's sign of weariness.

"I have experimented on myself, and I find that an electric light is even better for my eyes than daylight. In daylight I wink two and eight-tenths times a minute, whereas in an electric light I only wink one and eight-tenths times. Candle light is bad for me; in it I give six and a half winks a minute. Gaslight is better, for in it I only give two and a third winks.

"This wink test of lights is not my own invention. A German ophthalmogist originated it, and it is regarded on all sides as accurate and good."—New York Evening Telegram.

Made a Mistake.

A senior of one of our large manufacturing concerns came through the store recently and noticed a boy sitting on a counter, swinging his legs and whistling merrily. The senior eyed him severely as he confronted him and inquired:

"Is that all you have to do?"

"Yes, sir."

"Very well; report to the cashier and tell him to pay you off. We don't need boys like you around here."

"But, sir," said the astonished boy, "I don't work for you. I have just bought some goods and am waiting for the bill."—Louisville Courier Journal.

ONE DEAD SEA VESSEL.

Sailing Craft the Only Thing on the Salt Expanse.

Since the earthquake in Palestine last April some one circulated the story that the mouth of the river Jordan had been so affected by the shock that the level of the river had been altered to such an extent that at the place where the historic river goes into Dead Sea there was now a waterfall of considerable depth and strength. This is altogether false, and no change whatever has taken place at or near the mouth of the Jordan.

The writer has just spent some days there and made it his special business to investigate this matter. Much has also appeared in periodicals about steamboats navigating the Dead Sea. This, too, is a fabrication. The only boat on the Dead Sea is a small sailing boat, about twenty feet long. This vessel makes trips as the wind allows, from the north end of the sea to the bay, on the eastern side of the tongue that divides the water near the middle.

Here at this terminus some Jews are located. The whole concern is, in fact, in the hands of the Jews, who, at a low rate, buy wheat and barley from the Arabs, to be delivered on the seashore. From there it is shipped to the Jericho side and carried on donkeys to Jerusalem, where it finds a ready sale at a good price.

When adverse winds blow the little craft is in danger of being swamped, for the so-called Dead Sea becomes a living mass of waves. The writer recently spent four nights such as never will be forgotten on these waters, and the smartness of the old man at the helm and his boy with the three sails saved us from being wrecked again and again. A charge of one mejedie (three shillings and four-pence) a trip is made for each passenger, and for such a unique coyage it is not exorbitant. There is some talk about a small steamtug being put on the sea, but the authorities are loath to grant permission. It will be a great boon when, if ever, it does arrive as it will bring the east and west sides of Jordan nearer to one another for communication and trading purposes. —Union Graphic.

A Few Big Facts About This Country.

Americans never write fairy tales. Why? Because the facts are more wonderful than any fiction.

It is only 317 years since the first American child was born in this country. (Her name was Virginia Dare, and she was kidnapped by the Indians when she was a few years old.)

It is only 128 years since this republic was started. Yet it has today four times the area, nearly four times the number of states, and 25 times the population that it had in 1776.

Three hundred years ago there were only 143 Americans at Jamestown, and now we have nearly 80,000,000. The centre of population is now in the middl eo fIndiana.

Our business has jumped from hundreds to billions. Our farmers sold four billions worth of stuff last year. Our manufacturers sold twice as much as the farmers.

We did $2,000,000,000 worth of business with the rest of the world, and our trade at home amounted to over $20,000,000,000. This is a record that no ancient nation nor modern nation has equalled.

We also hold the record for producing grain, cotton, iron, coal, oil and manufactured goods. No country has so few soldiers or so many well paid workers. And we have still nearly a billion acres of land to give away to new settlers.

England is smaller than Kansas. France is about the size of Arizona and New Mexico. The whole German empire could be contained in the state of Texas.

These are a few of the big facts about this big country. Is it any wonder that we brag? Is it any wonder that we are surprised to see any poverty in a country so rich and prosperous?—Steps in the Expansion of Our Territory.

The Ghost Doesn't Walk.

Cumnor Hall in Warwickshire, the country seat of the Earl of Leicester, Queen Elizabeth's favorite courtier, where Amy Robsart, the earl's wife, was murdered by Leicester's varlets in order that the queen and he might marry, recently became the subject of a queer suit. The earl of Abingdon sold the estate to Scott Hall, who now wants to get rid of the bargain on the astonishing ground that the ghost of Amy Robsart doesn't walk, whereas that was one of the principal expectations he had in buying Cumnor. But the judge decided in effect that there was no possible way of coercing a ghost, and that Scott Hall would have to keep Cumnor hall. If he will stay long enough he may grow a spook or two of his own. They belong to any place in the course of time—to tenements, slums, farmsteads and palaces alike. Longfellow tells truth—

"All homes wherein men have lived and died
Are haunted houses."

Translation of Some Native Idioms.

In New Britain, says the Pittsburg Dispatch, a missionary, in translating, was seeking some native idiom to convey the idea of a binding oath, when a chief suggested that the desired phrase was, "I would rather speak to my wife's mother than do such and such a thing." In British Columbia a missionary wanted his catechists to translate "A crown of glory that fadeth not away." This was done to the satisfaction of all concerned, but ultimately the missionary found to his horror that it had been rendered, "A hat that never wears out."