

Women's Realm

Miss Ethel Roosevelt.

Miss Ethel Roosevelt, the President's youngest daughter, is the happy possessor of a horse and trap. She has always been a lover of outdoor sports and life in the saddle, but this is her first venture as a whip, at least to handle the ribbons over the back of her own horse. The animal is a high spirited, good-looking sorrel, seven years old, and named Hempstead, after a village on Long Island. The trap is a high one, dark blue and shining.

Miss Roosevelt has her own groom, who takes the horse around to the White House almost every afternoon for her.—New Haven Register.

Easier to Lean Than to Lift.

"It is a strange fact that the most buoyant young person cannot offset the depressing tendency of a single older one. How much less, then, can one young person counterbalance two elders? It is about all two youthful persons can do to overcome the downward trend of one old man or woman. One might think the younger would have the stronger influence, but such, unfortunately, is not the case. It is more difficult to lift than to bear down. One young couple of my acquaintance has three elderly persons under its roof. The result is that both man and wife in manner, habit and thought are a full decade older than their years. It shouldn't be permitted."—New York Press.

Jenny Lind's Piety.

Jenny Lind, who, as yesterday's Office Window recorded, gave her first £2000 to the poor, continued throughout her life a series of charities and pieties, in regard to the latter, we have the assurance of a friend that this greatest of singers deliberately cut short her own public career while her voice was still in perfection. It was Lady Taylor (wife of the author of "Philip van Artevelde") who found Jenny Lind sitting toward evening on a south-coast beach, just after her withdrawal, with a book in her lap. She spoke of her resolve. "I found that this

Canned Peach Recipes.

Peach Salad—Drain the peaches and wipe each one dry. Arrange on white lettuce, and put a little mayonnaise in the heart of each one; add a little whipped cream to this, if you have it.

Peach Melba—Simmer the peaches in thick syrup; drain them and arrange on plates. Make a quart of vanilla ice-cream; heap each peach full, and top with a candied cherry.

Peach Shortcake—Drain the peaches and slice them as though fresh; make a two-layer cake, put the peaches in and on top; serve with cream.—Harper's Bazar.

OUR CUT-OUT RECIPES.

Paste in Your Scrap-book.

—the setting sun—"was becoming less to me, and that this"—the book in her lap was a Bible—"was becoming nothing to me; and I knew then that I must check myself and change my life."—London Chronicle.

Amazing Garb of Parisiennes.

No wonder that in the shadow of the new hats New York women seem to be blind to other Paris whims of the moment. No longer the froutron of underskirts is heard. Silk petticoats are scorned by the up-to-date Parisiennes. Fashion now permits only tight underneath an unlined skirt, so scant and tight fitting that it falls almost like a pair of trousers. With this often is worn a Directoire coat with tails almost as long as the skirt. A high, stiff ruff encircles the neck. These ruffs are things of beauty and of price, the cheapest costing about \$3, the finest five times as much. They are made in brilliant colors or of plain white with shaded edges, wired up stiff and high, with a ribbon through the middle tied in a big bow. From this Pierrot ruff emerges a deadly pale face, for it is considered unfashionable to have colors. With bright red, rouged lips and nostrils reddened, the resemblance to Pierrot is heightened. A huge hat jammed down on the head and almost touching the ruff at the back finishes the startling picture of the modern Paris society woman.—New York Press.

Overdoing Your Duty.

It is a wise woman who knows where to draw the line on just how much duty requires her to do in this world. It is really not helpful to yourself or to others to do more than your share under any circumstances. There are women who always tell you how tired they are, and how much they have to do and how little time they have for the really pleasant things of life.

If they are young, they wish they had time for the theatre or a little social event. If they are married they wish they had the energy to be clever and bright when their husbands are not at home in the evening, or to see something of the girl friends they had to give up.

They sigh over all the missed joys with the remark, "If I only didn't have so much to do to keep me from all these happy things."

—If you will make these women sit down and analyze what it is that keeps them from all the pleasant things, it almost always turns out to be that they are overdoing their duty.

They give hours to a thing that, when accomplished, doesn't amount

to much and could well have been put upon other shoulders. They make other people dependent upon them by the way in which they rush into unloading the burdens of shoulders which are well able to carry them.

They are too tired, for instance, to be amusing to their husbands in the evening, because they have spent hours in a hot kitchen trying to perfect some special dish which these husbands like.

Then, when the other half, who likes a companion as well as a cook, tells them so, and tries to argue them out of this overdoing, they burst into tears.—New York Times.

Learn to Smile.

If half the girls knew how silly they looked and sounded when they constantly giggle they would stop it.

Learn to smile; not giggle. Nothing is more infectious and charming than a good laugh; but very few people know how to laugh. It is as rare in life as it is on the stage.

A giggle usually comes from nervousness. A girl will giggle when she cannot think of anything to say or when she is trying to be at ease in company.

She will giggle when a boy meets her and says "Good morning." She will giggle when he says "Good-bye." She is only nervous, but she appears silly.

It is no wonder that young men speak with utter scorn of this giggling girl. They seem to think her the least attractive maiden on earth; it is trying to attempt to hold any kind of conversation with a girl who will punctuate her every remark with giggles.

It is not always possible to know, at first thought, whether or not you are one of the girls who giggle. Stop and think about it. Watch yourself the next time you are with any one. See whether this senseless trick is a part of your social equipment.

It is take any heroic means to strangle that giggle until it is dead. Far better be silent; you may then get the credit for wisdom that you

have not. Better than all, if you don't know how to give a cheery, musical, spontaneous laugh, then try your best to learn how to smile.

Do not let yourself give a weary smile, for that is the result of effort and self-consciousness; but anything is better than a silly giggle.—New Haven Register.



Big pink pearls or corals top pins intended for pink hats.

A natty touch is seen on a hat in the form of a gold quill. On a black hat this is smart.

Lapis lazuli pins are as stunning for a deep blue rig as turquoise matrix for a light one.

Smocking is gradually returning to favor, although it is not practical for washable materials.

Furniture fringe edges a fashionable parol of printed cretonne, making a distinctly novel accessory.

Loinoise lace is one of the most highly approved of all the laces for the trimming of linen coats and suits.

Blue flax (instead of cotton) is used in embroidering a frock of white linen, and with it is combined blue braid.

So popular is gold as a trimming that bits of it are used on all kinds of accessories as well as the gowns themselves.

The noisy waistcoat and hat are worn with the quietest and neatest of suits in fine black or navy or gray herring-bone serge.

Linings for evening wraps are of white silk plaided, with blue, green or tan, and the outside is either white or the color of the plaid.

Unless you have height enough and to spare do not wear the tunic skirt, but hold to the long-favored gored or circular models.

Cross stripes of color at the ends of the Windsor tie carry out the color scheme as well as bows of the delicate color, and seem a little more delicate.

Branches of small fruits that are exceedingly natural looking in every way, as blackberries, are a little newer and better liked as a hat trimming than the large fruits which generally have a heavy look.

The first gummed postage stamp was issued about 1840.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. JASON NOBLE PIERCE

Theme: Christ's Example.

Brooklyn, N. Y.—At the Puritan Congregational Church the new pastor, the Rev. Jason Noble Pierce, preached Sunday morning on "The Examples of Christ." He said: My subject this morning is found in John 13:15: "For I have given you an example that ye should do as I have done to you." If you put that right in its setting it would be natural to wonder whether the example Jesus gave involves the girding of the towel and the taking of the basin and performing the service of love that He performed for His disciples, whether His example is literal in its setting. It is not strange that certain branches of the church have in different times held that His example was to be taken literally; that He instituted an ordinance as truly as the ordinance of baptism or the Lord's supper. And so, even down to the present day, there are some churches that literally believe in the washing of the feet as a religious act. From 1330 to 1630 the sovereigns of England were accustomed to literally carry out this example of Christ, and indeed down to the present day it is not unusual for the imperial ruler of Russia to have the aristocracy seek outgoers who are aged and infirm and helpless and wash their feet as Jesus washed the feet of His disciples. On every Thursday the Pope, not only in the simplicity that Jesus had, but with great pomp and splendor, and in the eyes of the multitudes on a high platform where he can be seen by all, washes the feet of twelve of the oldest men that can be found. But the natural query is, why do we once in a while see an example to be followed, and why does only one person follow it instead of everybody—you and me? And if you turn back to your original testament you find the words "I like as I have done for you," and you realize that Jesus is not instituting an ordinance, but He is, by a loving and kind act of ministry, teaching an ideal and teaching it by example. He might have talked about it and the words would have gone in one ear and out the other, but no one of those present could ever forget His example, and I venture to say that though John lived as long as he did in his last day he still felt the influence of the Master's teaching as strongly as he did on the day when the Master washed his feet.

Jesus' whole life is an example, is it not? We find other people that are examples. I can turn to the Old Testament and study Job, and say that he was an example of patience, or to the life of Abraham, and say that he was a perfect example of faith. I turn to impetuous Peter, and I say there is a man of fervor; or to John, and see the perfect example of John, the loving disciple, and wonder if I shall ever grow into the love of John. These men are examples in a few characteristics, but Jesus was a perfect example—complete. If you are speaking of faith, He is perfect; if of patience, He is perfect; if of humility, of dignity, or of power, or of any quality of the heart, you find that Jesus is perfect, the one supreme, perfect example. You and I know it is one of our human failings to look at people and imitate them. How quick the child is to discern. Did you never see the boy in the street who says that he will just like the same mother did, but with just the same intonation? If the mother says a thing with a little sharpness, so does the daughter. I think nothing in all this world is so quick to discern the things they see as them, but to imitate them. If Jesus had handed down His Sermon on the Mount just as a document given by an unseen hand, it never would have had the resonance, the clearness and the power that it has when we see it coming from the lips of the Master.

Followers really did see Him. You do not take any reasoning of Jesus apart from Himself. You and I need to understand Jesus, and need to follow His example, because other people are following our example. Here is a little boy in the Sunday-school, and the teacher says, "John, you ought to grow up into a true, noble manhood, and be an example for others." John cannot help being an example. I cannot stand here this morning and say you ought to be examples; you are, and you cannot get away from it. You may not want people to look at you, but you cannot shut their eyes. There is not a person here this morning who is not, unconsciously as well as consciously, leading the thoughts and impulses of other people. You are examples. What kind of examples are you?

What kind of an example are we Christian people? In think one of the most wonderful men was Paul. He wrote to the Galatians, and he said: "Brethren, I beseech you be as I am." Now a good many of you are looking at me and saying: "Here is our new pastor. I wonder what kind of a man he is really going to prove to be."

What kind of a man would you think I am if I should say in utter seriousness: "Members of Puritan Church, I beseech you be as I am. Look at me, behold me. Be as I am." Why, that is what the apostle wrote to his congregation. He sent another letter to the Philippians, which he said: "Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you." Is there a school teacher here that would dare to say: "If you only do what your teacher follows by my example, the God of peace will be with you." In three of his epistles Paul wrote: "Be followers of me." What a presumptuous man! Is there a father in this audience that wishes his son to be just like him? Or is there a mother that wishes her little child that God has given her, to be just like her? God knows that every parent says: "Oh, that my child may be better than I am." What, then, is the secret of this man's wonderful courage? You will find it in what he said to the Corinthians: "Be ye followers of me, even as I am also

of Christ," and he dared to say it, and he was right, because he knew that his life was close to God.

The first time preached in this pulpit several weeks ago I went out the next day from this city to a neighboring place and visited the homes of people who traveled extensively, and I talked with the mistress of that mansion who had spent some time in personally visiting the people who took parts in the Passion Play at Oberammergau. She did not go to the play, but she went afterward in their homes, and I shall never forget the incidents she related. She went to the home of the man who took the part of Jesus Christ. She saw his wife first, and after making known her errand the husband was summoned, and this woman said that the very moment he entered the room she could not repress the feeling that she was in the presence of Jesus. The whole appearance, the whole manner conveyed the lifelike impression of Jesus. And this not when he was on exhibition, but when he was summoned from his workshop into the home, without knowing that anyone was there, or why he came. And the wife told me how she believed her husband was absolutely perfect; that he had so studied the life of Jesus; that he had so put his heart into every part of it; that he had so striven to perfect himself in playing the part of Jesus, not only on the cross, but of the cross, and that he had, so far as she knew in the intimacy of family life, mastered life and overcome every temptation, and in all earnestness and humility she said she did not know one single thing in all her life that was not just as she would like to have it. Husband, can your wife say that? It shows, dear friends, the possibility of living so near Christ that His example and life, not in its glorified perfection, but in the pureness of heart, shall enable us to put every sin under our feet. Now, friends, if it is possible to follow Jesus' example as literally as that, is it not necessary to rise to it when so many people are following your example?

Why did Jesus wash His disciples' feet? Not because it was necessary, nor because it was an Oriental custom. I think He washed their feet because He saw that the disciples were too proud to do it for one another. It takes a manly character to do a menial task. I fancy that if we tried to imitate some of Jesus' examples, we would find that it would be better to go apart into a mountain and pray and come down to the original channels of life and love strengthened before we could do the acts of service that Jesus did. I believe that He did it because He saw that His disciples did not yet understand or comprehend the ideal that He came to establish. What is the law, the ideal, the essential of God's kingdom that we know? It is love, and I say that it is love. That is the right answer if you understand what love is. It is not merely a love that contemplates and does nothing; that is well disposed and stops there. If you think that you are obeying Him, you must love your neighbor when you do not hate him, you have not got the ideal of Jesus. Love that is love at all finds its expression in service. The mother toils late into the night that her boy may be neatly dressed and educated. That is love, if God only loved us by only looking on us complacently, deliver me from that love. But what wonders hath He not wrought; what hath He not done for us that we might have life, joyful lives and useful lives? If you are going to love, to serve, and I venture to commend that definition of service which says that it is the fundamental rule of God's service. But the disciples did not catch the idea. Do you wonder that Jesus said to them, "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." In His parables He taught the idea of service, but though the disciples listened they did not seem to comprehend, and so on that last night Jesus did something that we do not comprehend and clinched all His teaching by girding Himself and listening to them, and said, "I have given you an example."

Let me close by calling your attention to the last part of the text: "That ye should do as I have done to you." Are you doing what Jesus did, or is it only contemplation? Are you carrying out His example, or have you encountered some obstacle that is too hard to do? In the great galleries the artists sit and strive to reproduce the masterpieces, and so in the gallery of life you and I are sitting at the feet of Jesus. Are we reproducing perfectly? He is the example. Are we doing as He did?

The Interpreter of Life.

Jesus is the interpreter of life. He holds the secret of the life which is, as well as of the life which is to come. We don't know how to live, and we will go on blundering and wearing ourselves out until we take Him as our exemplar.

The fever of life is the result of our experiment with the things which ought to make for our happiness. Somehow we cannot get the right proportion, and instead of receiving joy and peace and a larger life from our use of the mixture, we find ourselves weak and feverish, and sick at heart. Let us go to Him, and take His life for our example. Let us note what things He counted precious and what things He rejected as harmful to the soul.

Let us accept Him as the way, and the truth, and the life, and He will enter the room in which we are now lying sick of the fever of life, and He will take us by the hand and lift us up, and fill us with new life for service to His glory and salvation of our fellow men.—Rev. Percy T. Orton, in Pittsburgh Christian Advocate.

Thy Last Thought.

Practice to make God thy last thought at night when thou sleepest and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Francis Quarles.

High Ideals.

We should all strive for high ideals, and the life the Master has laid down for us.—The Rev. James Alexander, Boston.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JUNE 28.

Subject: Temperance, Ephesians 5: 6-20—Golden Text, Eph. 5:18—Commit Verses 15, 16—Commentary.

TIME.—A. D. 62. PLACE.—Rome. EXPOSITION.—I. No Fellowship With the Unfruitful Works of Darkness, 6-14. The believer in Christ is a child of light (v. 8), there can be no fellowship between light and darkness, the believer must therefore refuse all fellowship with the works of darkness (cf. 2 Cor. 6:17). This settles our duty about theatre, dance, etc. etc. These works of darkness bring forth no fruit for God (Rom. 6:21). So far from having fellowship with them we should "even reprove them," i. e., expose and rebuke their badness. "Darkness" does much of its work "in secret," light does its work in the open. The things done by those who are "of the darkness" in secret it is disgraceful even to mention. Many sins are better undescribed. Don't let out the darkness, but let in the light. The light makes everything manifest, and that which is thus made manifest by turning the light on to it becomes light itself (v. 13, R. V.). The believer who has any fellowship with darkness is asleep. The sinner is dead (cf. Eph. 2:1). God calls the sleeping believer, the one who has no fellowship with the unfruitful works of darkness, to awake from his sleep and arise out from among the dead, i. e., from the sinners with whom he is fellowshiping, as a live man among corpses (cf. Ro. 13:11).

II. Understanding What the Will of the Lord is, 15-17. It will not do to carelessly take it for granted that our walk is all right unless we have looked very minutely into it. There are two kinds of walk, the walk of the unwise and the walk of the wise. In order to walk wisely we must "buy up the opportunity" (v. 16, R. V. Marg.). As the far sighted merchant buys up all that which he sees to be of large and constantly increasing value, so we must lay hold of every swiftly passing opportunity of doing good and growing in the knowledge of all that likens to God. The fact that "the days are evil" is not a reason for discouragement, but for more earnest improvement of every opportunity that offers. This is a reason for not being "foolish" (v. 17, R. V.), a word which means, literally "without reason," senseless. The only way to avoid being foolish is by "understanding what the will of the Lord is." The Lord here is Jesus (vs. 20 and 8).

III. Filled With the Spirit, 18-20. Paul here takes up an especial form of folly, a fruit of darkness that has cursed every age since the days of Noah, drunkenness (Gen. 9:20-25). Perhaps Paul warns against this special form of folly because it is the root of almost every other kind of folly. But by God's wondrous grace one who has been a drunkard may be "washed," "sanctified," "justified" and may then inherit the kingdom of God (1 Cor. 6:11). In drunkenness there is "excess" or "riot" (R. V., incorrigible, abandoned profligacy). Any one who has had any experience of life knows how true this is. The drunkard becomes lost to every noble ambition and holy desire. Note that it is drunkenness, not merely with whisky and rum, but drunkenness with wine, that Paul warns against and proposes as the cure for drunkenness the only sure cure, being "filled with the Spirit." To be "filled with the Spirit" means to have the Holy Spirit take possession of the whole being (Luke 1:41, 42, 67; Acts 2:4; 4:8; 13:9, 10). It is a nearly synonymous with being "baptized with the Holy Ghost," excepting that the expression being "baptized" with the Spirit is never used of a second experience, while being "filled" is (cf. Acts 1:5 with 2:1-4 and 10:44-46 with 11, 15, 16). Who one is "drunk with wine," wine takes possession of every faculty, and when one is "filled with the Spirit" the Spirit takes possession of every faculty. Intoxication is the devil's counterfeit of being filled with the Spirit. The effects of being filled with the Spirit is that one is lifted on to a supernatural plane of life and activity. The best way to keep a man from having recourse to the devil's stimulation is to have him filled with God's Spirit. He that knows the wine of heaven (Is. 55:1) will not want the wine of hell. The literal force of the words translated "be filled with the Spirit" is "be getting filled with (or in) the Spirit," i. e., be getting constantly filled. One filling is not enough; there must be a constant inpouring. As to how to be "filled with the Spirit" study Acts 2:38; 5:32; Luke 11:14; Acts 4:31; 8:15-17. When one is filled with the Spirit he will be full of joy and song (v. 19), there will be melody not only upon his lips but in his heart as well (cf. Is. 65:14). But the songs will not be the songs of this world, but "psalms and hymns and spiritual songs." The Spirit-filled man is taken up with God and Christ (Acts 2:4, 11; 4:31, 33) and his songs will be about Christ. The Spirit-filled man will also be filled with thanksgiving (v. 20). He will be returning thanks all the time (cf. Ps. 34:1) and "for all things." His Spirit-illumined soul will be something to be thankful to God for in everything (1 Cor. 1:4; 1 Thess. 1:2, 3; 2 Thess. 1:3; 2:13; Acts 5:41; 16:25; Job 1:21).

HOLLANDAISE SAUCE.

Cream half a cup of butter; beat in the yolks of four eggs, one at a time; add one-fourth a teaspoonful, each, of salt and pepper and half a cup of boiling water; stir and cook the mixture over hot water until it thickens; add the juice of half a lemon and serve at once. This sauce should be made ready beforehand, then at serving time add the boiling water and finish the sauce. It will curdle if overcooked.

CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-EIGHTH.

Foreign Missions: Henry Martyn, and Missions in India—1 Cor. 2: 1-16. Ready for missions. Isa. 6: 1-9. Aiding missionaries. 2 Cor. 11: 1-9. Working harmoniously. Gal. 2: 1-9.

The wide field. Mark 16: 14-18. To "spend and be spent." 2 Cor. 12: 11-15. A live missionary. Jonah 3: 1-10. Some Bible Hints.

The secret of Henry Martyn's influence is the secret of the influence of all great Christians—he let Christ influence men, through himself.

Martyn's weakness was part of his strength, for men saw the spirit of Christ in him, upholding his fainting body.

Henry Martyn was a man of the Spirit of God, and moved men because he was himself moved.

Martyn's biography and other writings are among the most powerful of missionary influences, not because of the missionary's intellect, but because they breathe the mind of Christ.

Henry Martyn's Life.

Henry Martyn died in the thirty-second year of his life, but few missionaries have produced a more profound influence upon the world.

He was born at Truro, Cornwall, February 17, 1781. He went to Cambridge, and became a distinguished scholar, famous especially for his Latin and mathematics. He was to become one of the most notable of missionary translators.

Becoming a minister of the Church of England, Martyn was compelled by financial stringencies to take a chaplaincy under the East India Company, that he might pursue his missionary labors and at the same time support a sister.

He reached Calcutta in May 1806, and labored, first at Dinapore and then at Cawnpore, two places northwest of Calcutta, on the Ganges.

The fierce heat and his feeble body conspired to produce fevers and faintings. To recover his health by a sea voyage he went to Persia in 1811.

There he labored among the Mohammedians, and presented to the Shah a splendid copy of his Persian New Testament.

Again sickness compelled a removal, and he set out homeward on horseback for Constantinople, distance 1,300 miles. Complete exhaustion overtook him on the way, and he was obliged to stop at Tokat, in the centre of Turkey in Asia, where the plague was raging. There he died, October 16, 1812.

Epworth League Lessons

SUNAY, JUNE 28.

Safe in God's Hands.—(1 Pet. 1: 3-5; John 10, 28, 29.)

1 Pet. 1: 3-5. When we think of the providence of God we must take the same kind of a view as we do when we think of His plans in general. That is to say, you cannot tell whether things are good or bad for you, at the moment. The apostle says that we are guarded by the power of God through faith, unto a salvation ready to be revealed in the last time. It is not all revealed now. God must say to us many times: "What I do thou knowest not now." It is easy to grow impatient, and to expect results on the spot, but the kingdom of God is not brought in in that way. His patience is long-suffering; so must ours be. We must take long views of his dealings with us, and, in the long run, God's guarding will be vindicated in the life of every one of his children.

John 10, 28, 29. The peculiar quality of the life which is given to the Christian is that it cannot be harmed by any sort of attack whatever from without. Jesus says of his disciples that they shall never perish. He bases this claim on the great thought of God's almightiness, "My father is greater than all." When one has given himself into the hands of God he has found a place of safety which can never be captured by any of his adversaries. The only way by which he can be hurt is the method of self-abandonment. He who leaves the citadel of God's protection has rejected the protector, but as long as he remains he is safe.

This world of ours is very full of perils; on every hand we are threatened by dangers that may easily overwhelm us. The powers of evil are abroad in innumerable forms, and they are seeking to harm us by searching out every vulnerable point in our own desires. There is enough prompting to evil in the heart of every one of us to destroy us, without the attack of any enemy from outside. How, then, can we be safe? With pitfalls on every hand, with our own hearts giving aid and comfort to our enemies, how shall we be kept from defeat and despair?

There is only one way; we must put ourselves in the hand of God.

A Startling Truth.

Professor Albert Bushnell Hart, professor of American history at Harvard, is a man whose hobbies run alongside of his work. Lately he acquired a desire for statistics and began seeking them with his accustomed energy. He was very much impressed with the mortality figures, and, meeting his colleague, Professor Grandgent, in the yard, addressed him mournfully:

"I've been looking up mortality statistics, Grandgent, and what do you think? A man dies every time I breathe!"—Lippincott's.

Oratory, as an art, will always serve its peculiar ends, insists the Atlanta Constitution. But indications are unmistakable that it is not to play as dynamic a role in the future as in the past of the country.