

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. DR. H. ALLEN TUPPER.

Subject: Marriage and Divorce.

New York City.—Dr. H. Allen Tupper, pastor of the Fifteenth Street Baptist Church, preached Sunday on "Marriage and Divorce." The text was Matthew xiii:4-6. "And He answered and said unto them: Have ye not read that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be one flesh? What therefore God hath joined together, let not man put asunder." Dr. Tupper said:

Marriage was the first institutional gift of God to man; and the family was the first organization formed by God for the blessing of humanity. During all the centuries, amid the changes of governments, ceremonies and dispensations, the impress of divine favor rested upon these heaven-born establishments, and when their integrity has been maintained they have been the sources and centres of light and love; but when their integrity has been called untold sorrows and suffering have come upon mankind.

Christ wrought the beginning of His miracles at a marriage feast, in a gathering of families; and the pen of inspiration pictures Him as the Bridegroom and His Church as the Bride. The holy ordinance of marriage was given to support social order; to increase human happiness, and to provide that through well regulated families truth and righteousness might be transmitted from age to age. The violation of its vows is the cancer of the heart of human progress and civilization. In the West Indies, we are told, there is a timber that has all the appearance of strength and solidity, but when the test is applied it snaps asunder and a fine white powder fills the air. The cause is no apparent; the worm has eaten its way into the heart of the wood and slowly but surely devoured its fiber until a hollow shell only remains.

The divorce evil, if not arrested, will gradually undermine our proud civilization, and when the testing time comes what appears to be so strong will prove to be only a hollow sham.

In the discussion of marriage and divorce I will call your attention to a divine law, a social disease and a fatal danger.

First—A divine law. Centuries ago the cunning serpent attempted to entrap the divine Teacher by asking Him the question: "Is it lawful for a man to put away his wife for every cause?" In that day there existed two opposing schools. At the head of one was Shammal, who insisted that divorce should be allowed only in the case of adultery; at the head of the other was Hillel, who maintained that a man might put away his wife for any cause at all. The tempters of Christ thought that the trap was well set, for if He failed to hold strict views on the marriage question they would report Him to the rulers of Shammal, and if He held the opposite opinion they would turn upon Him the enmity of the followers of Hillel, one of whose strong adherents was Herod, who had just beheaded John the Baptist. In the words of another: "Brushing aside their quibbling, Jesus goes back to the heart of the matter and gives His message to the church of all ages concerning marriage and divorce."

It is a fivefold message: The marriage of one man and one woman is a divine institution; it is a divine act; it joins husband and wife in a bond that is closer and more binding than the relation of parent and child; it so unifies husband and wife that they cease to be two and become one flesh; and it can be dissolved only by death. When the point was made by the Pharisees that Moses maintained that a writing of divorce should be given under certain conditions, Jesus declared that this was a concession to the hardness of heart of the people.

The position of Jesus Christ on the subject under discussion is clearly set forth in His Sermon on the Mount: "It has been said, Whosoever shall put away his wife, let him give her a writing of divorce, but I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." And Mark records these words of Jesus: "Whoever putteth away his wife and marieth another committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery." And in Luke we have set forth the same law of Christ. From His recorded words we are forced to the following conclusion: That Jesus allowed divorce on one and only one ground, namely, adultery, and that He seems to allow the re-marriage of the innocent party.

In Ephesians v:22-23 Paul gives the noblest picture of the sanctity and dignity of the marriage relation. He compares it to the mystic union between Christ and the glorious church of the redeemed for whom Christ died. This is no temporary bond to be snapped at will. Jesus is to-day the Head of His Church, and it is being purified by Him and sanctified by His word. Moreover, in Romans vii:1-6 Paul argues that the Christian is set free from the bondage of the law, as the woman can have a new husband only on the death of the former husband. But in I Corinthians vii:12-16 Paul speaks of the problem in family life that arises when the husband is a Christian and the wife a heathen and vice versa. He has two things to say about this new problem that had not arisen when Jesus spoke on the subject. His first word is that the Christian must not force a separation. If the heathen husband or wife is willing to continue the union, the Christian must be willing to do so. The marriage is legitimate and the children are legitimate. But the other word is this: Suppose the heathen husband or wife is not willing to keep up the marriage relation and insists on separation, then what? Well, let the unbelieving husband or wife go, says Paul. He uses the word "depart" here, not the technical word "put away."

It would seem that this is a case of voluntary separation, not a legal divorce. If this be true, there could, of course, be no re-marriage in such cases, for the marriage has never been

legally annulled. This alternative is not even raised by Paul in this connection. It may be properly said, then, that Paul did not advocate divorce for anything save adultery, though he does not even indicate this exception save by implication.

This divine law is set forth in no uncertain sound on the pages of God's Word; and the disobedience of it must entail sorrowful results to the individual, the family, and the community.

Second—A social disease. Divorces are more numerous in the United States in proportion to marriages than in any other country of which we have any record. This social disease is contagious and spreading. In 1870, 3.5 per cent. of marriages ended in divorce. In 1880, 4.8 per cent. In 1890, 6.2 per cent. In 1900, 8.1 per cent. In 1890 the percentage of the divorced to the married was 0.5. In 1900 it was 0.7. According to the census of 1900 there were 2457 divorced women in the United States under the age of twenty, and 13,175 divorced women between twenty and twenty-five years of age.

South Carolina is the only State in the Union which grants no divorce.

New York is the only State in the Union which proposes to grant divorces only on Scriptural grounds; yet New York grants, annually, more than a thousand divorces.

Illinois gives a fair illustration of the laws of almost all the States. After reciting a long list of grounds upon which a divorce may be granted, the law concludes by empowering the court to grant a divorce upon any plea which it thinks justifiable.

The statistics given by the Chicago Daily News Almanac, 1903, show the following number of divorces granted in leading cities of our country in 1901:

Providence, 327; Cincinnati, 405; Boston, 406; Cleveland, 454; Philadelphia, 492; St. Louis, 573; New York, 517; San Francisco, 846; Chicago, 1808.

The statistics of Carroll D. Wright, Commissioner of Labor, for twenty years, from 1867 to 1886, show 328,712 divorces granted in the United States in those years. In 1867, 9937 divorces were granted, while in 1886 25,535 divorces were granted, making an increase of 157 per cent. The increase in population was sixty per cent. during the same period.

In 1867 Ohio granted 901 divorces, and in 1900 the State granted 3217 divorces—one to every eleven marriages solemnized in the State. Indiana granted, in 1867, 1039 divorces, and in 1900, 4569—one divorce to every six marriages solemnized in the State. Only a short time ago the papers were telling of a woman in Indiana who had eight living husbands, from whom she had been divorced, and this same woman was then preparing to be married to the ninth victim. Michigan in 1867 granted 449 divorces, and in 1900 granted 2418 divorces—one divorce to every eleven marriages solemnized in the State.

A table of divorces in the Christian world in 1885, as given in "Studies in History, Economics and Public Law," issued by Columbia University, gives the following interesting fact: Canada, Great Britain and Ireland, France, Italy, Switzerland, Belgium, Holland, Denmark, Sweden, Germany, Austria, Roumania, Russia and Australia granted a total of 20,111 divorces, while in the same year the United States granted 25,472 divorces—an excess of 25 per cent. over the countries in the Christian world of 3361.

Forty-five States and several Territories have various and conflicting laws, and more than 3000 courts have jurisdiction of divorce cases. A learned essayist says of our legislation: "It presents the largest and strangest, and perhaps the saddest experiment in the sphere of family laws which free, self-governing countries have ever tried." It was published in a recent journal that divorces were granted in Chicago for the following causes: "Smug, cold feet, eating with a knife, insisting upon going to bed in his overcoat and boots, smoking cigarettes, failure as a cook."

During recent years divorce has developed into an industry in the United States, the legal profession and the bench have done "whoever shall put away his wife, let him give her a writing of divorce, but I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery."

For 6211 divorces in France in a given period, the United States offers 25,000, the United Kingdom showing 475 and the German Empire 6078 for the same time. For a period of twenty years in Maryland the rate of marriage was 61.94, Massachusetts averaged 31.28 to every divorce.

Some of the popular theories are that divorce is due to the conflicting and inharmonious statutes of various States. Thus as Colonel Wright, in his report, informs us, it is the belief of certain residing in the State of New York, where the law is strict, are in the habit of seeking divorces in Rhode Island. But the statistics show that of 4462 divorces granted in Rhode Island only ninety-seven were to parties married in New York, and of 6030 granted in Pennsylvania, only 703 were to parties married in New York, while of the 289,546 couples whose place of marriage was ascertained, 231,867 were divorced in the same State in which they had been married.

Third—A fatal danger. The attack upon the integrity of the family is an unmitigated evil and a crime against social order, which can only result in the destruction of all that is purest, noblest and best in the world. Here we find the secret cause of the decline and fall of the Roman Empire. The laws as to family life were loose; domestic violence became epidemic, and the empire went down in ruin and disgrace. The Reign of Terror in France followed the establishment of a law that marriage could be dissolved merely by application; 20,000 divorces were granted in Paris in one year, and during the same period 48,000 outcast children were carried into foundling hospitals and nearly 10,000 new-born babies were taken out of the sewers of the city and from the secret places by the police. The indescribable horrors of those times it is impossible to picture, and who will say that directly or indirectly the violation of the sanctity of the marriage state and the purity of the family life did not contribute largely toward those days of terror? The rejection of the Bible, the denial of God and the desertion of the home yielded bitter fruit, the taste of which still lingers in the hearts of France, and lessons written in blood have never been forgotten.

To-day in that country it is allowable to obtain separation for five years, and at the end of that time to apply for the conversion of the separation into a divorce, though the parties have not been reconciled.

The practical results of the imperial divorce law in Germany have been gratifying. It gives four grounds for divorce—namely, adultery, attempt of either husband or wife on the life of the other, malicious, willful desertion and continued violation of the marriage vows. Both in France and Germany attempts are being made to escape threatening dangers by the enforcement of stricter laws on marriage and divorce.

In New England and Wales there were 176 divorces in 1870; 336 in 1880; 364 in 1890, and 727 in 1889; and the growing evil is at last attracting the attention of the lawmakers. We do not recognize the family at all in our national constitution. It appears in the State laws only as an element of political power. Mr. Gladstone declared that his fear for our future centered very largely upon our ability to protect the family, for weakness here means disaster everywhere.

Realizing the perilous position in which we are placed by the increasing social evils resulting from divorces, a number of public spirited men initiated a corrective movement in 1878, and what is now known as the National League for the Protection of the Family, founded upon a broad basis, was organized in 1881. The results from this and kindred organizations have been marked and encouraging. Radical improvements are noticed in the laws of New York, New Jersey, Pennsylvania and Wisconsin; divorces after residence of only three or six months are no longer permitted; they formerly were, in North Dakota, Georgia, California and several Territories. All causes for divorce but one have been stricken from the laws of the District of Columbia, and commissions on uniformity by co-operation of the States now exist in the less than thirty-four States and Territories.

The question of a constitutional amendment and admission of a national law on the matter under discussion have been agitated; but as long as twelve States can be rallied in defense of the maintenance of State rights, it is a waste of time to attempt the amendments on marriage or divorce. But the agitation against this evil goes on as never before. The pulpit, the press, the platform, the schools, colleges and universities are awakening to a sense of the moral and social danger that threatens, and the outspoken discussion of the marriage relation and the divorce laws must result in great good.

Thirty years ago none of our higher educational institutions gave any attention to the study of the family, but now the theological seminaries, the law schools and the universities are giving special care to this most important subject. We may be assured that our boasted civilization, our proud commercial greatness, our high educational attainments and our brilliant material progress are all in jeopardy the day of our disaster unless we protect the family and honor the God of the home, who is the Father of us all.

An Infallible Sermon to a Preacher.

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me:

"I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would labor day and night. I would speak with all the pathos I could summon. I would warn and exhortate and entreat my fellowmen to turn to Christ, and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the voice of that infidel lawyer.—Peter Stryker.

Life is Constructive.

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the Scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing." The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the log gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.

Life is an active, constructive force. It is likened unto a living temple or unto a vine. It must therefore be built up, and unless there is activity there is no building. Unless there is active goodness there is no character, and unless there is character there is no salvation.—Brethren Evangelist.

Spiritual Poverty.

Professing Christians sometimes attribute their spiritual poverty to nature. One is penurious, another covardly, and they say it is because they have been less generously endowed by nature than others and cannot help it. It would be quite as reasonable for one whose father's table, to which he has free access, is daily loaded with wholesome food, to go about the streets with gaunt, bony fingers and ghastly countenance, starving to death and saying, "I cannot help it." God is able to make a penurious man liberal, generous and benevolent, or a cruel man as gentle as a lamb, or a passionate man as calm and serene as the bosom of a mountain lake when the winds are hushed to rest. He is able to make a grace abound toward all His children.—Christian Advocate.

Learning What Life Is.

Sorrow is not an incident occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow and the profound meaning which is concealed in pain has yet to learn what life is.—F. W. Robertson.



**Girl of the Day.**  
She will feel old-fashioned the first time she clasps this bracelet round her glove, but she will realize in a few moments that it is the fashionable thing to wear; and she will wear a bracelet of gold or silver, or made entirely of links set with mock jewels, and the jewels will match her gown.

**Bad For the Complexion.**  
The use of rouge and powder is very injurious to the complexion, clogging the pores of the skin, causing blackheads and a dull, sallow look that is far from pleasing. Many of the face powders contain bismuth, which injures the nerve centres when constantly employed, and has been known to cause serious results.

**Ivy Screen of a Duchesse.**  
So attractive is the novel natural screen the Duchesse of Westminster has in her morning room in Grosvenor House, London, that all the women who see it are delighted, except those who are artistically blind. It is of ivy—a mass of beautiful leaves, richly green—and it stands across the great room almost like a wall. Such a screen requires space, and is not designed for flat dwellings.—New York Press.

**Eugenie's Sad Pleasure.**  
When Empress Eugenie visits Paris she almost invariably occupies a suite of rooms facing the Tuilleries gardens. Much surprise has been expressed that she should take up her abode in such close proximity to the scene of her triumph long ago, thereby invoking memories which could not be other than bitter. The subject was delicately broached in her presence recently, whereupon the old lady said: "It is perhaps the greatest happiness of my life to look upon the garden where my son played in his childhood—a sad pleasure, if you will, but one I would not forego willingly."

**The Sunday Dress.**  
There is one section of the dress reform which pleases many, and that is the new fashion of dressing plainly for church. The Sunday dress has really gone out of fashion. It is no longer considered proper to wear one's best clothes to church. The best clothes must be laid away for worldly pleasures—for the theatre or circus—and the plainest gown, or, in fact, the everyday outfit, is to be worn on Sundays. Women of the East have leaned gradually toward this, and for some time it has been noticed by strangers they look exceedingly plain when attending church.—Chicago News.

**College Outfits.**

As for the underclothing, it should be new and of the best quality, but plain. A girl with all the novelty of college life upon her will have little time to mend, and her underclothing should be new and strong enough to resist severe laundry treatment. It should be plain, as in most college laundries an extra charge is made for elaborate pieces. "I shall never forget," said one girl recently, "my experience with some ruffled white skirts. They were so much more simple than anything I had ever worn before, that I was filled with indignation when they were subjected to an 'extra' charge at the laundry. I went down and remonstrated and finally refused to pay. A day or two afterwards I was sent for to go to the president's office. Imagine my feelings when, on entering, I found that severe and reverend gentleman engaged in contemplating my unlucky petticoats. Needless to add I agreed at once that they were elaborate, and sent home for some others."—Harper's Bazar.

**Fur Coats in All Lengths.**

All fur coats are not short, however. There are half-length coats. There are three-quarter-length coats. There are coats of full length. A redingote of broadtail is an edition de luxe in the three-quarter length. It is double-breasted in the slightly diagonal fashion from the left side of the square neck to the centre front at the lower edge of the garment. Both fronts are cut in the same fashion which makes a full length, graduated lapel on each side, should the coat ever be worn open and turned back. It is not likely it will, however, as it looks too well buttoned down from the left of its square neck, with white kid buttons rimmed with black jet. These buttons are gems of beauty and smartness. Three of a smaller size adorn each of the cuffs, which in this case finish sleeves that just fall short of reaching the wrist.

To harmonize with the buttons there's the lining of white silk and the band, over an inch in width, that outlines the square neck—square at the front, that is—and a portion of the square-buff cuffs. These bands are made of white kid, embroidered in black silk, in the Greek key pattern. At intervals the embroidery is adorned with a cable made of the tiniest black jet beads.

And so it goes. Apparently there's no limit. The gilet of one coat is embroidered in wee rosebuds delicate enough to adorn lingerie, while that of another shows leather strappings upon a cloth foundation.—Philadelphia Record.

**The Menace of Low Shoes.**

Perhaps girls are more prone to resent interference when presented on the score of health than on any other

ground. If the cause for this impatience remains inscrutable, it no less certainly is a fact. Yet it may be suggested, with all due deference to possible prejudice, that there is certain and great danger in the common habit of wearing low shoes regardless of weather. These older and sadly wise women who have bought their knowledge with a heavy price see their younger sisters tripping about on cold stormy days in French-heeled "ties," and shake their heads sadly, remembering how they too learned by experience that high heels and damp feet were sure to work mischief to that marvellously delicate organism with which femininity is endowed. They are aware that the ankles are peculiarly susceptible to chill. They recall—one does—special instances when most direful illness has followed such rash exposure. A certain beautiful young girl lay on a bed—not of pain alone, but of torture—through her long-anticipated summer vacation, bemoaning when so much too late the deaf ear turned to warnings which the doctor sternly informed her, might have warned off disease. It was only "getting her feet wet," only a sudden chill. But the consequences were serious.—Harper's Bazar.

**A New Field For Girls.**  
There is an opening for a capable young woman in almost every country town. This is in the combined profession of catering and fine cooking. Once upon a time in our villages ladies personally superintended their family baking and were proud to be known as "famous cooks." That day is gone, and with it much of the delicious food that few servants save chefs can attempt, and, as well, much of the entertaining that was wont to provide a "groaning table" of good things for the obsolete tea-party, superseded by the wafer and cup of bouillon of an afternoon tea. Many women would be still more hospitable if, in their country homes, that did not imply disorganization and discomfort extending from the kitchen throughout the house. A moderate-iced caterer, who could take entire charge of the function, would be a boon to them. Our villages are supplied with bakeries—plenty of them. But the product is usually poor. The best cakes, pastry, and breads, furnished at reasonable prices, will find a ready market for them, while orders for salads and ices might be taken, and if well filled will be often and often repeated. These statements are not theorizing; they are the result of observation that has noted what women with but slender equipment have achieved and can guess what better preparation might effect. The fact cannot be stated too strongly that, outside the large cities, there is an enormous unworked field for such provision as is here indicated.—Harper's Bazar.

**Graphite Deposits are not common, and since the failure of the old mines in Cumberland, England, worked for more than 200 years, the largest supply has come from Ceylon. Now, however, it is announced that an important deposit of graphite, worked during the past year on a slope of Mount Bopple, near the north coast of Queensland, gives promise of furnishing a large supply. Seams varying in thickness from one to six feet have been discovered.**

**The repulsive action of light is shown in a very pretty experiment. An hour-glass shaped glass vessel is filled with very fine and light lycopodium spore and the air is then pumped out to as high a vacuum as is practicable. The spore falls down through the orifice of this hour-glass in the usual way. As the light dust jet falls an intense beam of light focussed on it just below the hole spreads it out into a spray, the lighter particles being repelled most. On comparatively heavy material, like sand, the light beam could have no effect.**

**Water exists in three different states; as a solid in ice; as a liquid in water; as a gas in vapor. To cause it to pass from one of these states to the next following one, heat is necessary. Dig a hole in the ice of a Swiss glacier in summer, and place a thermometer in the hole. It will stand at thirty-two degrees Fahrenheit. Dip your thermometer into one of the glacier streams; it will still mark thirty-two degrees. The water is therefore as cold as ice. Hence the whole of the heat poured by the sun on the glacier, and which has been absorbed by the glacier, is expended in simply liquifying the ice and not in rendering either ice or water a single degree warmer.**

**YOUNG MEN OF THE SOUTH.**

**How They Win Their Way to Success in New York City.**

In deploring the sudden death of Third Deputy Police Commissioner Harris Lindsey Mr. McAdoo refers to the young men who come to New York City from the South as having "marked ability, inborn integrity and a chivalrous sense of honor."

No class of men win an average of higher success than the South's contribution to New York's cosmopolitan population. But Mr. McAdoo does not mention the most marked difference between them and the delegations from Eastern, Northern and Western States. In honesty and ability no comparison can be made to the disparagement of any section. In persistence and training to stand hard work the boy from a Northern farm or village at least equals the Southern boy.

It is by his better manners, by his habitual courtesy, that the young man from the South often succeeds where hard work alone would bring less results. He goes into a profession as a rule rather than into business, and there his appearance, his breeding and his manners secure him good connections and lucrative work.

The influence of older women has much to do with a young man's success. Southern men come to New York with a social training and a liking for feminine society that is of great value. Such social graces are a good professional asset in New York, where the power of women is exerted much further than appears on the surface.—New York World.

**Chimney Caps Revived.**

Quite a boom is on at present in the supplying of caps for chimneys. Building authorities say that the absence of such protection accounts in large measure for chimney fires, foul, sooty chimneys, back draughts and other troubles by allowing the elements to enter the open flues.

It is claimed that rain and snow cause no end of damage to the bricks, and that frost, combined with moisture, disintegrates the masonry. The statement is made that dampness in houses is often attributable to uncovered chimneys.



To commemorate the meeting of the British Association in South Africa a plan has been formulated to found a British Association medal for South African students.

A capricious, Mediterranean file fish, has been caught at Wyke, Dorset. It has large tusks protruding from its jaws, and instead of lateral fins, it has two flippers, like those of a seal. It is said that only one other of its kind has ever been taken on the English coast.

Vigorite, the new explosive of Professor Shulz and Engineer Gelre, of Switzerland, is a nitrous compound which, united with saltpeter, has given results claimed to indicate a strength about ten times greater than that of any other explosive. In the air it burns without exploding. It has the further advantages of being insensible to friction, shock or concussion, while it is not injured by wetting or freezing.

Physicians are interested in a new anesthetic prepared from a tree called "yohimbebe," that grows in West Africa. It yields an alkaloid which crystallizes into silky white needles easily soluble in alcohol, ether and chloroform. Doctor Magnani, an Italian physician, reports that he prefers it to cocaine and tropane for operations on the eye. Hypodermically injected, it causes local anesthesia, lasting almost two hours.

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