

# WOMAN'S REALM

## "The Typewriter Lady."

The popular superstition that a woman cannot keep a secret has been utterly destroyed by the typewriter lady. She is a woman, and she is loaded with so many secrets that the wonder is she can sleep nights. But does she give those secrets away? Nay, she doth not!—Los Angeles Times.

## Comparative Conservatism.

English and American conservatism run incuriously different streaks. In Great Britain no woman can be a lawyer, yet Parliament has just passed by a large majority a bill making women eligible as Town and County Councillors and as Aldermen. In only five of the forty-six States of the Union are women eligible as Municipal Councillors and Aldermen, but in almost all our States women can be admitted to the bar.—Alice Stone Blackwell, in the New York Times.

## No Nut-Brown Maids.

The nut-brown maid is out of fashion. No longer is the cheek of tan the athletic girl voted fashionable. Indeed, the easy-going ways of our grandmothers are taking the place of former strenuous sports. The leisure and comfort of the automobile seem to influence the present-day girl toward inactivity. She doesn't ride as much as she used to or play tennis or golf. No, the gentle game of croquet is at present one of society's amusements.—New York Journal.

## Real Value of Dress Harmony.

The well dressed woman must recognize harmony in clothes—harmony in appropriateness of garb chosen to the occasion or condition of life.

There must also be perfect harmony in colors.

There must be harmony between style and the figure to which it is adapted. What would be becoming and approving to one will not always be so to the next figure.

Horizontal lines decrease the height, vertical lines increase it.

The too tall, lamp-post girl must remember the value of horizontal lines.—New York Journal.

## Blue Eyes and Brown Eyes.

So far as science is concerned there are only two kinds of eyes, those which are blue and those which are not. Blue is the natural color of the eye; all the other hues, described as hazel or gray, green or violet, are due to flecks of pigment or color superimposed on the blue iris, and science roughly dubs them brown. Now, the children of two blue-eyed people will always have blue eyes, but if people marry whose eyes are not true blue then there is always a probability and sometimes a tendency on the part of one or more of their children to revert to blue. Thus two people one of whom has hazel eyes and the other what are usually described as brown eyes, might quite normally have a child with blue eyes, because blue is a color which tends to reassert itself.—London Daily Graphic.

## Must Segregate Women.

President Frederick W. Hamilton, of Tufts College, in his annual report, declares against the co-educational plan in that college.

The report calls attention to the decrease in the number of men in the arts courses, and compares the experience of Tufts with that of other New England colleges which this year have been forced to turn away many applicants, and proceeds:

"A very careful study of the situation convinces me that the cause is to be found in our system of co-education. The average young man will not go to a co-educational institution if other things are anywhere near equal. He will enter the Tufts engineering school because he wants a specific kind of training. Moreover, he does not associate with the women in the class room except in a few electives. He therefore is not disturbed by the presence of women. The student who desires a general education, as represented by the bachelor of arts degree, very much prefers to go to an institution for men only. He is not comfortable with the women in the class room.

The fact simply is that the average young man of college age does not want to go into a co-educational institution.

If the present state of affairs continues the college of letters will become a girls' school, and that sooner than most of us realize.

"I am confident that there is only one way in which this problem may be solved. The future of the academic department of Tufts College as a man's college depends upon the immediate segregation of the women into a separate department or college. I do not believe Tufts ought to go out of the business of educating women, but I do believe that Tufts should educate its women separately. I should say that it would be safe to begin operations on the new plan if \$250,000 could be available for buildings and salary funds. I regard this as the most pressing educational problem we have before us."

—Boston correspondence of the New York World.

## Cost of Making a Woman Doctor.

One of the best known medical women in London contributes interesting details to the discussion on the cost of bringing up a child.

Brought up at home till the age of twelve and taught for several years by a governess, the future doctor of medicine went to school at the age of thirteen, "knowing nothing." By the time she was sixteen she had learned enough to pass the London matriculation examination, and at seventeen the preliminary scientific examination of the same university.

She then went to the Royal Free Hospital and qualified at the age of twenty-two. Between the ages of twenty-three and twenty-four she acquired "economic independence" with a salary of £60 a year and board residence as house surgeon in a provincial hospital. More substantial success followed immediately.

In the home stage the cost of her bringing up, having regard to the fact that two nurses and a visiting governess were engaged for several children, probably averaged £100 a year. Fees for the boarding school period were £100 a year, clothes £50 and extra home and holiday expenses £25. In the five years during which this woman doctor was studying at the hospital she estimates that her parents spent the following amounts on her account:

Board and Lodging.....	£780
Dress.....	650
Fees.....	150
Extra fees.....	100

Total.....£1680

In all, the parents of the woman doctor spent on her behalf:

At home, twelve years.....	£1200
At school, three years.....	525
At the hospital, five years....	1680

Total.....£3405

## Extravagance in Hats.

Last year the fashion of ladies' hats was extravagant, and I thought that the climax of folly had been reached. A woman looked when out walking or driving like the horse at a funeral. Her hat was a mass of ostrich feathers that waved far above her. This year this extravagance has been outdone. The hat itself is generally of straw and in shape is like a waste paper basket reversed. But the straw is merely used as a foundation for a wondrous fabric of flowers, fruits or feathers. When it is feathers they are arranged after the idea of Choctaw Indians. Some of them are piled on high, others straggle down the backs of the wearers, and others seem to be put on in a vaguely promiscuous fashion, for the essential is to have a great many of them. When it is flowers they look like a bed which a gardener has sown with variegated seeds that have been allowed to grow as they list. The wearer either tilts this huge structure on the side of her head or at the back, and seen from behind she looks as though she had no neck. The prettiest girl almost ceases to be pretty when arrayed in this headgear. As for the plain ones—and they seem to have the largest hats—they are made doubly plain. A lady, fat, dowdy and past her youth, in such a hat, is one of the most ridiculous sights that can well be conceived.—Truth.

## An Old-Fashioned Novelist.

Somehow or other Mary Jane Holmes had always seemed to us a venerable monument of literature. In the dark backward and abysm of uncritical childish memory she stands or shines, vague and wonderful, an author, a maker of palaces of dreams, with the "Arabian Nights," "Keeper's Travels," "Queechy," the "Lamp-lighter," "Uncle Tom's Cabin" and "Dred" in solemn black—Jewett or Phillips, Sampson & Co.—"Thaddeus of Warsaw" and the long Rollad of Jacob Abbott. We can see just how "The Lofty and the Lowly" looked and smell the brown books of Gould and Lincoln, Reed, Ticknor and Fields, Redfield and Derby and Jackson.

Then we can hear the flopping of great clumsy "novelettes" published by Elliot, Thomes and Talbot, and feel on rainy Saturdays and any Sundays the joy of the New York Weekly, wherein many of Mrs. Holmes' many stories appeared. The Weekly was not a model of typography, but we will maintain against all comers that a more improving and virtuous publication never was; yet there was a guilty joy in reading it.

Some 2,000,000 of Mrs. Holmes' works have been sold; and they are selling still, and public libraries have to keep them in stock. We are glad of this even if we don't remember the name of one of her books. To us she will always be a fount of literature, and we will bet a copy of "Henry Esmond" against the complete works of Brander Matthews and Harry Thurston Peck—say a centillion to one—that Mrs. Holmes' works, if too simple and virtuous for this age, are as valuable and will last as long as most of the productions of the novel trusts of to-day.—Editorial in the New York Sun.

New York, says the Sun, has a new Hall of Records, in which there is no room for the records it was built to house.

# THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. N. M. WATERS.

Subject: Choice of a Profession.

Brooklyn, N. Y.—At the Tompkins Avenue Church, the pastor, the Rev. Dr. N. M. Waters, preached the first of a series of evening sermons to young men. He laid down certain principles according to which a man should choose his life work. He said, among other things:

In a current book a college president tells this story: A traveler in Japan says that one day as he stood on the quay in Tokio waiting for a steamer he excited the attention of a coolie doing the work of a stevedore, who knew he was an American. As the coolie went by with his load, in his pigeon English he said: "Come buy cargo?" By which he meant: "Are you in Japan on business?" The man shook his head. The second time the coolie passed, he again asked: "Come look and see?" By which he meant to ask if the American were a tourist seeing the country. Receiving a negative reply, the coolie then asked: "Spec die soon?" By which he meant to ask if the man was there for his health.

This the writer used to describe three different classes of people in the world. There is the young man who seems to be in the world for his health. He wants to be coddled. There is the young man who seems to be in the world as a traveler. He wants to be amused. There are the young men who are in the world for business. They mean to do something and be somebody. These are the young men to whom I want to speak on "How Shall I Choose My Life Work?" The others are not worth our time.

The first question concerns the young man himself. What are my possibilities? You cannot make a gentleman in a single generation. It was Oliver Wendell Holmes who said that in order to make a gentleman you needed to begin two hundred years before he was born. By which he meant to state the great law of life called heredity. This unlocks man's birthright and shows from what source his gifts of mind and body come.

The second great fact is environment. "I am a part of all I have met." Born in Africa, you are a savage; born in this city, you are cultured. We are children of our surroundings.

There is a third great fact. There is something in you stronger than heredity or circumstances. I mean the human will. When among the Romans to as Romans do" is the saying of a multitude who have taken their first step toward hell. Men may control circumstances. You come from the country—so did David. You are poor—so was Paul. You have no influence or friends—nor did Joseph. You have no one to send you to college—Garfield had none—but he went. Robert Burns had none—he was a plowman, yet he became Scotland's greatest poet. Listen! In this country any able-bodied boy can go through college if he will work, and wait, and even without college he can become a scholar in the school of his daily toil.

The second question concerns the vocations of men. How shall I choose? This is the first thing you shall require of your life-work: that it shall gain you bread and butter. There are three ways of getting food and clothes and a roof in this world, and but three. A man may steal them; he may beg for them, or he may earn them. The first way makes him a robber, the second makes him a pauper and the third makes him a worker.

There are always in the world many men who steal their living. Some of them are very low in character, and we know them as tramps, burglars, pirates. These are afraid of the light and they skulk through the world, recognized as enemies of the social order, and for them there is neither rest nor respect.

But all who prey on society are not so. So great is our regard for success that many men to-day imitate their methods. Men there are to-day who seized upon the strategic crags and passes in the world of business and grew rich by levying toll on the passing rags. To hold one man up is highway robbery. To hold up a whole city for ice, for milk, or bread, simply because one has the power, is an act that seems to me to be a crime.

This is the second great law—you shall require of your work that it shall make a man of you. If the first requirement you make of your work is that it shall give you bread, the second is that it shall give you culture. No man has any right to engage in any occupation that brutalizes him. No factory or mine should be allowed to run that degrades the toilers. The first question a young man will ask of his work is "Will it ennoble or degrade me?" This is not too high a requirement. Any honest work, honestly done, is a liberal education.

There is no genuine culture outside of work. Oftentimes the hardest task is the best teacher. "The Man With the Hoe," we need not pity him. Moses was a herdsman, David was a shepherd, Jesus was a carpenter. Benjamin Franklin knew no college. He was a printer's devil. Even college gives culture only through work, and there are some things colleges never can teach. Latin and art and history and literature are the decorations of man. Even reading and writing and the rule of three are but conveniences, and these come only through labor, whether in college or outside of it.

But these are fundamentals. Industry, thrift, courage, good cheer, fidelity, honesty, truth—these are the qualities that make a man of man, and they are had for the hearing in every labor and calling open to man. If you have not gotten these things, though you have gained the whole world, you have lost your soul.

It is not the vocation so much as it is the way its work is done. When you skimp, cheat, slink or sham in your work you injure your employer; but you ruin yourself. Every stitch is a lie woven in your char-

acter. Is your work making a man out of you?

The third great requirement is that your life work shall enable you to utter a message. Painting merely to preserve wood or decorate it, is to be an artisan. Painting to manifest ideals is to be an artist.

To work at a task for bread or gold is drudgery, but to find joy in your work because through it you can utter what is in your heart, is inspiring.

A musician was sick, as men thought, unto death. He was caught away in a vision. He saw things too deep for words. Weeping, shouting, he came back from his delirium. But when he was well, the vision was in his brain. He could not utter it—such knowledge was too wonderful for speech. A night came, and he sat still, brooding over the mystery at the organ. His fingers found the keys, and directly he sobbed out all he had seen. He wrote it down, and we call it "The Messiah." His work had become his language.

The drudgery of life is that we work like dumb, driven cattle, with never a syllable of our heart secret told in all our work. The joy of life comes when we can make our vocation, whatever it may be, publish to all the world the truth God has given us. Every man who hath found his true life work hath found a ministry. God hath chosen every man to be His servant and hath put some message the world needs in his heart.

Choosing a profession is as holy as an ordination vow.

## A Prayer.

Heavenly Father, thou Divine Father of our human spirits, we bring to Thee our little power; touch it with new life, giving us to realize that it is a part of Thy power. We bring to Thee our little wisdom; enlarge and raise it through the sense that it is part of Thy wisdom and that as we commune with Thee we may become more like Thee in wisdom. We bring to Thee feeble love; strengthen it, O God, through the consciousness that it is indeed Thy love inspiring us. Fill our hearts with a larger and a deeper love.

We thank Thee, O God, for the opportunities of our life. Sometimes the means and the occasions which are ours seem to us so slight, so small, and so insignificant. Sometimes Thou revealed to us that we have great opportunities. May we be conscious, O God, of the greatness of our present opportunity. Gathered from the lands of the world, belonging to many nations, living from day to day under varied conditions, we would realize that Thy spirit should be ours now, during this week, through all our lives. Join us, O God, together in the sense of a deep unity, in the sense that our great object is one, that however diverse our circumstances, we may be one in Thee. May we dedicate ourselves in all humanity, but with full aspiration, anew to Thy service.

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever, amen.—Rev. Henry Rawlings.

## The Power of His Resurrection.

Let us who believe in the Lord of life no longer seek the living among the dead. Let us not go with Mary to the grave to weep there; but let us stand where she stood after she had recognized her risen Lord in the light of the Easter morning, and with a joyful heart exclaim, "Rabboni!"

To know Him and the power of His resurrection" is to have joy for the mourning, the garment of praise for the spirit of heaviness. St. Paul says he counts all things but loss for the excellency of this knowledge. And well he may, and so may we; for without this knowledge all other things are very small gain.

To stand beside a sepulchre weeping, or with thoughts that lie too deep for tears, is the universal human lot "since sorrow set her bleeding heart on this fair world of ours." But bitter tears are shed only by one who hopelessly says: "They have taken away my Lord." We tarry at a sepulchre only when faith is under an eclipse. With a spiritual sight of Jesus and the recognition of His resurrection" is to have joy for the mourning, the garment of praise for the spirit of heaviness. St. Paul says he counts all things but loss for the excellency of this knowledge. And well he may, and so may we; for without this knowledge all other things are very small gain.

God's will is man's life. To know it is to gain life's meaning. To follow it is to find life's pleasure. To succeed in gaining life's crown. True success must follow this divine law of living. No success is worth the name that is not stamped with the divine approval. If you are a business man your success will not be measured by the dollar sign, but by a more lasting token, God's approval. The dollar is far below the deed in the estimation of the Almighty.

Life is, after all, the essential possession. Upon its character depends destiny. Life outlasts the world, and its deeds have a more enduring quality than its possessions. Deeds await the coming of the Son of Man. True success will be measured then. It is no chance work, however. The Master, by both example and command, puts His disciples in the path to such success. "If a man would come after Me, let him deny himself, and take up his cross, and follow Me." That is a high ideal with a plain condition of its attainment. Such a following of Christ makes a truly successful life.—George R. Lunn, D.D., in Christian Intelligencer.

## "My Son, Give Me Thine Heart."

"Daniel purposed in his heart." That's the trouble with a great many people; they purpose to do right, but only purpose in their heads, and that doesn't amount to much. If you are going to be Christians, you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."—R. L. Moody.

# SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR DEC. 1 BY THE REV. I. W. HENDERSON.

Subject: The Death of Samson, Judges 16:21-31—Golden Text, Eph. 6:10—Memory Verses, 28-30—Read Judges 13-16.

Samson is a warning to humanity of the consequences that inevitably follow the misuse of God-given capacities. His life is a tragedy. His death is a result of the life he lived.

In his commentary on the death of Samson the Rev. R. A. Watson, D.D., says:

The last scene of Samson's history awaits us—the gigantic effort, the awful revenge in which the Hebrew champion ended his days. In one sense it aptly crowns the man's career. The sacred historian is not composing a romance, yet the end could not have been more fit. Strange enough it has given occasion for preaching the doctrine of self-sacrifice as the only means of highest achievement, and we are asked to see here an example of the finest heroism, the most sublime devotion. Samson's death is a tragedy, but it is likened to Christ dying for His people.

It is impossible to allow this for a moment. Not Milton's apology for Samson, not the authority of all the illustrious men who have drawn the parallel can keep us from deciding that this was a case of vengeance and self-murder, not of noble devotion.

If this was truly a fine act of self-sacrifice what good came of it? The sacrifice that is to be praised does distinct and clearly purposed service to some worthy cause or high moral end. We do not find that this dreadful deed reconciled the Philistines to Israel or moved them to belief in Jehovah. We observe, on the contrary, that it went to increase the hatred between race and race, so that when the Canaanites, Moabites, Ammonites, Midianites no longer vexed these Philistines show more deadly antagonism—antagonism of which Israel knew the heat when on the red field of Gibeon the kingly Saul and the well-beloved Jonathan were together stricken down in death.

There was in Samson's mind any thought of vindicating a principle it was that of Israel's dignity as the chosen of Jehovah. But here his testimony was worthless.

Much is written about self-sacrifice which is sheer mockery of truth, most falsely sentimental. Men and women are urged to the notion that if they can only find some pretext for renouncing freedom, for curbing and endangering life, for stepping aside from the way of common service that they may give up something in an uncommon way for the sake of any person or cause, good will come of it. The doctrine is a lie. The sacrifice of Christ was not of that kind. It was under the influence of no blind desire to give up His life, but first under the pressure of a supreme providential necessity, then in renunciation of the earthly life for a clearly seen and personally embraced divine end, the reconciliation of man to God, the setting forth of a propitiation for the sin of the world—for this Jesus He died. He willed to be our Saviour; having so chosen He bowed to the burden that was laid upon Him. "It pleased the Lord to bruise Him; He hath put Him to grief." At the end He foresaw and desired there was but one way—and the way was that of death because of man's wickedness and ruin.

Suffering for itself is no end and never can be to God or to Christ or to a good man. It is a necessity on the way to the ends of righteousness and love. If personality is not a delusion and salvation a dream, the man must in every case of Christian renunciation some distinct moral aim in view for every one concerned, and there must be at each step, as in the action of our Lord, the most distinct and unwavering sincerity, the most direct truthfulness. Anything else is a sin against God and humanity. We entreat would-be moralists of the day to comprehend before they write of "self-sacrifice" the sacrifice of the moral judgment is always a crime, and to preach needless suffering for the sake of covering up sin or as a means of atoning for past defects is to utter most unchristian falsehood.

Samson threw away a life of which he was weary and ashamed. He threw it away in avenging a cruelty; but it was a cruelty he had no reason to call a wrong. "O God, that I might be avenged!"—that was no prayer of a faithful heart. It was the prayer of envenomed hatred, of a soul still unregenerate after trial. His death was indeed self-sacrifice—the sacrifice of the higher self, the true self, to the lower. Samson should have endured patiently, magnifying God. Or we can imagine something not perfect yet heroic. Had he said to those Philistines, My people and you have been too long at enmity. Let there be an end of it. Avenge yourselves on me, then cease from harassing Israel—that would have been like a brave man. But it is not this we find. And we close ever that Israel's history has not taught a great man to be a good man, that the hero has not achieved the morally heroic, that adversity has not begotten in him a wise patience and magnanimity. Yet he had a place under Divine Providence. The dim gleam of a altogether fruitless. No Jewah-worshiper would ever think of bowing before that god whose temple fell in ruins on the captive Israelite and his thousand victims.

ONE EXAMPLE.  
Ambish—"Is there anything in this story writing business?"  
Naggus—"Is there? Rich girl fell in love with story written by friend of mine and married him. Should say."—Chicago Tribune.

## THE TRUTH COMES OUT.

Miffkins—The happiest hours of my life were when I was going to school. Biffkins—I cannot tell a lie, old man. The happiest hours of my life were when I was playing hooky from school.—Chicago News.

# EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 1.

Self-Mastery (1 Cor. 9:19-27).

Passages for reference: Prov. 16:32; 19:11; Matt. 5:43-48; Titus 2:11-13.

Men train their bodies for athletic or physical endurance. Scholars develop their brains to the highest possibilities, so that they can master problems and make new discoveries. The singer strengthens throat muscles, rubs off all rough places in the articulation, and cultivates the finest sense of hearing, so that the best possible vocalist may be developed. How, then, dare we, as co-workers with Christ, be slovenly and careless in the development of our powers? Ambition is a vital requisite. The foot-racer aspires to the victor's crown; nothing was omitted that might increase the possibility of securing it. Those who feasted and loafed did not arouse envy in his heart. They were rather pitied, for no chance of a crown was open to them. Paul plainly keeps his "body under" for a purpose. Should we be less determined? Men who would be deeply humiliated by defeat in business or in solving a mental task, yet fear to own Christ, lest they fail and backslide.

The crown given in the Greek games was, according to Trench, "woven of oak, of ivy, of parsley, of myrtle, of olive, or imitating in gold these leaves or others—of flowers, as violets or roses." In the recently revived Greek games the victor is crowned with ivy by the king. Marcus Dods gives these facts about the games: None but pure-blooded Greeks who had done nothing to forfeit their citizenship were allowed in these biennial games. War hostilities were suspended between the states to celebrate them. The crowned victor was received home "with all the honors of a victorious general, the wall of the town being thrown down that he might pass in as a conqueror, and his statue being set up by his fellow-citizens." It was therefore greatly prized.

Later once said, "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone." It is even so. He sets all his powers free from servility to passion or materialism, then he puts them into the service of the spiritual to lift men and gladden the world. Thousands of free men served obediently in the army at Lincoln's first call to set enslaved men free. The worthy citizens then fitted themselves to count as big and strong soldiers.

All health is no assistance to spiritual efficiency. A strong, fully developed body is a fine aid to Christian work.

# CHRISTIAN ENDEAVOR NOTES

DECEMBER FIRST.

The beauty, and utility of gratitude. Ps. 111:1-10. (A Thanksgiving consecration meeting.)

Thanksgiving is good. Ps. 92:1-15.

In public worship. Ps. 35:17-19.

In everything. 1 Thess. 5:11-15.

For Jesus Christ. 2 Cor. 9:10-15.

For national blessings. Ps. 136:1-26.

For bodily good. 1 Tim. 4:1-14.

Half-hearted praise is a ladder that goes only halfway; whole-hearted praise reaches heaven (v. 1).

Secret gratitude is like a fire; it is not possible for it long to remain secret (v. 1).

One purpose of God's creation is simply to bless His children; another purpose is to lead His children to bless Him (v. 4).

The praise of God, enduring forever, is our way into eternal enduring (v. 10).

The beauty which so often illuminates the faces of old people is usually the light of gratitude.

Just as in the business world, the air of prosperity is necessary for prosperity, so in the spiritual world the consciousness of blessing is necessary for blessing.

Happiness is a greater beautifier than fresh air, water or exercise; and without happiness even these will leave the skin sallow.

Whatever is just and true is useful; and happiness is truth and justice.

Illustrations.

Grateful eyes are like a mirror, becoming lovely with all the loveliness they see.

Just as one is not likely to grow rich without a ledger, so one will not grow rich toward God without the ledger remembrance of God's kindnesses.

There is a beautiful story of two little girls playing in a garden. Soon one came in crying, "All the rose bushes are covered with thorns!" But the other came in crying, "All the thorn bushes are covered with roses!"

## WORRIMENT.

It isn't a picnic impending.

It isn't some grief that is past;

It isn't a fear of the ending

Of good times—so good they won't last;

It isn't the break of some bubble,

My worry's of something far worse;

I'll tell you the source of my trouble;

The times are too good for my purse.

—New York Times.

## THE NEW SOCIETY AILMENT.

"That man Briscom is the most unlucky chap I ever knew. He's been in the doctor's hands no end of times. He must have had pretty nearly everything that is in the books."

"What's he got now?"

"I understand he's threatened with an affinity."—Cleveland Plain Dealer.