

Woman's Realm

Reading Fortunes.

One of the newest fads in entertaining at luncheons, teas, etc., is to engage the services of a woman who is clever at reading fortunes by tea leaves. At a girls' tea party recently this amusement was the greatest hit of the afternoon, and now this woman is in great demand at girl graduating functions, lunch parties, etc., and, in fact, any time or place where women congregate over the teacups and desire a novel amusement.—New York Telegram.

Choice of Hats.

Among the between season hats there are three really sensible, pretty shapes to choose from, all equally fashionable. There is the natty, smart turban in horsehair, crushed novelty braid or jet for the elderly woman. A neat little high crowned narrow brimmed hat, becoming to the petite figure possessing small features, but lacking height. And the bowl shaped toque or hat, named according to its size—for it may be an inverted bowl or an immense mushroom—that will suit the tall figure.—New York Telegram.

The Real Home.

The real home is built on a foundation of love, and when it has this stable base it will endure, and the atmosphere of home will pervade it as the perfume lingers in the flower. "Home is where the heart is," and it matters not if it be a brownstone-front or a humble cot. We have seen homes, so-called, with every luxury—a beautiful house, elegant furniture, costly drapery and rare pictures—that had not the faintest atmosphere of home about them. They were abiding places, where the family lived and had their being, but did not merit the sacred appellation of home. The real home—that cherished spot whose gentle influence follows the girls and boys through life, though they be many miles from it, is more often than not, an unpretentious place of abode, but within its sacred confines no jarring words are ever heard, no unkind thoughts are ever known, and there, in that place, is always a loving consideration for each

Our Cut-out Recipe.

Paste in Your Scrap-Book.

Jugged Gravy.—Take two pounds of shin of beef, three slices of lean ham, two shallots, half a head of celery, one blade of mace, a bunch of sweet herbs, one carrot, a little salt and some whole peppers, one quart of water, a tablespoonful of catsup and one of soy. Cut the beef and ham or bacon into small pieces and put them into a stone jar with alternate layers of the spices and herbs, the latter chopped up. Pour in a quart of water and cover the jar with paraffine or buttered paper, tying down tightly to prevent the steam escaping. Set the jar in a moderate oven for eight or ten hours, then strain off the gravy. Add the catsup and soy. When cold carefully remove the fat from the top.

other's little "hobbies" and peculiarities of disposition. Here, after the burden and heat of the day, is found love and peace. And here the wandering one, when tired of his fruitless battle with the world, finds a real haven of rest. Such a home is a halcyon spot, and the sweet memory of it dwells forever in the heart of each member of its family.—Indiana Farmer.

Alexandra's Ban on Diaries.

Queen Alexandra has exacted a promise from her maids that they will not keep diaries. This is like imposing a hardship on posterity, for many important conversations and little happenings of the courts of former days would have been lost to history had it not been for the diaries of ladies in waiting with a keen sense of news values. Fanny Burney's diary of the court of George III. is an interesting document and gains in value every year. Alexandra, like King Edward, is cautious and diplomatic. She knows that in court there are many conversations which in after years might make interesting and none the less embarrassing reading. So she has impressed upon her maids that any secrets they may feel inclined to give to the world must be set down after they have severed their connection with the court. These maids are all women of title, and several of them have strong literary tendencies. It is said the Queen exacted the promise after the discovery that one of her attendants had a diary containing comments of both Alexandra and King Edward which were the reverse of complimentary to other reigning heads in Europe, and also on certain men at the head of the English Government. The Queen is said to have demanded the diary, together with a large bundle of notes for elaboration, and destroyed them all, as an object lesson, in the presence of her full company of waiting maids.—New York Press.

Women Who Marry at Thirty-five.

A German professor, after a long life spent in observation, says the woman of thirty-five is the one most likely to find happiness in marriage. He says when a woman waits to be thirty-five for marriage she is practically proof against such an anticlimax as divorce. Probably the professor is right, still there are few women of the temper to make the experiment. At thirty-five there is the chance that the woman will not find a husband at all. Again, it is

easy to comprehend why happiness awaits the woman who, after half her life has passed, enters wedlock. When the woman of thirty-five goes to the altar it is without one of the illusions of youth. She has had time to see the reverse side of romance; she is not filled with the belief that married life is one long, unbroken period of bliss. On the contrary, she knows that as soon as the honeymoon has waned she will descend to the commonplace. She knows that married or single life in the main is made up of cold, hard facts. She is ready for sacrifice and she has lived long enough to understand the whims and oddities of man. Besides, in nine cases out of ten, the woman of thirty-five marries for companionship and a home, and is fully alive to the value of both. So, after all, the German professor has merely dwelt upon a truth which we all know.—New York Press.

Dark Gowns For Evening.

It is interesting to watch the widespread acceptance of the decree that dark shades are for evening and light ones for day wear. The fashionable woman now buys a coat suit of Chinese blue cloth for afternoon wear and one of intense peacock blue for her evening gown. Paris has always insisted upon a brilliant contrast between the gown and the bare neck and arms, but the majority of people have stood for pastel tints in the evening. Since the former fashion has been adopted over here by well-dressed women the observers have instantly seen the brilliancy of the result. It is certainly true that the neck and arms are made whiter and lovelier by being placed against satin and velvet in intense dark tones. The English fashion of allowing the line of the material to come against the skin is not adopted over here yet. The French method of draping the material with flesh-colored tulle is the accepted thing. In many cases it must be admitted that the result is quite startling. A brilliant dark tone of satin ending at the bust line, with the remaining inches of the bodice made of this

flesh-colored tulle, which is the only thing that drapes the shoulders, does give the appearance of being unclothed from the satin up. The colors chosen for evening gowns now are black, peaceful blue, green, bishop's violet, American Beauty red, King's purple, cerise. In contrast to these the colors chosen for afternoon wear in coat suits, as well as kowns, are Chinese blue, old pink, malachite green, pale wistaria and white.—Philadelphia Ledger.



There is a growing possibility of pleated skirts again. Gold tissue will be very much used for sleeves and yokes. Satin of the palest pink is the new color for evening wear. The "flower-pot" crown of 100 years ago bids fair to be a favorite millinery shape. It is said that light hued stockings will be worn, even with dark shoes or slippers. Colored net over silver or gold net forms sleeves and guimpes in some recently imported models. Colored foulard with a black dot in place of the more familiar white dot has found favor in Paris. White braids, ornaments and buttons are being considerably used upon serge and cloths of light color. A new shade of blue has made its appearance in millinery under such names as Bosphorus and Danube. Embroidery in cross stitch and in bold colorings is seen upon some of the smartest new models in linen and pique. The modish lines for the new season are very soft and rather heavy, in order that they may be readily adapted to the prescribed frock lines. Raffia has been woven into extraordinarily smart bags and belts, the straw often being oddly but delightfully studded with semi-precious stones whose color shows attractively upon the soft shade of the straw. Among the band trimmings in embroidered net are some tartan plaids effects produced by darning with coarse silks. The colors are delightfully blended and the trimmings would be distinctively effective on a certain type of frock or blouse.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DEAN HODGES.

Theme: Defense of the Faith.

Brooklyn, N. Y.—Sunday evening, at Holy Trinity P. E. Church, the Very Rev. George Hodges, dean of the Cambridge Theological School, delivered a lecture on the early church. The subject was "The Defense of the Faith." Dean Hodges said:

The first antagonist of the faith was prejudice, crowned in ignorance, growing up into contempt and then into hatred, and resulting in prejudice whereby the Christians were accused of atheism and sedition, and of immorality. Of atheism, because they had no images in their sanctuaries and because they worshipped in a fashion unknown among the religions of their time; of sedition because they refused to acknowledge the divinity of the Roman Empire; and of immorality because they held secret meetings, and not knowing what took place at these meetings, everybody might guess what he chose—and the mind of man is so constituted that under such circumstances some people will guess very unpleasant things. So, by virtue of ignorance, in almost entire absence of facts, there grew up around the Christians a thick atmosphere of prejudice. It is astonishing, remembering all that afterward happened, that Christianity should have existed for one or two centuries almost unnoticed, and then only with derision and antagonism. There was Lucian the satirist, who was one of his characters, Perigrinus Proteus, profess to be a Christian, and when he is put in prison is visited by prominent Christians, who reverence him because he is in danger of martyrdom, and then says of them: "These misguided creatures have so persuaded themselves that they are going to live forever that they have lost all fear of death," and he says, again, that "they have been taught by their Master that they are all brothers, and they love one another in an amazing manner." It is a friendly comment, but mingled with contempt. There was Celsus, the critic, who wrote a long and substantial book against the Christian religion, in which he decried it first on the ground of history. He says it is not historical because it is filled with accounts of miracles, and miracles cannot happen; and so he begins with the virgin birth and the resurrection, and discredits miracles, which he says Christ was able to do by means of tricks he learned in Egypt, and, second, of philosophy. He says the incarnation is impossible because God is intangible, and unnecessary because God is good. It is absurd, he says, to think that God cares for any little company of people and services on this planet, and he accuses the Greeks of putting their trust in reason over against the Christians, who put their trust in faith.

There was Marcus Aurelius, emperor, philosopher, moralist, the one man in the pagan world whom we would have to admire. He had appreciated the Christian religion and would have gone out to meet it. He views them with a far-off contempt and refers with some derision to the alacrity with which Christians go to martyrdom. This religion, which was a century and a half ago, he says, is the religion of the Roman world, which was to be the most notable fact in the history of the race, began in obscurity, an obscurity amazing to us. When Christianity came to be a little known there came in its defense a group of antagonists. Apologists, chief of whom was Justin Martyr, born at Sychar, in Palestine, of pagan parentage, at an early age Justin devoted himself to philosophy. In his desire to learn the relation between God and the world, he in turn sought this knowledge from the Stoics, the Pythagoreans and the Platonists, and finally turned to Christianity and died martyr at Rome. From some writings of his we learn that in the middle of the second century the Christians had no creed and no recitation of the creed, and no formulation of the truths of their religion. Justin made some inferences from the Bible in the direction of faith. He laid great stress upon the argument from prophecy, and had much to say about devils, with whom he identifies the gods of the pagan world, and he believed in a literal millennium. There was a lack of order and formality in the church, but they took collections, he says, and describes a service at which there was a reading of the Bible, a long prayer, a hymn and a sacrament of bread and wine. The second antagonist of the Christian faith was Heresy. The time came when men of education and learning began to be attracted toward the Christian religion, and there was a natural desire on the part of Christian teachers to prove the Christian religion to those persons, to make it reasonable to their cultivated minds, and the result was sometimes heresy. Heresy, I suppose, is almost always the result of that kind of purpose. These heretics were the Gnostics, whose aim it was to make some kind of a combination between Christian truth and the other kinds of truths floating about in the minds of men. Gnostics found two great difficulties in religion: One, the difficulty of reconciling the New Testament with the Old Testament, partly on the ground of morality, which is taught from so much higher a plane in the New Testament than in the Old Testament, the difficulty emphasized by the teaching of St. Paul, wherein he seemed to set a new system of grace over against the old system of works. How to reconcile these discrepancies between the Old and New Testaments perplexed them. And the other perplexity was, how to reconcile the bad world with the good and mighty God. These they met with a series of propositions.

They said there are two antagonistic facts. "There is matter which is essentially evil, and there is a spirit which is essentially divine." They also said, "There are two worlds: the lower world, in which we live, clothed in matter, and thereby having our spirit hindered by this environment of evil; and a higher world, where God dwells, remotely distant

and having between Him and us a long series of spiritual beings, emanations from Him, called aeons, and at the end of this long line of aeons reaching down is the Demiurge, a pretty good aeon." The Demiurge was the maker of the world, and he was responsible for all this evil matter, and the Demiurge was the God of the Old Testament. Everything that takes place in the Old Testament is under the control of the Demiurge, not of the Supreme God, and we may deal with it with all the freedom we like. The Supreme Aeon, they said, was the Christ who came to redeem man from the tyranny of the Demiurge; and Christ redeemed man, not by the sacrifice of His death upon the cross, because, matter being evil, Christ had no body. That was only an appearance. There was no incarnation, no resurrection, or any of the rest of it. He saves man, not by the death of the cross, but by illumination, by the shining in of His Spirit upon the spirit of man.

The third antagonist of the faith was Competition. There came into existence two great new religions, on the one side the religion of Plato (a revival of philosophy), and on the other side the religion of Mithras (a revival of Paganism). These came in the way of a revolt from the prosaic religion of the Roman Empire. It had in it no emotion. It was a bare contract between man and God, wherein man said, up and down, "I will give you a certain amount of ritual if you will give me a corresponding amount of protection." It had in it no sense of mystery. It was just as commonplace as the morality. Now, the world was longing for some appeal to emotion, for some satisfaction of its sense of mystery, and these two religions came at the place to do that work. Neoplatonism, a revival of philosophy, found its exponent in Plotinus. From fragments of books he wrote we get some idea how he tried to bind together all the truth there was into one system, except the truth of Christianity. And then opposed to Neoplatonism was an ideal, an ideal and not a person. Mithraism was the most formidable competitor that Christianity ever had. It seemed at one time as if it were likely to become the religion of Europe. It entered very little into literature, and scarcely anything was known about it until men began to study the ruins of Mithraic shrines and read the inscriptions and gradually to find how far spread it was and what it meant. It came from Persia and its supreme god was Mithras, who was the representative of the invisible and eternal deity behind and the mediator between Him and us. He was supernaturally born, and His first appearance was to shepherds. He came with a wild boar that was ravaging the country which He killed whose blood became a vine and whose marrow sown in the earth became the wheat. After His victorious battle He dined with the sun. He was to come again in a second age and hold a general judgment of all mankind in which the good went one way and the bad another—to heaven or hell. They had a baptism of blood and water for newness of life followed by a sealing an anointing of confirmation, and after that a holy communion of bread and wine. They had sanctuaries in which liturgies were chanted by vested priests ministering at altars adorned with lights.

This day on which we meet is called Sunday because of Mithras. When Constantine gave out his edict that the day of rest should be kept as a day of rest and they called it by its Mithraic name, the venerable day of the sun. Why is Christmas kept on the twenty-fifth of December? No one knows when our Lord was born. Even the season of the year has totally departed from the memory of man. The only indications of the time of year point to the summer when the shepherds were abiding in the fields. Christmas is kept on the twenty-fifth of December because it was Mithras' birthday.

That was Mithras' birthday kept as a day of rejoicing among the votaries of this religion scattered all over from the desert of Sahara to the glens of Scotland, where shrines of Mithras have been found. When Christianity became victorious over this religion she found it wise to say to the converts, "Keep on with your domestic rejoicing on December 25, but do all these joyful things in remembrance of Jesus Christ, our Saviour." The essential defect, however, in this religion of Mithras was that there was no Mithras; he was only a Mith. Nosticism was founded on an idea; not a person. Mithraism was founded on a person, not a person. But the human soul cries out for some manifestation of God in the form of actual, human personality.

There were the four men who defended the faith pre-eminently in the second and fourth centuries: Justin, the apologist; Irenaeus, the theologian; Clement, the instructor; and Origen, the commentator. These were the men who defended the faith against the three agnostics—prejudice, heresy and competition.

A Prayer.

Our Heavenly Father and truest Friend, who hast so loved and saved us, the thought of Whom is sweet and always growing sweeter, come and dwell in our hearts; then Thou wilt keep watch on our lips, our deeds, and we shall not need to be anxious either for our souls or our bodies. Give us charity, sweetest of all gifts, which knows no enemy. Give us in our hearts pure love, born of Thy love to us, that we may love others as Thou lovest. Loving Father of Jesus Christ, from Whom floweth all love, let our hearts, frozen in sin, cold and dead, be thawed by the warmth of Thy love. So help and bless us through Christ, Thy Son.

The Lord's Mandate.

"The White Man's Burden" in its highest and noblest aspect is, surely, the duty that our Lord has committed to us of evangelizing the world. "The time—'the set time'—for doing this has come. Happy are they who can discern the times, and respond to the call of God and man. Blessed are they who sow beside all waters."—Rev. F. W. Macdonald.

Condemnation of Sin.

Sin against the body must be condemned as severely as sin against the soul.

PENNSYLVANIA

Interesting Items from All Sections of the Keystone State.

STATE LEGISLATURE.

Amending the acts fixing the salaries of officials in counties of more than 500,000 population. Allowing a reduction of 5 per cent on all borough and township taxes paid within 90 days from date of notice that duplicate has been issued. Validating elections on municipal indebtedness held since April 23, 1901. Senate bill authorizing a brief form for mortgages. Providing that candidates for election or nomination whose expenses were less than \$50 need not file expense accounts. Empowering common pleas courts to require a defendant to furnish the plaintiff with a bill of particulars.

One bill was presented in the house by unanimous consent. It was by John Reynolds of Philadelphia, providing that in a libel suit the plaintiff must enter a bond of \$500 to insure payment of costs in event of a verdict for the defendant.

The house passed finally the following bills:

Authorizing the department of forestry to grow and distribute young forest trees. Fixing the salaries of treasurers of counties whose population does not exceed 150,000 at from \$1,200 to \$4,500 per annum and abolishing all fees for such offices. Authorizing state aid in rebuilding condemned or abandoned turnpikes. Providing for the protection of game animals and game, song, insectivorous and other wild birds. Requiring the board of public grounds and buildings to pay for bonds of State officials. Imposing a penalty of \$20 fine and 30 days in all upon any minor who obtains intoxicating liquor from a licensed dealer. The following bills were passed finally in the senate: Allowing the court or jury to fix the penalty for murder at hanging or life imprisonment. The Murphy pure food bill. Establishing a State board of civil service examiners. Creating a legislative reference bureau is the State library.

Harrisburg.—The house passed finally the following bills:

Senate bill requiring prothonotaries to certify the election of aldermen and justices before commission shall issue. Fixing fees of constables. Senate bill providing for the support and maintenance of law libraries. Repealing the township fire warden act of 1907. Joint resolution in reference to collection of money due the State for care of insane persons in State institutions. Providing for treatment of persons injured by rabid dogs. Providing for payment of damages in condemning any bridge across a navigable stream between two counties.

Creating the office of first assistant district attorney in counties of more than 800,000 population. Senate bill authorizing the acquisition at the cost of the State for the use of counties of bridges over 1,000 feet in length erected over creeks and rivers by corporations.

Senate bill authorizing the consolidation and entering a single judgment on a scire facias to revive and continue the lien in certain cases. Empowering first-class township commissioners to contract with water companies for hydrants in villages. Providing that religious opinions shall not affect the credibility of witnesses. Providing that the offices of justice of the peace and notary shall not be incompatible. The following bills were defeated: Providing for the regulation of home and foreign insurance companies. (The vote was later reconsidered and the bill postponed.) The judges salary raiser. (The vote was later reconsidered and the bill postponed.) Providing for a tax on stock transfers.

Repealing the trust company taxation act of 1907, which act was several weeks ago declared unconstitutional by the Dauphin county court.

RECEIVER IS ASKED

Secretary of Big Brewing Merger Claims Action Not Necessary.

Wilkes-Barre.—Application for the appointment of a receiver to manage the affairs of the Pennsylvania Central Brewing Company was made today in the United States district court at Scranton by one of the large stockholders. The company was formed about 12 years ago by merging nine large breweries in Luzerne and Lackawanna counties.

1,600 Return to Work.

New Castle.—After an idleness of nearly nine months operations were resumed in full at the Greer tinplate plant, affecting 1,600 men. Nearly all of the old employees were on hand. Within two weeks the cold roll department will begin work.

NEW BURGESS LEADS RAID

Business Men Said to Have Been Caught in Gambling Joint.

Waynesburg.—J. H. Zimmerman, Waynesburg's new burgess, accompanied by several policemen, raided an alleged gambling joint early Sunday morning, making 12 arrests, including well known business men. The proprietor tried to escape, but was captured and his entire gambling outfit was confiscated. The establishment was on the third floor of a business building.

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BIG GLASS DEAL

National Company Holdings Sold for \$200,000 to Ellwood City Glass Company.

Rochester.—A deal has been closed whereby the entire holdings of the National Glass Company here, including the Keystone factory and Rochester Tumbler works, have been sold to the bondholders to the Ellwood City Glass Company for \$200,000. Business men of Rochester and Freedom will be asked to raise a bonus of \$20,000 for the Ellwood City Glass Company and to dispose of \$70,000 worth of stock. A mass meeting will be held here next Thursday evening, when arrangements will be made for raising the bonus and disposing of the stock. As soon as this has been accomplished the Ellwood City Glass Company will dismantle its present plant at Ellwood City and remove the equipment to Rochester. With resumption of the works here 600 men will get employment.

MRS BOYLE WAIVES HEARING

Wife of Alleged Whittia Kidnaper Has No Lawyer Present at Proceeding.

Sharon.—Without waiting to get the advice of her lawyer, Mrs. Helen Boyle, wife of James Boyle, alleged kidnaper of Billy Whittia, went before Justice of the Peace Thomas McClain of Mercer and waived a hearing on the charge of kidnaping. Bail was fixed at \$25,000, the same as that asked of Boyle.

When the justice asked if she could furnish it Mrs. Boyle replied, "Not that I know of." The hearing was conducted so quietly that it was all over before many knew of it. When Mrs. Boyle's lawyer, former Judge Miller, learned she had waived a hearing he was inclined to be angry, but Attorney T. C. Cochran, Mrs. Whittia's counsel, said the prisoner might withdraw her waiver if she desired. In case she decides to do this a hearing probably will be given in about 10 days, or when the Whittia family returns from Atlantic City.

THREE KILLED

Two Electric Cars Collide on Pittsburg and Butler Line.

Pittsburg.—Three persons were killed, two probably fatally hurt and fifteen others sustained injuries that necessitated their removal to their homes in a head-on collision between two electric cars on the Pittsburg and Butler street railway, near Bryant station, this county.

The dead—H. J. Cross, aged 35, of Mrs. Pa., conductor of the south-bound car, died of internal injuries while being removed to a hospital. Alfred W. Snyder, aged 27 years, purchasing agent of the Pittsburg and Butler Street Railway Company, his home being at New Haven, Conn. Albert Heindman, aged 40 years, this city, fare collector on the north-bound car.

BLOWN FROM BUNK TO DEATH

Dynamite Fuse Lighted by Unknown Enemies of Belfiore.

Shamokin.—While asleep in a bunk car near Treverton, Salvatore Belfiore, a section hand on the Philadelphia and Reading Railway, was blown to pieces by dynamite placed beneath his bunk by supposed members of the Black Hand, who escaped after lighting the fuse. Two other Italians also asleep in the car were blown some distance from the wrecked car by the force of the explosion.

Bellefonte After Masonic Home.

Bellefonte.—Center county will make a strong effort to get the \$3,000, 000 home to be built by the Grand Lodge of Pennsylvania Free and Accepted Masons for aged and feeble members of the order and their wives, and the immense school for the orphans of Masons which is to be built in connection with the home. The Bellefonte lodge was appointed a committee to select a suitable site and press the county's claims.

Report on Canal Possibilities.

Harrisburg.—Governor Stuart transmitted to the Legislature a report made by the State railroad commission on the great possibilities of water and rail transportation afforded by abandoned lines to this State. In the 100 years no less than 98 companies were chartered to build canals, but that only 28 ever became operative and of this number but 19 built canals.

Old P. R. R. Man Dead.

Harrisburg.—James McConkey, special agent of the Pennsylvania railroad, died here, aged 65 years. Mr. McConkey had been with the company from boyhood, and was for years superintendent of the New York, Philadelphia & Norfolk railroad. Later he was chief clerk of the Philadelphia division of the main line.

Many Men Get Work.

New Kensington.—The American Sheet and Tin Plate Company plant here has resumed operations in full after being closed six months. Five hundred men are given employment. Two additional furnaces at the plant of the American Window Glass Company were fired.

Poorly Put.

Sympathizing Friend—Kate, I am sorry to hear that your husband has gone to heaven.

Kate—Well, where did you want him to go?