



WOMAN'S REALM

Money in Her Collar.

One is accustomed to women's carrying money in queer places, but one who recently has taken to thrusting it just inside her collar, is a joke among her friends. They discovered it the other evening when with her husband she went to the house of a friend for a call. On the way her husband had no change to pay the fare, when the resourceful woman slipped her fingers deftly inside of her collar and produced some bills.

"It's the best place," she said calmly. "I used to carry extra money up my sleeves, but I lost it all the time. I've never lost it from my collar, and it doesn't take up any room, either."

The Mother's Comfort.

Some months ago, Richard Harding Davis stated, in an extremely interesting magazine article treating of camp outfits in the field, that it was his opinion that a man should be comfortable in order to be useful. He meant that the thoroughly comfortable man is always better fitted and in a better frame of mind to do the work required of him than is the man who is harassed by his own physical discomforts. This seems a most sensible idea, and the same principle applies, although Mr. Davis does not say so, to all mothers. A mother who is perfectly comfortable herself is certainly better equipped for making others comfortable than she could possibly be if her mind was constantly on her own ailments.

If a mother is to take proper care of her own babies, big and little, she must begin by taking very excellent care of herself. For instance, if she loses sleep at night (and what mother does not?) she must make it up by day-time, even if she has to take a nap during that precious leisure time when the naturally wakeful baby condescends to sleep.

Almost every young mother is affected with toothache, because the task of providing teeth for the baby has left the mother's own teeth in an impoverished condition. Consequently the wise mother goes early and often to the dentist, and thus provides at least one member of the family circle with a fairly comfortable mouth.

Too Careful of the Hair.

The non-collegiate woman who had just returned from a three days' visit to her sister at a woman's college had not got over marveling at the ways of college girls. "But what impressed and shocked me most," she said, "was the unusual number of gray-haired girls. Of course, I don't mean entirely gray, but so streaked with it that it was noticeable. It made no difference whether the tresses were brown or yellow, tinct or black, there were the gray streaks just the same. Of course, there were beautiful heads of hair that looked as young and fresh as they should, but in a group of twenty girls I actually counted thirteen whose hair was turning gray rapidly. Their hair did not look neglected. It was well kept and glossy, but there were more gray hairs than a girl of thirty should have. It did not seem as if they could be caused by worry, for college girls are not given to worrying, so I thought maybe the strenuous life of work and play was responsible.

"The matron of the dormitory had a different theory. 'It's because the girls never leave their hair alone,' she said. 'They wash their tresses once a week, and sometimes twice a week. Come with me and I'll show you.'"

"She took me around to the back of the building, and there hanging out of a number of windows, in the sunshine, were several heads of hair. The sight was as grotesque as a Bluebeard's chamber. The matron said it could be seen every day in the week, and was the end of the shampoo—the drying process.

"Those girls simply wear their hair out, and that's all there is to it," she insisted, and it really seems as if it were the only practical solution of the mystery."—New York Press.

A Domestic Science Experiment.

An interesting experiment in the teaching of domestic science is being tried in the little town of Crete, Neb., one of the oldest and most prosperous towns in the State. It is generally supposed that only large cities can afford to teach domestic science in the public schools, but Crete, with its population of 2500, has proved this idea to be fallacious. The superintendent interested ten housekeepers in a plan whereby the girls in the high school became pupils in the kitchens of the housekeepers, each one of whom agreed to teach certain branches. One housekeeper teaches soup making and the disposal of remnants; another teaches bread making, while others instruct in dish washing, serving, cleaning and various departments of house-keeping. There are thirty items in the course, which was carefully prepared by the superintendent. The lessons and demonstrations are given to small classes of ten girls, and the pupils practice in their own homes. About once a month there is a meeting of the instructors at the school, and samples of the girls' cookery are passed upon. December 2 was the last demonstration day, and the girls served quite

an elaborate collation to their teachers. Many of the girls come from the country to attend school, and their interest in the course is proved by the cheerfulness with which they walk some ten miles to attend the exhibitions and test classes. A letter from the town speaks of another benefit derived from the home instruction: "The instructors and girls are interested in each other outside of domestic science lines. Each instructor is becoming acquainted with all the high school girls and each girl learning to know and respect the ladies. This means much of good for the community in its social relations. The girls are called into the homes of the city to serve at private functions, and to help in the more elaborate club and public affairs."

Said of Women.

It is not easy to be a widow; one must resume all the modesty of girlhood, without being allowed even to feign ignorance.—Mme. de Girardin.

A woman's hopes are woven as sunbeams; a shadow annihilates them.—George Eliot.

Women cannot see so far as men can, but what they do see they see quicker.—Buckle.

The more idle a woman's hand the more occupied her heart.—Dunbar.

Women speak easily of platonic love, but while they appear to esteem it highly, there is not a single ribbon of their toilet that does not drive platonism from our hearts.—Hicard.

If woman did turn man out of paradise, she has done her best ever since to make it up to him.—Sheldon.

A man cannot possess anything that is better than a good woman, nor anything that is worse than a bad one.—Simonides.

A virtuous woman is a crown to her husband, but she that maketh ashamed is as rottenness in his bones.—Solomon.

How wisely it is constituted that tender and gentle women shall be our earliest guides—instilling their own spirits.—Channing.

Let woman stand upon her female character as upon a foundation.—Lamb.

The modest virgin, the prudent wife and the careful matron are much more serviceable in life than petticoated philosophers, blustering characters or virago queens.—Goldsmith.

A wise man ought often to admonish his wife, to reprove her seldom, but never to lay hands on her.—Marcus Aurelius.

A woman of honor should never suspect another of things she would not do herself.—Marguerite de Valois.

We only demand that a woman should be womanly; which is not being exclusive.—Leigh Hunt.

For Women of Brains.

Making inventories of the contents of wealthy folks' houses is the work of five clever young women in the city who earn on an average \$100 a month, often more. It isn't that the work is altogether new. Only the cleverest girls can do the work. Four out of 100 is the average number selected from those who apply.

When asked what are the qualifications necessary for a woman to become expert at the business the young man who directs the work tersely responded, "Brains."

"Nor is this all," he went on half smilingly, but biting his words off in a manner that indicated that he meant what he said. "She must not only be endowed with brains, but she must use them."

"It seems to me that nine out of every ten girls go through life with their eyes shut. They might be stone blind for all the knowledge they retain."

"If one of my assistants is called upon to classify a leather divan she must know whether it is pebble or silk and the reason why. Hardwood may be of any of a dozen or more varieties. She must be able to recognize it by the color, the grain and the quality, and so record it."

"One woman may think herself to be an expert on rugs. To her notion a rug is either Turkish or Persian or the produce of some other country."

"But that won't do. She must have sufficient knowledge of rug lore to tell from what province a rug comes."

"In short she must be an expert on no end of things and be as ready to classify a rare old ivory carving as a Tombs lace bedspread. She must know art from A to Z, and have her knowledge at her fingers' ends when wanted."

Although the requirements are severe, the girls who succeed enjoy the work immensely. A day is eight hours, allowing an hour for luncheon, the girls presenting themselves for duty at 9 a. m. and leaving at 5 p. m.

All at times they are surrounded with beautiful objects of art, for none but the wealthiest folk can afford to have the work done, as the fee is \$30 a day and the work of inventorying one house will take anywhere from one to three weeks and in the case of a man who owns several houses the work may extend over several months.—New York Sun.

People have been dying in Mexico of the cold, while up in Maine the oldest inhabitant confesses that he never knew of such a balmy winter.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. HOWARD MELISH.

Subject: "Repentance."

Brooklyn, N. Y.—In Holy Trinity Church, Sunday morning, the rector, the Rev. Howard Melish, preached from the text, "From that time Jesus began to preach and to say, 'Repent.'"—St. Matthew iv. 17. He said:

I heard one of the ablest men in America, a man who had studied the popular mind carefully and observed it most keenly, say not long ago, that if he were young again the one message he would endeavor to bring home to his countrymen is—spirit, soul, manhood make conditions, not conditions men.

Three forces are producing the opposite view. The first is materialism. Materialism as a philosophy is discredited. Twenty-five years ago it received tremendous importance through the formulation of a doctrine of evolution by natural selection. To-day it is not taught in a single university chair. But materialism, as a popular conception of the world, is more generally heeded than ever before. In it God is identified with His universe. His name is Force. His law is to be found not in the Bible, but in the latest text books on physics. Man is an animal which thinks. He is a creature of his environment. When he dies he is dead as every other beast of the field.

The second is the teaching of some socialists. There is socialism and there is Christian socialism. Christian socialism endeavors to make a place in socialism for Christianity's emphasis on the individual. Socialism is concerned with the economic and industrial reorganization of society. As interpreted by some of its exponents it is telling men that they can't just go right on doing their work under the competitive system. To talk about ethical standards so long as men must compete to live is child's play. The sermon on the Mount is impracticable; let a man obey its precepts and he is sure to be thrown by the current of life on to the rocks.

Repentance, the word which is needed to make men a different order of society. Such teachings, such feeling, for it has become more a feeling than a clearly articulated system, has weakened the sense of individual responsibility. I can't be pure living under the temptations of our times if I don't speak the truth in a modern pulp or a modern newspaper, therefore I am not responsible for impurity, dishonesty, lying.

The third force, laying stress on conditions instead of will, and so weakening individual conscience, is Christian Science. The teaching of our times may seem an utterly inconsistent statement. Does not Christian Science lay all the emphasis on the individual—his attitude of mind, his thought? Not at all. What it emphasizes is conditions of thought. By methods which rival the methods of Hypnotism and Mesmerism, they endeavor to work your mind into a state where nothing external to your mind has any reality. Sin does not exist. The suffering of little children in the Home of St. Giles the Cripple is a mere thought. The dishonesty of business has no reality. The tragedy of our times is not the house life, with its starvation, unemployment, "warped lives, or the sinful luxuriousness of much of the "Fifth Avenue" life are mere thoughts. Jesus on His cross was only acting a part. Such teaching has no social message. Christian Science, though it has produced some beautiful characters, "Israelites in whom there is no guile," who recognize in Jesus, as did Nathaniel, "the Son of God," but it has not and cannot produce a social reformer to go into a black slum and stay there, working and dying for the kingdom of God. It has no social message to the conscience, individual or social.

Over against these three forces which weaken individual responsibility I would put the one truth of repentance. It is an old word with a long record. The vocabulary of our times does not know it. And those nations have died. Wealth corrupted them, power made them arrogant, and arrogance led to national madness and ruin. They had voices which criticized and complained, which ridiculed and despaired, but no voice with thunder and lightning like the mountains; the poor man with one nation developed a race of men whom we call prophets. They were men who spoke for God. The word of the Lord came to them. And they spoke that word to the conscience of their nation. They made men feel guilty, and they inspired men to walk in it. And this is repentance. In circumstances when other nations have disappeared, as in transplantation and captivity, this nation was kept alive because of its sense of responsibility for its deeds, past and future.

That nation in the times of time gave birth to Christianity. Its immediate forerunner was John the Baptist. What he taught is summed up in the one word—repent. The rich man with self-sufficiency, the powerful man with his arrogance are to be leveled down like the mountains; the poor man with his patience is to be filled up like the valleys. Start now; for the ax is laid to the root of your tree and down you will come if you don't have fruit. Share your abundance with those who have nothing; cease to squander your money on clothes and food when men are naked and children are hungry. Stop levying unjust taxes on the poor. Abide by the law and speak the truth. Take what you earn and nothing more.

Jesus caught up that message and cried "Repent!" John had been preaching to classes as the prophets had preached to the nation. Christ brought the truth home to the conscience of the individual. Each one of you knows of his own self what is right. Then do it. Otherwise your religion is a sham. Your prayers are words. Your theology is speculation. Only he knows God who wills to do His will. You have no peace in your soul, no joy in your life, but you are weary and heavy laden under all this luxury and formalism. Your money is your undoing. Turn from it. Resolve to seek the right and do it, come what may. Your feet will be those of your own house- hold. You will be as a sheep among wolves. But you will find peace and joy and will be really free. In this way He awoke the conscience of the

Mediterranean world and quickened individual responsibility.

How life we to accuse among us responsibility and quickened individual and social penitence. But is not that preached by every evangelist? It is, and some men are touched by it. But when they go to the evangelist as men went to John the Baptist and other preachers to Christ asking, "What wouldst Thou have us to do?" the answer is "Stop smoking, leave off the use of alcohol, keep away from the theatre, join church, pray daily and read your Bible." This is the whole duty of man. And other men, virile men, seeing the insipid character of Christianity thus professed, don't fight it—this is the age of religious tolerance—but pass it by as good for women and children.

I appeal to the conscience of every man and woman here to-day. We are followers of Jesus Christ. Now, only His first word to the world is repent. He gave many more, but they all depend upon that for their real meaning. Until we truly repent Christianity for us is a sealed book. Have we repented? We have looked over our personal lives. Here was a fault, there was a sin, and we are ashamed. We feel ashamed of this. Henceforth in our personal lives we shall be different. God forgive! And we feel forgiven. There it ends.

Ends in an age where there is more wealth than in any age of the world, when when is attained by some men, not by hard labor of hands or brains, but overnight; in an age when because of this wealth there is more luxury in a city like New York than in all the world fifty years ago; when men and women live for money and not for God. Repentance! What should repentance mean to-day?

It is a message to those who have money. Search your consciences to see how you came by your wealth. Can you say with Zaccheus, "Lord, if I have taken anything from any man by false accusation, I restore him fourfold?" or "I know that many of our fortunes have been dishonestly, illegally and unjustly accumulated. By false returns to State officials, by false use of trust moneys, by false use of the powers of Government, by false business methods has money been made? Repentance demands that restitution be made to the individuals or the community from whom this money was taken. Search your conscience to see what wealth is doing to you. Since you entered into the possession of money by work or by inheritance, you are a noble man or a noble woman. Or has money made you little-souled, mean, narrow, proud, extravagant, arrogant, supercilious? Give it away at once, every cent of it. It is better to go through life with no money than with money to go down into hell fire.

Money is sending thousands of men and women to what Jesus called hell, in this city. They got their wealth in defiance of God's and our country's law; they can only keep it by controlling legislatures and creating monopolies. And what do they say? They talk on conditions and dodge responsibility. Repent, they say, and you will fail. Conditions are bad in politics and business. But God bids you fail. Go forth as sheep among wolves and fail. You will save your soul alive here and hereafter. It is a message to those who have no money. Money itself is not evil, but the love of it, the lust after it. Many a man who has not a dollar has the love of it, and is giving his soul to get it. It is his envy of the rich that is sin. If such a man had money he would become like the rich—he now envies, for his soul is like his brother's soul. Circumstances may vary, but the soul is in Millbury Bend and the other on Fifth Avenue, but their souls are alike. The idle rich man in his club and the Bowery loafer are one and the same breed. One has allowed himself to become the victim of wealth, the other the victim of poverty. Both are victims, not free men.

Therefore, to both alike, neither as rich of poor, but as men, conquered men, comes this message: Turn ye from your poverty and your wealth and with God's help stand forth free. Strip you, make you bare of this money and know the joy of bread earned in the sweat of your brow. Find work, any honest work, and do it like a man in the strength of the Lord.

When a man stops blaming conditions and takes to himself the responsibility for what he is and what he has done he has obeyed the first word of Christ—"Repent."

God's School.

In our Father's school are many lessons. This life is a school time. Whatever the word God writes on the top of your page—patience, courage, forgiveness, resignation—copy it over and over until He gives you another word. Never murmur. Do your best to solve your problems. If they are hard, try hard. If you are in the dark, say, "I speak for Thy servant's heareth." When you feel like complaining, listen. Be still before God. David said: "I was dumb, I opened not my mouth, because Thou didst it." That is better than moaning and lamenting, but let us leap from David to Jesus and say: "I will trust in My Father hath given Me, shall I not drink it?" "Father, glorify Thy name." So shall we be made perfect through suffering.—Maltbie D. Babcock, D. D.

We Touch the Gold.

Some time ago, in one of our magazines, there was an article entitled, "I Have Touched the Gold," the exclamation of a deep-sea diver who had just come up from exploring a wreck lying in the depths. The writer of the paragraph alluded to the circumstances that often thus in religious life persons "touch the gold" without seizing, possessing and using it. How true this is! We frequent the sanctuary, hear and handle the Word of Life, get a vision of the Cross, put the sacramental bread to our lips—we "touch the gold," and still leave it unrealized from year to year. For want of a little more resolve, we miss "the unsearchable riches" of personal fellowship with Christ.

Character is a Growth.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR APRIL 15.

Subject: Jesus' Power Over Disease and Death. Luke vii. 1-17—Golden Text John xi. 25—Memory Verses, 14, 15—Topic: A Great Faith and Helper.

1. The centurion asks aid of Christ (vs. 1-5). 1. "Ended—sayings." The sayings recorded in the preceding chapter and in the sermon just preached. "In the audience." What Christ said He spoke publicly. In secret He said nothing (John 18:20). "Into Capernaum." Where most of His mighty deeds were performed. Yet His miracles failed to produce repentance (Matt. 11:23). 2. "Centurion's servant." A centurion was a Roman officer, ranking with our captain, who had charge of 100 men. This centurion, though a Gentile, was favorable to the Jews, religiously inclined, generous and kind. The servant was probably a slave.

3. "Heard of Jesus." Of His arrival at Capernaum. He must have known of His miracles before this. "Sent—elders." The leading men—the magistrates of Capernaum. "Beseeching Him." Earnestly entreating Him. These elders of the Jews must have been strongly attached to the centurion. "Would come." They evidently thought it would be proper for Him to go to the house, even though the centurion was a Gentile. 4. "Came to Jesus." Distress drives to Jesus, and Jesus comes to those in distress. "Instantly." That is, earnestly and without a moment's delay. "He was worthy." This is what the elders said of the centurion.

5. "Loveth our nation." He was probably a proselyte of the gate—that is, one of those who embraced Judaism on the whole, but without becoming a proselyte of righteousness by accepting circumcision.

6. The centurion's opinion of himself (vs. 6-8). "Jesus went." He was glad to go with them. He is the Savior of the Gentiles as well as the Jews. "Sent friends." This was the second deputation, and it is quite likely that the centurion also came himself. See Matt. 8:5-8. "Troubled himself." It has been known Jesus better he would have known that Jesus was anxious to help him. "Not worthy." He was only a Gentile and thus outside of the favored nation. He regarded Jesus as a superior being. 7. To come unto Thee. He felt as though he could not approach into the presence of one so great and so holy. "But say in a word." He had probably heard a few months before this how Christ had healed the nobleman's son when at a distance from him (John 4:46-54). 8. "Set under authority." That is, under the authority of others. He is confident that Jesus can as easily send an angel to cure this servant of his, as he can send a soldier on an errand.

9. The centurion's faith rewarded (vs. 9, 10). "Marvelled at him." The only other time when Jesus is said to have been astonished is in Mark 6:6, when He marvelled because of unbelief. Christ was not ignorant of the centurion's faith. He knew all about that before a word had been spoken; but He expressed His admiration with a view to making it more conspicuous. "The great faith." Faith is that soul element which enables us to grasp God. It is the medium through which we receive the blessings of the divine life. "In Israel." After the return from the captivity this term was given to all Jews. 10. "Servant whole." The healing took place at a distance from Christ. He could heal by a word as well as by a touch.

11. The widow's son raised from the dead (vs. 11-17). "The day after." "Soon afterwards."—R. V. "Much people." Jesus was now reaching the height of His popularity. "The gates." Nearly all towns and villages were surrounded by walls as a protection. "Carried out." With the exception of kings, all burials were outside the city. "Much people." Here was a large company of mourners. Nain is approached by a narrow, rocky path; there was only one entrance to the city; the two processions met on the western slope of the hillside. 13. "Had compassion." He did not wait for her to ask for help, for probably she did not know Him. Her needs and sorrows were her silent prayers. The fact that this youth was the only son of his mother and that she was a widow would convey to Jewish notions a deeper sorrow than it even does to ours, for they regarded childlessness as a special calamity, and the loss of offspring as a direct punishment for sin. "Weep not." The large company came to weep with her. "I touched." Here again, as in the case of the leper, our Lord sacrificed the mere Levitical ceremonialism, with its rules about uncleanness, to a higher law. "Bier." Jewish coffins were open, so that the dead could be seen; but in the case of the poorer classes there would be no coffin, but merely a board supported by two poles on which the dead would be laid. "I say." Life and death are controlled by the will of this "I." "Arise." At last death has met its Master!

14. "Began to speak." Which proved that he was fully restored. 15. "Came a feat." A sense of solemnity and reverential awe. "Glorified God." The miracle was witnessed by a large company of people, and they all recognized the hand of God on the One who could perform such mighty deeds. "Great prophet." The Jews said at this time expecting Elijah, Jeremiah, or one of the great prophets to appear.

17. "This rumor." It appears that the report of this miracle spread throughout all Palestine; it reached the ears of John the Baptist who was imprisoned at Castle Macherus.

Emperor William has issued orders that artists who desire to caricature the imperial person can do so without any fear of the penalties for lese majeste. That's a good way to take the point of the cartoonist's pencil, comments the Cleveland Plain Dealer.

Court suits, such as the one that John Burns, M. P., has reluctantly donned, cost at least \$150.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 15.

The Resurrected Life.—Gal. 2. 20.

The fact that we belong to One who has conquered death makes us sharers of his life. His victory came because he was the Lord of life. He desires to share his life with us. That was often in his thought: "I am the life." "He that liveth and believeth in me shall never die." "I am come that they may have life."

If we have given ourselves of Jesus Christ, to accept his lordship and his love, to be controlled by his feelings and his purposes, we belong to him. More than that; he identifies himself with us. We are branches of the Vine; we are members of a body of which he is the head; we are one with him and with the Father.

Then we have come into a new life. We are "risen with Christ." There is joy unspeakable in that. But there is also duty. "If ye then be risen with Christ, seek those things which are above."

This makes it possible for us to set our affections on the things which are above, that is, the things which abide, the eternal things. It is not easy to care for these higher possessions unless we possess the higher life. But when that comes, as it does in the moment of our complete acceptance of Jesus Christ, it is most natural that we should seek to live in the presence of Christ. We cannot live his life elsewhere.

The Old Testament prophets believed in immortality. The living Christ and the regenerated Christian confirm that ancient faith.

The Bible and our human instincts make us think of death as an enemy. But death was beaten in the struggle for the life of Jesus Christ. Death will be beaten in the struggle for our life if we accept Christ's gift of life eternal.

Death's sting is gone. Since there is now no condemnation, death cannot harm the Christian. It becomes his servant ushering him into the fullness of life.

There is enough meaning to the Christian in the resurrected life of justify the whole vocabulary of thanksgiving. The great pain of life—the pain of unrepented sin—is gone. The great battle of life—the struggle against the power of death—is won.

There is nothing like great faith in a great fact to hold people steady. The power of the resurrected life was the secret of the early church's fearless testimony. It invigorates and tones all the church's real life to-day.

CHRISTIAN ENDEAVOR NOTES

APRIL FIFTEENTH.

Christ's Life. Lessons From His Resurrection Miracles.—John 11:46; Luke 7:11-17; 8:41, 49-56.

When Christ said of the dead Lazarus that he merely slept, He said that of all our dead.

If we believe in Christ, we have already entered the resurrection life, and death cannot even interrupt it.

What Christ said to the widow of Nain He says to all mourners: "Weep not, but rather rejoice, for your dear one lives now in endless joy."

Do not one fear regarding death, for ourselves and our beloved ones, still put Christ "to scorn?"

Suggestions.

It was not merely that Christ told men about their immortality; He was and is their immortality.

Unless we begin before death to live "in the power of an endless life," we never shall live in it.

There is no surer test of the reality of our faith than this: Do we look forward with dread to our death?

The three persons whom Christ raised from the dead were martyrs, restored to this inferior life that we might believe.

Illustrations.

Death, as Whittier says, is a covered bridge over the dark river; but it glows, now, with a brilliant light.

Death is like a sleep, leaving the darkness and weariness of earth, and waking where all is light, and strength and morning.

The architect that built the house can surely rebuild it.

No one can look with seeing eyes upon the resurrection miracles of the spring, and doubt his own resurrection after the winter of death.

Our Daily Bible.

It is good just to read the Bible daily, at any time and place. It is better to read it in a systematic way, at a regular time and place. It is best of all to study it thoughtfully, prayerfully, and with the best helps attainable.

With all your Bible-study, make sure each day, the first thing in the morning, of some soul-feeding sentence on which to live during the day.

President Wilson of Princeton, at the dinner of the North Carolina Society, brought a grave indictment against the automobile in his statement that "nothing has spread so classistic feeling in this country more than the use of the automobile. To the countryman they are a picture of arrogance of wealth, with all its independence and carelessness." If the countryman regards the automobile in that light, it is a pity, thinks the New York Sun, for rightly used, the motor car will be a great agent of progress. We are inclined to think, however, that it is not the car or its proper use, but rather the motor maniac, that the countryman, with good reason, dislikes.

No man who sits in the seat of the scorners, avows the Christian Register, can understand human nature; least of all can he make others less contemptible in character and more worthy of honor.