



Her Special Realm

The Happiest Woman.
"The happiest woman," says Mrs. Hetty Green, "is the one who sits by the fireside and says, 'Yes, dear,' to every stupid remark her husband makes." Bit unkind of Hetty to hand a solar plexus punch like this to a pleasant fiction. Kind of liked to hear the familiar old jolly once in a while. But it's gone now. Suppose most of us will have to go through the rest of our days being called "Fuzzy-Wuzzy" or "Baldy" or something like that.—New York Telegram.

A Queen's Scarf.
Powerscourt contains the splendid salon in which a banquet was given in honor of George IV in 1821. In the house is a portrait of the founder of Powerscourt, in which he is represented as wearing a scarf. It is said that when Winfield returned to the court of Queen Elizabeth after efficient services in Ireland, the queen asked him what he expected as his reward. He was a gallant courtier, and replied: "The scarf which your majesty wears around your neck will be reward enough for me."—London Outlook.

Character in Hats.
A milliner with a turn for philosophy declares that a woman's character is infallibly revealed by the hat she wears. There are audacious hats, modest hats, ridiculous hats, and hats that reveal the wearer as cautious and secretive. As a rule, a woman of strong personality may be trusted to choose a hat to suit her. She is strong enough to withstand the temptation to wear something merely fashionable. The vulgar, self-assertive woman generally selects a 'loud' obtrusive hat but even that I prefer to the funereal style of headgear affected by the morbid woman.—New York Mail.

Intrepid Lady Explorers.
By her intrepid journey of exploration across the almost untrodden wilds of Labrador, Mrs. Leonidas Hubbard, a Canadian lady, who has recently come to London, has once more demonstrated the courage with which a fragile, gently nurtured woman can brave hardships and dangers which might well daunt any man. For 12 years Miss Constance Gordon-Cumming wandered over the earth from the "granite crags of California" to the "fire-fountains of Hawaii," climbing in the Himalayas and penetrating into the heart of China and Tibet. Miss H. M. Kingsley explored the Cameroon regions, and made herself quite at home among fierce gorillas and ferocious cannibals. Lady Baker who was the first European to sight Albert Nyanza, thought nothing of walking into the tent of an Arab slaver and fetching out the captives; while Mrs. Jane Mair, r.m.s. Bishop, Mrs. Marshall, and others also occupy honored places as explorers.—Westminster Gazette.

Dowdy Women in Newport.
America has millions of comely women and also boasts the best dressed maids and matrons in the world, but not all the so-called leaders of fashion come within either category. One has only to go to Newport to see how homely and dowdy a really rich woman can be. There, women with hundreds of thousands to spend on dress may be seen in unbecoming hats, ill-fitting frocks and frequently with sticking shoes. Beauties there are, of course, and hundreds who at all hours of the day or evening are so many sartorial lyrics. But they only serve to emphasize the bad style of the others. One of the wealthiest young women in New York's most exclusive set dresses like a dairymaid and walks with less grace. It's not her fault that she's ugly, of course, but a little attention to physical culture might keep her from being awkward, and surely she at least could wear suitable attire. However, one cannot always judge a woman's gracefulness from a chance pose, and the critic can rely only on direct observation. Nothing is more treacherous than the snapshot. A recent Newport photograph of Miss Nana Morgan and Miss Edith Colford taken unawares makes them look as if neither ever had glimpsed a fashion plate. They are not among the ungraceful, but that instantaneous picture apparently places them outside the pale of those who know how to dress and stand. Miss Colford's toes are turned in and she is in an ungraceful attitude. But then, neither young woman is responsible for the camera's freaks.—New York Press.

Wrinkles May be Banished.
Wrinkles, those fell destroyers of woman's beauty, are frequently originated in sleeping, the position of the head and face being to blame. It is difficult—nay, impossible—to regulate one's sleeping position, but when a person is fully awake care should be taken to avoid frowning or contorting the face in any manner which would leave telltale marks. Scowling is often indulged in without a person being aware of it. Without realizing it, the mouth frequently is drawn to one side in the act of smiling, and in fact, one unwillingly falls into a number of bad habits without knowing it. A set expression is not conducive to the preservation of youth, as the lines become accentuated by a constant recurrent expression. Persons with mobile faces are less liable to wrinkles, as the play of the muscles is

ever changing. Unthinking people wonder why actors and actresses preserve a youthful appearance, although advanced in years. These people constantly are playing parts which require a change of facial expression. Therefore the muscles of the countenance are exercised and do not become set and rigid.

Extremes of heat and cold are conducive to wrinkles. Cold cracks the skin and heat wrinkles and dries up the natural oil and makes it colorless. Apartments should be kept at moderate temperature in order to insure health and beauty. If the skin feels drawn and stiff it must be lubricated with some good emollient before retiring. In washing the face soap should seldom be used, the bran bag sufficing for all purposes of cleanliness. There is nothing better than simple cornmeal not too finely ground; it cleanses the pores of the skin thoroughly and leaves it soft and satiny. Cornmeal and bran bags are easily made, and are much less expensive than the bought ones: some bran or cornmeal, with shaved-castle soap andorris root are the necessary ingredients. They should be sewed up in a cheesecloth bag and rubbed on the face and hands each time they are washed.—New York Journal.

Christening the Baby.
One of the pretty customs of other countries not so frequently observed in this is the christening of a baby. This celebration may be extremely charming and at the same time simple and inexpensive, and the presence of the immediate relatives and the godparents makes a small gathering of friends whom one is glad to have about.

Baptisms in church seem to lack a little of the privacy and intimacy of those celebrated at home, and as a baby is supposed to be named at the age of six weeks, there may be objections to taking it out of doors so soon. Therefore the service is read in the drawing room and an impromptu font devised. After the christening a buffet lunch is served, says the New York Telegram.

It is understood that only those nearest and dearest are asked to be present at a home christening, and while engraved invitations are sometimes sent out, sentiment is not in favor of informal notes. Those who are asked to stand sponsors take the duties lightly as a rule in this country but on the other side of the ocean the godfathers and mothers really become responsible for the child and are supposed to do what they can for it all its life. As the compliment of asking a person to be sponsor to a child is one of the greatest that can be paid it should be given only to the most intimate friends or to very near relatives. A girl is supposed to have two godmothers and one godfather. They stand at the font with the child.

Early in the afternoon or directly at noon are good times for the celebration of the service. It should on no account interfere with the baby's nap. The baby does not appear until all is ready.

The drawing room should be decorated with simple flowers and at the proper season none is prettier than those from the field—such as buttercups, daisies, clover and the like. The font should stand at one end of the room and for this a small cloth on which is a small glass bowl, should serve admirably. The bowl should be smothered in white flowers.

The mother receives the guests and with the father precedes the baby, nurse and godparents to the font when the service is to be read.

Baby is allowed to stay only a few minutes after the service is over, for excitement is not good for him.

Breakfast or luncheon should be announced at once, and served from a buffet or table as at a reception.

There may be singing during the service if one cares to have it and in this case a "baby" song should be chosen.

Fashion Notes.
Moire materials are appearing. They have undergone many changes in weave and design.

Patent leather shoes are in great demand for almost any occasion.

The hat of blue straw with a black lining has roses and foliage to trim it.

Dressy silk lace mitts answer the purpose of a glove so perfectly and yet are comfortable.

There is more than a suggestion of the hoop skirt of malodorous memory in the new costumes.

Stripes are especially pretty in thin silks, and some of the most exclusive importations include them.

The cotton voiles are always charming, and this season many exceptional effective designs have been brought out.

All the new moires are dull-finished glowing rather than glistening, and many reproduce the Watteau colorings.

No lovelier frocks for dressy occasions have been launched this season than the feecy ones of spotted net worn over foundations of white taffeta veiled with chiffon.

The combination of pale tones such as chalk white, cream white and pale ecru which are in favor with high-class dressmaker are responsible for many of the most subtle and attractive effects seen in costly robes.

The Pulpit

Subject: Death.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the theme, "Death," the Rev. Ira Wemmel Henderson, pastor, took as his text those words which are found so frequently in the earlier part of the Old Testament scriptures, "And he died." He said:

Death is a subject which we do not like to speak. It is a subject we avoid. The most of us endeavor to forget that there is such a fact for us. Many of us live as though we had eliminated it from our lives. It is the fashion in the church nowadays not to preach about death with any frequency. For the people quite largely do not desire sermons on that theme. Ministers forbear to press home its consideration. They do not care to urge men to come to Christ by playing on the element of fear in their characters. And strangely enough death and fear have been correlative terms for generations.

Death used to be a forceful and popular subject for pulpit presentation. The divines of a century and more ago made their lasting reputations because of their masterly expositions of the scriptures about death.

Many a soul was swung into obedience to God by the impulse of an intense and vivid sermon on death. However unwise it may be to lead men to God and to Christ through fear of death, it is much more unwise never to bring this fact to their attention. For the life after death is the major part of our existence. The days that God allots to us here are but a minute fraction of the ages we shall live, if we be righteous, within Him forever. This life is not all of life. Nor does death end all. How difficult and distasteful a subject death may be to discuss, it repays investigation and consideration. We may not care to study it, to face it, to analyze it. But we ought.

For death is inevitable. It is certain that as we have come into this world we shall, in all human probability, go out of it. We cannot escape death. We cannot avoid it. We ought not to hasten it. We must give it consideration. For it is sure to come. We do not know the day or the hour. We cannot forecast the time. No man can tell the order in which we shall go hence, you and I. But the last day will dawn upon earth for each of us. The chimes will ring a last farewell upon our ears. The call of relentless death will ring through every soul. We may not be able to forecast death's coming, but he will arrive. We may not be able to enumerate the order of our going, but we shall go. For death is inevitable. His coming is inescapable. He stands waiting at the terminus of every life. And we should not fear it.

For death is natural. It is as natural as it is inevitable. It is as natural as birth. There is nothing unusual about it however mysterious its processes may be. It is as natural to die as it is to be born. Men talk of death as though it were a hiatus. Death is not a break. It is a method of procession. They speak of death as something that is not to be. We shall not discuss that to-day. But we shall assert without fear of contradiction that in the world as it is at present constituted death is a valuable asset to humanity.

For death is not final but transitional. It is not a goal. It is but an incident in the life of the soul as it flies through life into eternity. Death is not an end, it is a beginning. Death is not an end itself. It is not the last of life though it comes at the end of this life. For if death is final it is at least questionable whether it were any use to live at all. If death is absolute and ultimate, if it writes fints to the close of every man's life, then in the words of Paul, "of all men most miserable." There may be use and there may be wisdom in living simply for the sake of living and then dying, with no hope of eternity, with no promise of immortality. But such a philosophy, however sound it may be for some minds, does not appeal to me. For I am persuaded that we live to some greater purpose than just to die, and go back to the dust and will forever forgotten—forever. I am persuaded that we are more than the flower of the field or the grass thereof, which to-day is and to-morrow is consumed by the quenchable fire. For God has written in my heart, and I hope He has in yours, a promise of another life and of a nobler and a fairer world to look for in heaven and a life that is eternal in heaven's country.

For, to me, death is a portal. It is a gate. It is a boon, a gift of God, a blessing. To my mind it writes "to be continued" after the last word of the last chapter of the record of every soul's earthly life has been inscribed upon the pages of human history. For death is more a beginning than an ending. It is a door through which we enter into the undiscovered country. It affords us a vision of another world the view of which is withdrawn from our mortal eyes. It releases us from the circumscriptions of earth. It unlocks the mystery of eternity. It unfolds the future existence before us. Through it we achieve a knowledge of the unknown. To those of us who have endeavored sincerely, however partially we have succeeded, to do the will of God and to submit ourselves to His divine control, death comes as a friend over whom we may rejoice. Not that we should desire to die. For this is a good life. Not that we should regret that we have days ahead that we must fill full of action and of holy living. Not that we should pray for death as a release from care and from pain and from disciplines. But we welcome and expect death, if we be in Christ, as a friend, because it augments our days, and expands our opportunities, and clarifies our vision, and intensifies our knowledge. And that is good.

This death, which is inevitable and natural in the career of every man, whether he be rich or poor, wise or ignorant, good or bad, may be terrible, doubtful or beautiful, according to the manner of our lives and the quality of our characters. For death cannot be bought off by riches. Neither does he pass the hovel. He is no respecter of intelligence. His hand is heavy and his arm is long to seize and to project into eternity that which is immortal in good and evil men alike. And it really depends upon the kind of man you are whether death will be terrible, doubtful or beautiful to you.

To a bad man death must be terrible. That is to say, if he possesses the least spark of moral consciousness or spiritual susceptibility. Aye, it is terrible. And it ought to be. A bad man ought to be afraid to die. A man whose whole life has contravened God's law, whose continued and cumulative effort has been to follow the lusts of his own heart and the dictates of his own will, who has sought not to please God, but to find favor with men, who has constructively planned and effected overt sin, who has denied the call of conscience and defied Satan daily, ought to be afraid to die. Death ought to be terrible to him. In his last hours such a man could best evidence that he was a man and not a beast by elevating the fear of God to supreme prominence in his mind. A man whose whole life as a consciously active free moral agent has been dedicated to the stultification of the mandates of the Almighty and to the exaltation of sin as a method of living ought to be anxious to reverse the call of death and the decision of fate. He ought to want another chance in this life to fit him for the next life. It would be strange if bad men were not afraid to die. It would be curious if they could face eternity unabashed. For death to a sinful soul must be terrible. To go forth into a new life unprepared, to enter into the presence of eternity at enmity with God; what could be more awful?

Death may be doubtful. Many men there are who, obeying the dictates of God as they hear them, and His laws as they read them, have attained a moral eminence that is not inconsiderable; but who, as they stand in the presence of the usual but inscrutable mystery of death, confess that they await its power without hope and with simply a scientific spirit of inquisitiveness. There is for them no certainty of a future life. They do not protest that death necessarily ends all. They simply express the opinion that, so far as they are concerned, death is a locked gate, a sealed portal, a bolted, barred, impenetrable door. They declare that while there may be a life beyond this they have no valid ground for expressed hope therein, no reason to stay their souls in the expectation of eternal existence. They know not. Theirs is the philosophy of agnosticism. Still others deny that there is another life in another world. This is the negative philosophy of atheism. And neither is scientific or satisfying in the largest or most enduring way. For we need and desire and demand as rational and expectant human beings something more than indecision and negation. The soul requires a spiritual food. It does not thrive on agnosticism or infidelity.

Death may be beautiful. It may be welcome, it may be an inspiration. It is so to godly men, men of faith and of vision, men who are versed in the philosophy of heaven and who are acquainted with the scientific formulae of the discipline of the soul. It is beautiful and gracious to those who are God's in Christ—supremely so. For the Christian knows that death is not only inevitable and natural, but that it is, simply transitional, that it is a portal. The Christian is certain that eternal life is. The Christian believes from a conscious experience in the fact of God. He hopes, not without reason, for eternal life and eternal blessedness with God in heaven. For has not Christ assumed him that God and heaven are? Has He not said: "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself." And Christ not only has said that to the Christian through the medium of the Scriptures. He has also spoken these words of comfort to the Christian through the medium of Christian believers. And God has ceaselessly thundered the truth of immortality through the recesses of human souls. "Blessed are the pure in heart, for they shall see God" eternally.

Death, for the Christian, is to be welcomed, whenever it may come, with a holy awe, with a glad fear, and with a sublime joy. It is the cap of the climax of the Christian earthly life. It is our illumination, our inspiration, our reward. It enlarges our joys and certifies our hopes. We should await it in the spirit of that man of God whom the other day, in the presence of a multitude of men, he stood upon the eminence of the world and said: "I heard a voice which said to me, 'I await death with joy. To me the thought that I shall die is sublime. For I know that if I die I shall live again.'" His hearers were electrified. His tones thrilled. His hope was contagious. We, too, should await death with a cheer.

The Color of Life.
The world is not made up to the eye of figures, that is only a part; it is also made of color, wrote Emerson. How that element washes the universe with its enchanting waves! The sculptor has ended his work, and behold a new world of dream-like glory. 'Tis the last stroke of nature; beyond color she cannot go. In like manner life is made up, not of knowledge only, but of love also. If thought is form, sentiment is color. It clothes the skeleton world with space, variety and glow. The hues of sunset make life great; so the affections make some little web of cottage and fireside populous, important and filling the main space in our history.—Home Herald.

Evil Companionship Destroys a Child.
We put down as the worst thing that can come into the life of a child love, vile association. We doubt if any human being ever got beyond the influence of evil associates for the first ten years of life. Such association will produce an insanity of nature against which the victim will find it necessary to fight for all the years that remain to him.—Western Methodist.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTARIES FOR SEPT. 15 BY THE REV. I. W. HENDERSON.

Subject: Moses Pleading With Israel, Deut. 6:1-15—Golden Text, Deut. 6:12—Memory Verses, 4-7—Commentary.

This speech of Moses to Israel, of which the lesson is only a fraction, is, to the mind of the writer, one of the greatest addresses in literature. Profound in its philosophy and searching in its call for the recognition of the rights of God in His relationship to humanity it is an imperishable contribution to the literature of the world. It is majestic. The whole book of Deuteronomy is as majestic as this speech. Professor Moulton, in his introduction to the book of Deuteronomy, in the Modern Reader's Bible, says: "It is not an exaggeration of literature to say that no work of literature which has ever appeared has produced a greater sensation than the book of Deuteronomy. Everyone knows the romantic episode of its first appearance in history—a discovery or a rescue from oblivion which would be the equivalent of a discovery. King Josiah with youthful fervor is meditating a repair of the temple; the treasury is cleared out, and in it is found a book. Whether this was Deuteronomy itself or a larger roll including it we have no means of determining; but it was certainly the contents of Deuteronomy which produced the effect that followed this discovery. The book was read before the king; he rent his clothes as he listened; a thrill of horror went through the nation at the denunciations of woe against idolatry coming to light when the idolatry was fully established in the land. There ensues the most sudden reformation movement in all history. First, there is the great gathering in the temple, 'all the men of Judah and all the inhabitants of Jerusalem, and the priests, and the prophets, and all the people, both small and great.' The book is read before them; they enter into covenant with the Lord, the king leading them from his lofty platform. Then they turn to a fury of purging zeal; there is breaking of idolatrous vessels, shattering of obelisks, defiling of high places throughout the land and the slaying of their priests. Then with a recovered sense of national purity the people feel able to keep the feast; 'surely there was not kept such a passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.'"

The lesson is so full of meat that it is hard to cover it with justice in a column. We shall consider three points that are suggestive: 1. Verse five, Love for God. 2. Verse seven, Teaching Children. 3. Verses ten and eleven, God's Gifts.

Love for God is the one thing that from the human standpoint is necessary to-day. Men will not much desire to do God's will unless they have affection for Him. They will not love their fellow creatures as they should unless they have a thorough-going love for God. They will lend themselves to all sorts of wickedness and practice every variety of meanness if their souls are not surcharged with such a love for God as shall make them amenable to the control of His divine decrees. Nations need this as much as do individuals. We shall never beat our armaments into agricultural implements until we get the world in an attitude of love toward God. The world knows that God loves it, especially the civilized world. What we need is to secure a reciprocity of affection from the manward side. Without it the world is doomed.

It is not sufficient that men shall be lovers of God themselves. It is necessary that they shall teach their children the principles of moral and religious truth that dominate their lives. And the Protestant church has much to learn along this line. The Catholic church, however much we may disagree with its theological tenets, is the greatest success that the world has ever seen in the matter of the direction and control of the child mind. And the Protestant church might well learn a lesson from that success. Proper direction and instruction during the first ten years of the life of a child will, almost invariably, determine the movement of its mind during the rest of its life. Our children are entitled to the most cultivated, intellectual and spiritual nourishment and guidance that the world affords. To-day may direct the destiny of to-morrow.

Another thing that we had well remember, especially in this land, is that God has given us the land without any effort of our own. It is no less true of us than it was of Israel. America needs this message of Moses to Israel beyond any nation in the world to-day. We had best be careful not to forget God in this gift-land of our inheritance. The religious heritage of America is her pearl beyond price. May she not barter either her inheritance or her heritage for a mess of pottage. The danger is that in our prosperity we shall forget the Providence that four centuries ago unveiled this land to the gaze of Christendom. The danger is that we shall let go our grasp on God. The danger is that in the last analysis we of to-day shall forget that we did not build the land, or fill the houses with good things, or dig the wells. The danger is that being filled and satisfied we shall become self-sufficient; that being secured of God in our prosperity we shall become self-sufficient. Let us beware.

Rochester Democrat and Chronicle opines that: "Publicity would be certain to increase the number of divorce applications. To impress on the minds of the people the frequency of divorce as a remedy for unhappiness until it should seem to be the common course would banish the timidity of the average person."

An engineer in east Java claims to have invented an implement with which two men can cut eighteen tons of sugar cane a day.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 15.

Instruction in God's Word—2 Tim.

3: 14-17. Bible Study Day.

Passages for reference: Deut. 4: 5-10; 2 Chron. 34: 29-33; Acts 17: 11, 12; Rom. 1: 16; 16: 25-27.

Permanent personal growth is impossible without Bible study. Efforts for the kingdom are usually fruitless without seed-sowing from the Bible treasury. A successful missionary in Korea writes, "Nine-tenths of our successes are the result of Bible Society work." "The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2: 6). We cannot recommend or prescribe something we know nothing about. The Bible is understandable to the honest searcher or else it is no revelation to man. A clear, concentrated mind must be used on it, as we remember that the books have a definite purpose and that logic is not ignored. Teachers and helps of the same sort are absolutely indispensable, if we fully grip Bible truths and become equipped as the Master's builders. Class work is valuable because questions, answers and suggestions tone the brain, and open side paths for research. The Bible is to profit us, build us, furnish us. If we neglect it we lose size for heaven, the joy of usefulness and stars for our crown. Everyone may get that fit his personality out of it. Study it as the minor does mineralogy, as the doctor does materia medica, as the musician does the masters, and it will furnish you to recognize paying mines, to effect cures for sick souls, and to put music in all reachable lives. Study to use.

A study of the American Bible Society work will show the value of the Bible, and thus the necessity of knowing it and really owning it is emphasized. A gold mine is valueless if the owner of the ground does not know that gold is hidden there. The British and Foreign Bible Society was organized in 1804, and in 191 years it has issued 192,537,746 copies of the Scriptures complete, or in parts. The American Bible Society from its organization in 1816 to January 1, 1906, issued 78,509,529 Bibles, Testaments and portions, increasing from 6,410 in 1816 to 2,235,735 volumes last year. It is computed that in the same time other Bible Societies and private publishers have issued at least 175,000,000 copies.

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER FIFTEENTH.

God's omniscience. Isa. 40: 12-31. The deep things. Job. 12: 22-25. No hiding from Him. Job. 24: 13-25.

"Looketh from heaven." Ps. 33: 12-22. "In every place." Prov. 15: 1-3. Gives wisdom. Dan. 2: 19-22. No escape. Amos 9: 1-4.

A true student of nature will always be reverent and humble. God is alone at the origin of all things; if He is not wise, there is no wisdom.

We sometimes compare God with some part of His creation, but more by way of contrast, as that the one is weak and the other infinitely strong. Suggestions. It is indeed reasonable that He who created the human brain should be beyond the reach of the human brain to understand.

There is no one spectacle than which no greater absurdity is possible—a man criticizing God!

God has no knowledge that He wishes to hide from us. He gives it all to us eagerly, as soon as we can receive it.

Illustrations. There is still ringing in the air somewhere every word that was ever spoken. This fact helps us to understand God's omniscience.

How marvelous would the mind of a man seem to the consciousness of a grass blade! Is it any wonder that the mind of man cannot comprehend the mind of God?

Questions. Is the thought of God's omniscience the comfort to me that it should be? Am I putting my mind more and more into harmony with the mind of God? Do I dare to find fault with God?

TO KILL ANTS.

The surest way is to find the nest and destroy it. Place some grains of coarse granulated sugar where it will be found easily by the ants and then watch each loaded body as it scampers over the line of march to the nest. Often the track ends at a wall, especially if the house be old, and it may be necessary to cut away a portion of the surface before the nest can be reached. At other times the little fellows make straight for out of doors with a wisdom one only can marvel at. Then if followed they will be seen to enter a hole in the ground. This is the nest. When the nest is in the house, saturate it thoroughly with kerosene, or with boiling water, doing the work quickly, for the spry little mites will hurry to get away from the death-dealing fluid. Any portion of the wall or of the flooring that has been removed in order to reach the nest can be replaced when the work is accomplished.—New Haven Register.

A profound German philosopher declares that the son-in-law of Sir Philip Sidney wrote Shakespeare. Before long they'll bring some harmless mother-in-law into it pleads the Atlanta Constitution. Certain it is, however, that the old nurse in "Romeo and Juliet" was largely responsible for the love scenes.