Woman's Realm

Queen Has Auto Craze.

Queen Helena of Italy has taken the keenest interest in motoring ever since its earliest days. She and her husband possess five beautiful cars, and the Queen not only drives, but also has had lessons in the working of motor machinery, and could, at a pinch, effect repairs with her own very capable hands. — Indianapolis News.

Does Not Wear Aigrets.

Queen Alexandra has issued a public statement to the effect that she does not wear aigrets, and this, of course, is intended as a rebuke to a cruel and horrible practice. The official statement means something more even than that. It means that no lady can venture into the Queen's presence with these feathers upon her head, and it means that the aigret is stamped as unfashionable throughout every rank in society. Royalty has its undoubted disadvantages, but something may be written also upon the other side of the slate. The power to make cruelty unfashionable is one to be envied, and every country would be the better for an influence that is no less real because it has no coercive laws to back it.—Argonaut.

Inspiring and Otherwise.

"Isn't it an inspiring book?" exclaimed the enthusiastic woman.

"Oh, yes," admitted the other, wearily. "Many things are inspiring. When I see a good play or read of heroic characters, or the organist plays something from Beethoven's mass in D, I feel that life is grand. I am filled with zeal and eager for a chance to prove my noble, elevated point of view.

"Then I am called up on the telephone by some stranger who asks me if I will please go up to the top floor and ask Mrs. Blank to come to the telephone—Mrs. Blank being a person I do not know and to whom I am indebted for nothing—and the brotherhood of man suddenly takes on a pale, cold, blue tinge that doesn't interest me in the least. I wonder why it is?"—New York Press.

With and Without Curves.

"What's the use," exclaimed the tall, handsome woman, mournfully, "of having a fine figure like mine!

"Now, there's Mrs. Blank, for instance. She is so thin and lank that all comparisons fail. Of course she looks perfectly stunning in the new hipless gowns, while I—well, it's simply impossible for me to be compressed within one of them. I look a fright, to say nothing of the punishment to my vanity of having to try to hide all my symmetrical curves—and then not succeeding. When princess gowns of closest fit were all the rage, Mrs. Blank had just as many curves as I have. Oh, no, my dear I don't know where she got them. I am not Mrs. Blank's dressmaker nor her tailor. I only know she had them."—New York Press.

"Backbone" Superfluous.

"The worst thing about having no backbone," said the woman who had been born without that supposedly indispensable member, "is trying to get one. It is a perfectly useless agony, too, because if nature hasn't given you a backbone, you can't get it by any other means. If you once recognize this fact and submit to your limitations you'll find that you can get on fairly well without a backbone, and when you realize how often the thing that passes for determination is a mere disregard for or inability to comprehend other people's rights and feelings, you can bear up under the contempt commonly meted out to the 'spineless.'

"A backbone is not nearly so necessary as people imagine, and very often one gets on a great deal better without it. If you haven't any backbone, you won't be tempted to butt your head against irresistible forces. We are most of us helpless victims in the hands of fate, and ordinarily we might as well let ourselves drift as try to mold circumstances to our will. The drifting may be a mistake, to be sure, but pulling against the current may be a mistake equally, and the first is easier.

"If I can't decide, I do nothing, when that is possible, and let events shape themselves as they will, and if I must do something I do what I like best or dislike least, as the case may be. My own inclinations are the most reliable guides I have ever found, and I wish that I had earlier learned to rate them at their proper value. The powers that presided over my early education contrived to inoculate me with the idea that inclinations exist, as Herbert Spencer says, 'not for our guidance, but solely to mislead us,' and it took me a long time to learn that when I went against them I was certain to be wrong, and sometimes disastrously and fatally wrong.

"Another thing I do is to lean shamelessly on any one I have found capable of supporting my weight. That, of course, has to be done with discretion, because it is painful to lean on the wrong person, but when you have found a staff that you can rely on it is foolish not to use it. The strong like to exercise their strength, and it must be pleasanter for your friends to give you the benefit of their superior wisdom than to see you come to grief.

"It is also possible to avoid circumstances that call for decision. If you can't make up your mind quickly you don't need to drive a motor car or steer a boat. Leave that to other people, and let who will sneer at your incompetence and lack of courage."—New York Tribune.

Partiality Toward Sons.

The partiality which mothers are supposed to show to their sons—and which some mothers certainly do show—may do little harm in the earlier years of family life, when the father, perhaps, balances it by a special fondness for his daughters, and when the buoyancy of youth carries such injustice lightly. But on daughters of mature age it often bears very heavily. The lot of the unmarried woman on whom falls the care, and even the maintenance of a widowed and aging mother is a laborious and exacting one. Many such women there are, as every one acquainted with our cities knows, working hard all day and struggling to carry home evening cheer to one who makes less effort than she might to greet them brightly. There is a brother who comes on a flying visit now and then, bringing a gift none too generous, but seeming large because it is received all in one sum, and on him the mother's appreciation and gratitude are lavished. When he is gone, his advice proffered without much knowledge of real conditions, is quoted and urged with an insistence discouraging to the sister, and even the contrast between his light hearted merriment and her seriousness is harped upon. There are sadder cases still where the money earned by a self-sacrificing daughter is persistently shared with a reckless and improvident son, and—bitterest of all—it is to the perpetually returning prodigal that the warmest affection seems to go. Habits like these can hardly be corrected, perhaps, in age. But mothers in younger life should be on their guard against forming them.—Congregationalist.

Our Cut-out Recipe — Paste in Your Scrap-Book.

Doughnuts.—To four cups pastry flour (once sifted) add one and one-half teaspoons salt, one and three-fourths teaspoons soda, one and three-fourths teaspoons cream of tartar and one-half teaspoon grated nutmeg. Work in one-half tablespoon butter, using the tips of the fingers; then add one cup sugar, one cup sour milk and one egg well beaten. Mix thoroughly, and toss on a board thickly dredged with flour. Knead slightly, and roll to one-fourth inch in thickness. Shape with a doughnut cutter, fry in deep fat until browned on both sides; drain on brown paper; dust with powdered sugar.

Bouillon lace is constantly employed by French dressmakers as a furbishing.

The dealers are making no display of fans so far, and there are predictions that the fan is not to be stylish the coming ball season.

The high collar has come in again on fur coats and jackets, and is often made of a different fur from the garment on which it is used.

Little novelty stocks, often copied from French models, are one of the most striking features of the season. They are charmingly made up of ribbon of almost any fur—even pointed fox and black lynx.

This is a day when bags, little or big, ostentatiously plain or elaborately decorated, are put to a hundred uses, from the shopping and automobile bags down to the delicate little wrist and vanity bags.

While no skirt at the present time can be called full, those designed for soft, thin materials are often made to fall in voluminous folds, but they have the top closely laid in tucks that produce the sheath fit.

The shortened waist and straight, clinging lines of the skirt are features that strongly influence the winter modes, characterizing evening gowns, dressy coat suits for afternoon and other affairs of ceremony.

In gowns having the high waistline, the top of the skirt is often tucked, but if the gown is of chiffon or anything of this nature the gathered top permits the soft folds of the material to cling to the figure and follow the outline becomingly.

Each one of the puffs arranged at the back of the Psyche knot is held in place by a large hairpin, and the pompadour is now held by a pin instead of a comb. Some girls, too, have gone so far as to add one to each side of the knot.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY CARDINAL GIBBONS.

Subject: The Prerogatives and Responsibilities of Moral Freedom.

Baltimore, Md.—Sunday morning Cardinal Gibbons preached his regular monthly sermon to a large audience, at the cathedral. His subject was "The Prerogatives and Responsibilities of Moral Freedom." The text was from St. Luke 18:31-43: "Jesus commanded the blind man to be brought to Him, and He asked him, saying: What wilt thou that I do for thee? And he said: Lord, that I may receive my sight." The cardinal said:

Is not he stone blind who is entirely engrossed by the desire for earthly riches and shuts his eyes to the pearl of great price? Is not he blind who is wallowing in the mire of sin, who is leading a life of sensuality which leads to melancholy and despair? Is not he blind who is bending all his energies to the acquisition of honor and fame, and when he acquires it, it fails to satisfy the cravings of his heart? Is not he blind who looks up to heaven and contemplates the works of creation, but discerns not the existence of a Creator? Is not he blind who sees the hands moving on the clock-work of time, but fails to recognize the invisible Hand which keeps these works in motion? Is not he blind who counts the days of his years as they flow by, but does not consider the ocean of eternity that lies before him?

Now, Christ says to each of you what He said to the blind man: What is thy will? What wilt thou that I do for thee?

How sublime is the faculty of free will! It is a gift which distinguishes you from the brute creation; for man is the only creature on earth that enjoys moral freedom. It is a prerogative which you possess in common with the angels and which makes you like to God Himself. God and the angels and man are the only beings that have free will.

It is the exercise of the will that distinguishes the saint from the sinner, the martyr from the apostate, the hero from the coward, the temperate man from the drunkard, the benevolent ruler from the capricious tyrant. If we are destined to be of the number of the elect, we shall owe our salvation under God to the right use of our freedom. If we are to incur the vengeance of heaven, it shall be due to the abuse of our liberty. "Thy destruction is thine own, O Israel." In a word, our liberty is a weapon with which, like Saul, we will inflict a deadly wound upon ourselves, or it is a sword with which, like Michael the archangel, we can conquer the infernal enemy and win our way to heaven.

Our Saviour told the Jews that the knowledge and practice of His precepts would secure for them true freedom. The Jews were indignant that their freedom should be called in question: "We are the seed of Abraham," they exclaimed, "and have never been slaves to any man." But our Lord replied that though children of Abraham, they were in bondage as long as they were in sin. "Amen, I say to you: Whosoever committeth sin is the slave of sin."

Do not Americans sometimes talk in this way? We are freeborn citizens and yield to no despotic power. But what will it profit us to enjoy the blessings of civil freedom, if we do not enjoy the glorious liberty of children of God, by which we are rescued from ignorance and can trample on sin? What will it avail us to be recognized in the public walks of life as free and independent citizens, if in the circle of our family, and in the sanctuary of our hearts, we are lashed as slaves by the demon of passion; if we are slaves to a petulant temper, slaves to lust, to intemperance, pride and vainglory; slaves to public opinion, the most capricious of all tyrants?

Jesus Christ is the highest ideal of Christian perfection. He is "the way and the truth and the life." He came to teach us by word and by example. Now, if there is any one virtue our Saviour inculcates more forcibly than another, it is this: That our heart and will should be in harmony with God's will. "I came down from heaven," He says, "not to do My own will, but the will of Him that sent Me. My food is to do the will of Him that sent Me that I may finish His work."

In exhorting us to make the will of God the supreme rule of our actions, our Lord is echoing the voice of His eternal Father. "My son," says Almighty God, "give Me thy heart." He does not say: Give Me thy riches, thy lands and thy possessions, for these belong to Him already. "The earth is the Lord's and the fullness thereof, the world and all that dwell therein." He does not say: My son, give the service of thy body, for that also belongs to Him. "Thy hands," says the prophet, "have made and fashioned me." And besides we readily bestow the service of our brain and hands on one who has already gained our affections. But He says: Give Me thy heart and the affections of thy will, for this is all that you can call your own; this is the only free, unmortgaged property you can offer Him.

You should discern the hand of God in the daily occurrences of life. You should regard all the events happening to you, such as poverty and wealth, sickness and health, life and death, even the afflictions and persecutions arising from the malice of men; you should regard all these, I say, not as accidents and real evils, but as visitations controlled and directed by an overruling Providence. They are links in the chain of your immortal destiny; they are so many gems in the diadem of your glory. This is the teaching of the apostle, who says that "to them that love God all things work together unto good." I consider the recognition of this truth the highest Christian philosophy and the practice of it the only substantial basis of genuine peace. You will never enjoy solid tranquillity till you accept with composure and equanimity all the visitations which come from His loving hand.

Our Saviour insinuates the same comforting doctrine. When He is arrested in the garden before His crucifixion, Peter draws a sword in His defense. Our Lord thus rebukes him: "Put thy sword into its scabbard. The chalice which My Father hath given Me, shall I not drink it?" He does not say: The chalice which Judas and Caiaphas and Herod and the Jews have given Me. No. He regards them all as the unconscious instruments of God in the work of man's redemption. God used these vile instruments for the sacrifice and glorification of His Son, just as a father uses a scourge to chastise his child and then throws it into the fire. "Do you not know," says Pilate to Christ, "that I have the power of life and death over you?" "You would have no power over Me," replies our Lord, "if it were not given thee from above."

Blessed is the man who in every occurrence of life preserves in his heart an unalterable adhesion to God's will, through honor and dishonor, through evil report and good report, in sickness and in health, in prosperity and adversity. Blessed is he who hears the paternal voice of God in the thunder of tribulations that resound over his head. Happy is he who has this short but comprehensive prayer often in his heart and on his lips: "Thy will, O Lord, be done!" Thrice happy are they who can say with the confidence of the apostle: "Who shall separate us from the love of Christ," and a loyal attachment to His will. "Shall tribulation or distress, or danger or persecution or the sword? I am sure that neither death nor life nor angels nor principalities nor powers, nor things present nor things to come, nor height nor might nor any other creature shall be able to separate us from the charity of God."

HOPING AGAINST HOPE.

By the REV. P. A. HALPIN,
St. Angela's College, New Rochelle, N. Y.

Who against hope believed in hope. —Romans 4:18.

The most wretched of his species is the man without hope. He is more than wretched, he is inexcusably criminal, because an offender against a divine law which the apostle emphasized in his masterly appeal to the Romans.

To hope and to hope always is a command so stringent that against hope we must believe in hope. The words of St. Paul suggest a picture in which hope is portrayed supine and gasping, while ministering faith bends over it and arouses it into life and strength and commanding beauty. A miracle truly this, but within the power of religion and attested by reason and experience.

That such marvel may be performed—nay, that it is not beyond the reach of any soul—is solace unspeakable. It means that any one may bar forever against himself the gates of despair. It is a trumpet call for highest courage and achevement. It implies a command which if uttered by the Creator would pass by unheeded. But God wills it, therefore it can be obeyed. Though it calls for a fight of hope against itself, it is not a contradiction nor a paradox, but carried to its ultimate consequences it means triumph, it is universal in its application, bars no man from its sway and eliminates no combination of circumstances. It enjoins upon one absolute refusal to surrender save to the inevitable doom of us all.

Moreover, it finds a response in man's heart. "Never say die!" is a cry as old as the race. All the mythologies reflect it. Christianity consecrates it. The Old World felt its truth; to the New it was given to understand it. On sea and land, on every battle field since the dawn of history, has it been heard.

There has never been a mandate to despair. No matter what the environment, how dark the outlook, over and above all is the inspiration of hope. What man's voice prevails against the utterance of faith? When a man says there is no hope, where is his guarantee? The physician says: "The man will die with the dawn"—the man lives yet. A man is in the clutches of adversity; he has lost his all; lo! on the fragments of his fortune he builds a colossal independence.

History has not chronicled every hopeful deed. Ships a-many despaired of have come to port; from many "last ditches" have been unfurled flags of victory.

The hope that Paul speaks of is not supine but active. It puts heart in a man as nothing else does. It is the mother of resurrection. God the author and finisher of hope be praised! For from Him comes the confidence which says: "There is a way out; if I cannot find it I will make it."

This hope, heaven descended, approved by reason and sanctioned by experience, cannot be baffled. To hope against hope is the basis of character. The truest test of a man is to hope against hope and to pluck success out of the very heart of failure.

The Divine Aid.

Elisha on the mountain top, with an army in wait for him, seemed in a perilous position. His servant lost heart at once. He could not understand his master's calmness, still less his strange reply, "They that be with us are more than they that be with them." Only eyes divinely opened see the invisible hosts arrayed on the side of right and against the forces of wrong. The courage of the good in times of difficulty or danger is not as inexplicable as it sometimes seems, for in such extremity God's servants feel the nearness of unseen helpers, and know that divine strength is theirs.

Bitter Lessons.

When God would educate a man, He compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that by knowing all suffering he may know also the eternal consolation.—Celia Burleigh.

Human Progress.

The motive of human progress has ever been a belief in spiritual reality. Whenever that motive has been superseded, progress has ceased, disintegration has set in, whether in the nation or in the individual.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JANUARY 10.

Subject: The Descent of the Holy Spirit, Acts 2:1-21 — Golden Text, John 14:16, 17—Commit Verses 2-4—Exposition of Lesson.

TIME.—Sunday, May 28, A. D. 30, 9 a. m. **PLACE.**—An upper room in Jerusalem.

EXPOSITION I. The Disciples Filled With the Holy Spirit, 1-4. The disciples had been bidden not to depart from Jerusalem, but to wait for the promise of the Father, the baptism with the Holy Spirit (ch. 1:4, 5). They had faithfully obeyed this command. After the ascension of Jesus they had returned at once to Jerusalem (1:12) to wait God's time and God's blessing. The following days had been spent largely in prayer (1:14). Those were not wasted days. More was accomplished in the ultimate outcome than if they had spent those days in preaching. Though "they continued steadfastly" in prayer (1:14, R. V.) the entire time was not spent in prayer (ch. 1:15-26; Luke 24:53). There was absolute unity in their prayer, it was "with one accord." Their minds were all united in one thing, "the promise of the Father," the baptism with the Holy Spirit (Lu. 11:13; Ac. 4:31; 8:15-17). They did not regard the positive promise of Christ (1:5) as relieving them from the necessity of prayer, but as an incentive to and a foundation for prayer. The women were there as well as the men (ch. 1:14). Ten days passed without an answer. The day of Pentecost, the day of "first fruits," the gathering of the church (Lev. 23:15-21) came at last. Not till that day could the Holy Spirit be given. Now that Pentecost has come no one needs wait ten days for the baptism with the Holy Spirit. There is no record of any waiting since Pentecost (see ch. 4:31; 8:15-17; 9:17-22; 10:44; 19:1-6). The baptism with the Spirit is every believer's birthright through the crucified, risen and ascended Christ (vs. 33, 39), and the moment the conditions are fulfilled this blessing will be ours. If we have to wait, the difficulty is with us, and not with God. It is because we have not met the conditions. The disciples seemed to have been expecting the promise that very day, they were "together in one place" (R. V.). It was at or before 9 in the morning (v. 15). They were of one accord (cf. 1:13, 14; 2:46; 4:24, 32; 5:12). This unity doubtless had much to do with the bestowal of the gift, and the absence of this unity has much to do with the failure of many churches to-day to receive it. The blessing came "suddenly" at the last (cf. ch. 16:25, 26; Mal. 3:1; Luke 2:13). There was not a moment's warning. There was a roar as of a hurricane. Emphasis is laid upon the fact that this sound came from heaven. It is wind "from heaven" we need. We have too much wind of another sort. On another occasion the place where they even gathered together was shaken (ch. 4:31). This sound "filled all the house." The disciples were "sitting," not kneeling in prayer as they are so often represented. There was not only "wind" from heaven, but fire as well (cf. Matt. 3:11; Is. 4:4; Jer. 23:29). The fire was in the form of tongues, the new power was to manifest itself in a tongue of fire granted to them (v. 4). The tongues parted asunder (R. V.) or portioned themselves out to "each one of them." Peter only is made prominent in the story that follows, but each one of them received a tongue of fire. The tongues of fire rested upon the women as well as upon the men (cf. also vs. 17, 18). The blessing was not to the church as a body, but to "each one of them" as individuals. "They were all filled with the Spirit." This is a fulfillment of ch. 1:5. So the expressions "filled with the Spirit" and "baptized with the Spirit" are practically synonymous. The expression used here brings out the thought that the Holy Spirit takes complete possession of the faculties. The immediate result was they "began to speak with other tongues" (cf. ch. 10:46; 19:6).

II. The Multitude Amazed, 5-11. The noise of the wind from heaven was heard by the multitudes without (v. 6, R. V.). They rushed together to find out what it meant. The multitudes always gather when the Spirit comes upon God's people. The disciples began to speak to them of the mighty works of God. Each one heard them speaking in his own language. The effects were startling and various. They were "confounded," "amazed," they "marveled" and "were perplexed." Some thought the disciples were drunk. Others "gladly received the word," and were baptized. The conversions were very numerous and very thorough (vs. 6, 7, 12, 13, 37, 41, 42, 44, 45). Similar and equally varied effects follow to-day when men and women are filled with the Holy Spirit and speak as the Spirit gives them utterance. These Spirit-filled men and women did not talk much about themselves, but about "the mighty works of God" (v. 11). The mighty work of God that they especially emphasized was His raising Jesus Christ from the dead (vs. 24, 32). The Spirit-filled man is quite likely to be much occupied with the resurrection of Christ (cf. ch. 3:15; 4:8, 10, 31, 33). That some attributed the state of the disciples to intoxication is not strange, for the effect of both wine and of the Spirit is to stimulate, one unnaturally, the other supernaturally.

He—If I should kiss you what would you do?

She (startled)—I—I never measure an emergency until it arises.

He—If this emergency arose now, how would you meet it?

She (courageously)—Face to face.

God-Made Men.

"Self-made" men exist only on earth. All who enter Heaven must be God-made—"born of the Spirit."—S. H. Keen.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 10.

For Us Who Are Lost—Matt. 1: 21; Eph. 1: 7; Acts 4: 12.

Matt. 1. 21. The name "Jesus" means "Savior." It is a Greek form. The word "Joshua" was the Hebrew word having the same meaning, and we think of Joshua, in leading the Israelitish people into the Promised Land, as a type of the Christ who was to come. The name "Christ," as generally given to our Lord, means "anointed," and is especially appropriate to him as Son of David. "Christ" is his title as Prophet, Priest and King, for all these were anointed on entering upon their office. But "Jesus" is the precious name by which he comes to us personally. He is our Savior.

Eph. 1. 7. In Jesus we have "redemption." He gains for us our release from sin — from its awful stain upon our lives, and from the thraldom in which it holds us. Sin is a slavery. We know what suffering and struggle, what martyrdoms and wars, have been necessary to release men from human slavery systems. But we cannot fully know what it meant to the Son of God, our Savior, to take upon himself all the suffering and sorrow for a sinning world and, alone, to bear them on his cross. "We have redemption through his blood, the forgiveness of sin, according to the riches of his grace."

Acts 4. 12. The preacher here is Peter. The fisherman disciple has been restored to his loving Christ on the shores of Galilee, and has become a man of power, Spirit-filled at Pentecost. Inspired of the Holy Ghost, Peter utters now the clear, unconfused truth which from that day to this has been the sufficient answer to all the "isms," theories, "sciences," and moralities which would pretend to save from sin except through faith in the redeeming blood of Christ. "Neither is there any other name under heaven." For the salvation of us who are lost it must be Jesus—only Jesus!

CHRISTIAN ENDEAVOR NOTES

JANUARY TENTH.

Living for the Day Or for Eternity. Heb. 7: 15, 16; Matt. 16: 24-27.

Live the eternal life. Matt. 19; 16-26.

A man that lived for self. Luke 12: 16-21.

How Jesus lived. Heb. 12: 1-5.

The life of faith. Matt. 5: 19, 20, 25-34.

Looking beyond. 2 Cor. 4: 16-18.

The abiding life. 1 Cor. 13: 1-13.

Life for the day is to be given the day's thought, but life for eternity is to be given all days' thought (Heb. 7: 16.)

The endless life is not inert; it is active, it has power, it is your best assistant (Heb. 7: 16.)

Life in itself is not worth saving, but only what life stands for; so all is lost if that is lost (Matt. 16: 25.)

How foolish to look forward eagerly to the coming of the postman, of our employer, our friend, but not to the sure coming of Christ! (Matt. 16: 27.)

Suggestions.

Eternity is not a vital thought unless we live it.

We live for eternity if in all our work we are conscious of it and relate our work to it.

Are you lonely? There are friends in eternity. Weary? Rest is there. A failure? Success is there.

Living for eternity is the only way to live for today.

Illustrations.

Life on earth is like a day-book; all entries are to be transferred; but how little we shall want to carry over into the ledger of heaven!

If the innumerable deeds of a lifetime should be written on the leaf of a tree, and all leaves of all trees could be so coverel, the whole would be only a single sentence in the history of eternity.

Men that live for temporalities are like a young fellow who was to be crowned king in a few minutes, but was found on the floor playing jackstones.

It was an interesting point which Dr. Brander Matthews made in his Lowell Institute lecture that while he has no better chronological order for Shapespeare's plays to suggest than the generally accepted one, he doubts very much if that is correct, and he bases this surmise on the chronology of Moliere's plays. If the development of his mind and his skill as a playwright were to be regarded as establishing tendencies which would reveal themselves in his productions, discernible from interval evidence, Moliere's plays would have been turned out in an altogether different order. The same, Dr. Matthews implied, might conceivably be the case with Shakespeare. In other words, comments the Boston Transcript, it is never safe to guess unless one knows. The hardest lessons are not always reserved for the senior class. The best fruits of life's work do not always come at the period of highest intellectual development.

MUSHROOM STEW.

To stew mushrooms properly do not add water, but put the tops and the stems, broken into pieces, into a dish, sprinkle them with salt and pepper and let them stand for half an hour or so until the juice is partly extracted. Cook them in this juice. At the last season with butter and cream.—New York Sun.

There are altogether too many ways of making people unhappy.