

has fully come for the inauguration of such work. The Northfield Summer School of the Bible will accordingly open July 6 and continue to August 24. The Dean will be the Rev. C. I. Scofield, and among the lecturers will be Dr. F. B. Meyer, Professor Howard Osgood, Dr. R. A. Torrey, Dr. G. C. Needham, and others. The only text-book used will be the Bible. The general divisions of the course of study will be: I. The Pentateuch. II. The Person and Work of Christ. III. The Kingdom. IV. Particular Truths. V. Occasional Lectures.

A New Method of Charity Work

There has just been completed and put into operation in Buffalo a novel and effective plan to cope with the want, ignorance, and depravity of that city. It is, in brief, the division of the municipality into districts, and the delegation of the charitable work of each district to some church, without regard to the denomination. Heretofore cities have been districted, but the work in each district has been intrusted to a committee of some charitable organization. Denominations have likewise adopted the district system, but as they were constantly invading each other's territory, there was great dissipation of effort and time. It was to prevent waste and competition in charitable work that Buffalo has been divided into 171 districts, and each district placed in charge of some church. A conference with the authorities of the various churches disclosed dissatisfaction with the ineffective methods that have heretofore been in vogue, and a willingness on the part of all to co-operate in the execution of the new method. Accordingly, seventy churches, including fifteen Baptist, twelve Methodist, twelve Presbyterian, ten Episcopal, and others of every faith, have consented to take assignments. Even the Roman Catholic Church will join in the enterprise. The character of the work which the churches will undertake may be gathered from what has already been done by the Westminster and the First Presbyterian Churches, which selected districts and began operations two years ago. Westminster House, which was established by Westminster Church, was opened September 17, 1894, and Welcome Hall, which was established by the First Presbyterian Church, was opened November 21 of the same year. Both places are the centers of the ameliorating and elevating work and influence in the districts where they are located. Both have free kindergartens and diet kitchens. Both have mothers' clubs, mothers' meetings, sewing classes, cooking classes, singing, drawing, and physical culture classes, boys' clubs, penny savings-banks, free baths, workrooms, circulating libraries, and reading circles. It will not be the aim of any church in any district to carry on a religious propaganda. The only object will be to afford aid to those that need it, to encourage the spirit of self-help, and to stimulate kindness and friendliness. While the charitable work of a particular church is not necessarily confined to the district assigned to it, but may cover the entire city if need be, the church is strictly responsible for the work in that district. The result is complete knowledge of the character and wants of the district, and a concentration of effort that produces the best possible results.

Another Word Concerning Japan

When the American Board's Deputation to Japan had finished their work in that Empire, they gave a report in which the final word was one of recommendation that there might be sent to Japan for occasional visits some of our strong Christian leaders, men of acknowledged power and influence. They believed that the native Christians could be better helped and strengthened in this way than in any other. The last number of the "Missionary Review of the World" contains a letter from the Rev. J. H. Pettee, of Okayama, Japan, a man of undoubted ability and long experience in that field, in which he approves the opinion expressed by the Deputation. He says: "The average foreigner is so handicapped for direct personal work that it seems to me far better, as well as more economical, to commit the work to the Japanese as fast as possible and rely for the foreign contingent on occasional visits of men with an established reputation, whose every word counts, and who, by reason of their brief sojourn in the country, are not expected to conform to Japanese ways of thought and methods of life." Mr. Pettee believes that there is still work in Japan for the foreign missionary, and will be for many years to come, but the work is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches in planning for a wide extension of their work there. Over two hundred young men in the Empire who are more or less closely associated with Christian movements have been educated abroad. He says it is quality, not quantity, that is needed in the foreign contingency; that it would be better to unite the forces at work and economize; that "denominationalism is a luxury that should not be encouraged in foreign service." Owing to the rapid advance of the work, the foreign missionary has lost his leadership in one field after another; and now "Japanese leaders are springing up

here and there who in point of personal worth and whole-souled devotion to the cause of Christ are worthy to rank beside their foreign brethren. They and their followers must, in the nature of the case, assume the main responsibility for the conversion of Japan. They should be sustained by the prayers and sympathy, gifts and service, of foreign friends, but in steadily diminishing quantities so far as the last two agents are concerned." In concluding his letter Mr. Pettee says: "I love Japan, and hope to give her many more years of the gladdest service; but my conviction is clear and strong that the seed of the Word is securely planted in Japanese soil. The kingdom is coming, here in all the might and glory of Christ's royal presence."

Methodist City Missions

The City Mission Society of the Methodist Episcopal Church of New York held its thirtieth annual meeting on Friday, March 27, and its annual published report is now in our hands. From its pages we glean a few facts. The Methodist churches of New York observe October 25 as "City Mission Day." The New York and the New York East Conferences have earnestly requested all the churches to co-operate in this work. The organ of this Society is called "The Christian City." We may add that it is a singularly able and bright paper, one of the best of the kind that we know. From the report we learn that this Society in thirty years has concerned itself with forty-five different enterprises. Of these six were small and unimportant missions or Sunday-schools which have been discontinued. There are now twenty-three enterprises under the Society's care. Five are missions to foreigners; ten are situated amidst dense populations and being developed as rapidly as possible; eight are in newer sections of the city, with prospects of future independence. These twenty-three enterprises represent in realty about \$850,000, mortgaged to one-half of their value. They have in membership, including probationers, 3,300 persons, and in Sunday-schools about 6,000 members. The number of conversions has been exceeded in only two years of the Society's existence. Examination of the various detailed reports shows not only missions as such, but various forms of educational work—kindergartens, boys' clubs, brass bands, kitchen-gardens, and other forms of institutional work. In fact, judging from this report, we should say that the City Mission Society of the Methodist Church is in itself a great institutional church, with twenty-three different branches.

The Growth of Missionary Literature

The growth of missionary literature is one of the wonders of this century. Dr. Arthur T. Pierson has been reading and studying the literature of missions for thirty years, and his observation is that the field is widening. Yale University now has a special missionary library made up of thousands of volumes. Such a library would have been an impossibility a hundred years ago. Page after page is taken up in the "Encyclopedia of Missions" with the titles of missionary books and the names of their authors. This marvelous growth may be traced in different ways. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life, times, and labors of such men as William Carey, Adoniram Judson, Alexander Duff, David Livingston, Bishop Taylor, Robert Morrison, and John Livingston Nevius. The task of shaping this material into good literary form has inspired the genius of such men as Dr. Arthur T. Pierson and Dr. George Smith, LL.D., to say nothing of scores of other able writers. The style of modern missionary writing is very much improved. The "Missionary Review of the World," for instance, demands a high-grade literary style for all leading articles admitted to its pages. Mere annals, dull and lifeless, are not tolerated. Some of the old missionary books remind one of old tombstones and neglected graveyards—page after page of solid printed matter, with hardly a paragraph to break the monotony. Not so in many recent missionary papers and books. The printer's art, the engraver's art, the map-maker's art, the book-maker's art, and the littérateur's art all combine to make a modern missionary book. Another indication of growth is seen in the fact that the subjects treated now are specific, not so general as formerly. Thus, Dr. B. C. Henry, a missionary to China, does not write of the whole Celestial Empire, but of special work in and around Canton. Dr. J. L. Nevius writes of specific work in the Shantung Province. Dr. John G. Paton gives special attention to the New Hebrides. As a result of these many improvements in missionary literature, Christian people are reading missionary periodicals and books with a pleasing and growing interest. The Cross-Bearers' Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago. The literature of the C. M. R. C. for 1896-7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and "The Missionary Review of the World." Further information may be had from the Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

The Home Club

Some Ways of Amusing Children While Traveling

By Neda S. Thornton

Nearly every one who has taken a long and tedious journey has been pained at watching the futile attempts of tired and worn-out mothers to amuse their equally tired and worn-out children. We all remember sweet, tactful people who at such times have been able to divert and interest these little ones, to the rest and comfort of the mothers and to the delight of the little ones themselves.

Finding it necessary to take a three days' trip with my own little son, not two years old—and a most active, restless fellow—I fell to thinking how I could make the journey endurable both for him and myself. The results of my effort were so satisfactory that I have ventured to give them to *The Outlook's* readers.

First, on the outside of my traveling-bag were strapped what I knew to be perfectly irresistible to any child, viz., a few new picture-books. In selecting, I got the best—not necessarily the most expensive, however, but such as are approved by the followers of Froebel and Pestalozzi.

Inside my bag, besides pencil and paper for drawing cars, steamboats, and other objects, I put a good-sized bag of animal crackers and a paper of small pins—for in previous moments of meditation on this all-absorbing question it occurred to me that although one animal cracker would not stand alone, two of a kind, placed side by side, with a pin through the bodies, would stand upright. The car window-sill, upon which they were placed, was very soon turned into a Zoo, not only to the delight of my own little son himself, but also to the amusement of several other children who sat near by.

Also, in anticipation of our journey, I had cut from papers and magazines verses, especially of the descriptive kind, telling of cats that "meow" and dogs that "bow wow." These, being read in a dramatic and expressive tone, were fully appreciated.

Along with the picture-books was strapped an illustrated catalogue of a large retail firm in New York. The pictures of the most attractive boys and girls in the catalogue were cut out and pinned to the cushioned back of the seat in front of us. The clocks, chairs, and other articles of furniture were also cut out, with strips of paper left on to serve as "props."

So absorbed was the little fellow in all these diversions that he did not even notice the inevitable candy and popcorn vender who appeared frequently and succeeded in tempting the other little people with cheap and health-destroying sweets.

And so I found that, by a little planning and forethought before the journey, and by the employment of a little tact while on the way, a much-dreaded trip was made an event to look back upon with pleasure.

The Required Foundation

Many graduates of institutions of learning, as well as those who are not graduates, will enter kindergarten training schools this coming autumn. In New York State a law goes into force January 1, 1897, which is very important to all who intend to prepare for special departments of education and to teach under the control of the State or the local educational authorities. Superintendent Skinner has sent notices to all the local authorities of the passage of this law, which provides that no appointments shall be made in any public school unless the applicant shall have graduated from a high school or institution of equal or higher rank having a course equal to that of a high school, and such school must have the approval of the State Superintendent of Public Instruction, if in the State of New York. A certificate to teach cannot be granted in the public schools of New York State except to those who meet this standard. The best kindergarten training schools require equal, and some higher, standards from the entering pupils than those stated. The kindergarten associations are raising their standards, and those maintaining kindergartens on a

purely philanthropic basis are, many of them, realizing that the kindergarten is the first step in education. True, there was recently offered by a church in New York City the sum of twenty dollars a month to a trained kindergarten to conduct two sessions a day without an assistant. The pastor's assistant who made this munificent offer said, "It is not worth more than that to amuse children that length of time."

The kindergarten is not the only profession that has suffered because of the gross ignorance of good people. Stenography and typewriting are the victims of misapplied philanthropy. Hundreds of ignorant girls have been encouraged to take lessons in these two fields who had no elementary training. It is positively wicked to give lessons in stenography or typewriting unless the pupil has passed a certain standard examination agreed upon by the managers of the Y. M. C. A. and the Y. W. C. A. Anything that gives a worker a false estimate of his value is fatal to his best interests. The man or woman who in ignorance provides means for education in any field is a menace to progress, for the progress of mankind depends on the standards maintained by expert knowledge.

To a Girl Graduate

The following letter, written to a young girl, has been sent to *The Outlook* with permission to publish. It will doubtless help many other girls who are thinking of the future:

New York, May 27, 1896.

My Dear Niece: Yesterday I purchased and ordered sent to you the goods for your graduating dress. I hope it will please you. I am sorry I do not find myself in circumstances this year to give you your whole outfit, as has always been my desire and intention. However, I must be content to do as my circumstances will allow, which is the case with us all.

I am glad for you that you are almost through—that is, almost through *this* course. I wish you could stay at home a year and be your mother's right-hand man and get the experience of doing home work entirely, and then take a course of some kind in something somewhere out of M——. I know how tired you are, but when the strain is over and you have had your summer vacation, free from thought of school work for next year, I am sure you will find yourself quite rested. Don't you think so?

Do you think of doing anything to earn money hereafter? Or do you and your mother think it better for you to stay at home with her? Or do you think of keeping house for some one else? I thoroughly believe in a girl's learning something by which she could earn money enough to support herself if necessary, even though there may seem no possible need of it now or in the future. I think it not only a proper safeguard for a girl to give herself, but I also think she is so much more a woman of the best type, and that her character is strengthened and ennobled by it.

One thing I want to impress upon you. If you decide to do something outside of your own home to care for yourself, be sure to give the matter careful thought, and do not do the first thing that falls in your way, unless it is to your certain belief just the thing you want to do and can do best. A girl of your age has not usually given the matter much thought, because there has been no time in her life for that. Half the weariness and irritation from the work done in this world is caused by the fact that so many are doing the wrong thing, while if they were doing the thing best adapted to them they would do it easily and happily. Most people stray into the path nearest them, and sometimes that is just the road to success and happiness, and sometimes it is not. Many let false pride hinder them from doing the thing they would really, pride aside, like best to do, and could do best. Scrubbing well done is far better than painting poorly done, and the worker is more honored in the former case than in the latter. Once more, I want to urge you to be sure you are choosing the work you are best fitted for, if you are to do anything outside of home. Do it at great sacrifice at first, if necessary, and in the end the sacrifice you will find not so great.

I do not want you to think, dear, that I am going on the supposition that you are never to marry. Although I have not married, I thoroughly believe in marriage. But I do not believe in it to the extent of marrying just to escape being unmarried. It is the condition of life intended by nature and nature's God, and is the best life for man or woman when it is happy. So do not think I am talking as I am be-

cause I have taken it for granted you are to be, like your auntie, an old maid; it is because I believe that the knowledge that a young woman has that she can earn her own living and be counted in with the world's workers is a great thing for her, that I have said all that I have to you.

There! I did not mean to take advantage of you, when announcing the sending of your gown, to preach a sermon or deliver a lecture while I had your ear. So forgive me; but *don't forget the lecture*.

Give my love to all, and accept much for yourself, with best wishes for all you undertake in these last days at school. AUNTIE.

Health Culture Society

There has been organized in Brooklyn a Health Culture Society. The aim of this society is to interest women to wear skirts that will not touch the sidewalk. It is the intention of the members to devise and wear a rainy-day dress that will be hygienic and not remarkable. A similar attempt was made in Boston a few years ago, but it did not succeed. During the Exposition in Chicago about one hundred women, residents of that city, adopted a suit that was a cross between a bathing suit and a bicycle suit. Many of the bicycle suits would make attractive rainy-day dresses by the addition of a cape or a warm jacket in winter. A tailor-made gown, with the skirt slightly shortened, makes a satisfactory rainy-day gown, as many women have proved to their own satisfaction. Women are dressing more in accord with the rules of health than ever before. The bicycle has accomplished much. Shortened and narrowed skirts pass almost unnoticed. Bicycle dresses are worn to breakfast and lunch as a matter of convenience. They answer for tramping and rowing. So great is the advance in the matter of dressing hygienically that a woman feels like apologizing if she wears for a tramp in the country a gown that requires to be lifted from the ground.

A Text for Bicyclists

In the "British Medical Journal" there has appeared a series of articles entitled "Cycling in Health and Disease." One rule is emphasized: "Keep within your powers." There is no safer rule for guidance in life than this. It is a sentence which many might take as a life motto. It would mean preparation before attempting; it would mean a comprehension of one's fitness for every attempt in life. It does not mean timidity or shrinking. It means knowing what one can do, and doing it consciously that every step taken is a preparation for the next step. These articles condemn putting a child under seven on a wheel, even to be carried. The greatest care is urged as to the size of a wheel used by a growing child, the position of the child, and the movements of its legs. Every precaution should be taken against over-exertion. The opinion of eminent medical authorities is quoted, and the consensus of opinion is in favor of the use of the wheel for sound men and women of all ages.

The Care of Vegetables

The Health Protective Associations are urging the better class of dealers in vegetables not to expose their goods for sale outside of their stores. It is claimed that this exposure to the sun and dust wilts and injures vegetables. The suggestion is made that housekeepers refuse to trade with dealers who do not care for their goods in accordance with the best sanitary principles.

To Cure Mosquito-Bites

The New York "Tribune" says that—

A mixture of glycerine and carbolic acid is said to form a wonderful protection from mosquitoes as well as a cure for the bites. Take about twenty drops of the acid and put it into a bottle containing an ounce of glycerine and half an ounce of rosemary water. If used freely at night, the sting of the bites will be almost miraculously cured and the disfiguring blotches removed by morning.

A Suggestion

Dear Outlook: In reference to moreen skirts, concerning which "J. W." inquires, I can say from experience that there are kinds of black moreen which do not catch dust. I have adopted the plan of fastening samples of various kinds to my skirt, and buying the one which stands the test of wear on dusty streets. M. C. G.

For the Little People

Would You Believe It?

By Mary Chase Thurlow

A morning-glory on our wall,
With round and rosy face,
That smiled alike on one and all,
And lighted up the place,—
One rainy day that flower queer
Shut up its cheerful eye.
It looked so dull and strange, oh dear!
It really made me sigh.
Would you believe a flower so gay
Could look so sad that rainy day?

A little maid within our walls,
That makes our life's delight,
Her smile like sunshine on us falls,
When her sweet face is bright,—
One rainy day that child of ours
Put on a doleful pout.
She frowned all day because the showers
Kept her from playing out.
Would you believe a maid so gay
Could look so sad that rainy day?

A Queer Nest

By E. H. K.

Kitty and Joe Major were little city children who were spending their summer vacation in North Dakota with their Aunt Sue and her husband, Dr. Morris. One morning the Doctor told them that if they cared to they could go with him to see a sick Norwegian woman who lived about ten miles across the prairie. Of course they were delighted, and were soon off. I should like to tell you of the beautiful drive they had; of all the harebells and roses and white bedstraw which grew on every side; of the hawks and owls and badgers and gophers they passed, and of little Nels, the herdboys, and his spotted pony. But if I did, you might not hear about the nest I meant to tell you of. They had driven about an hour and a half when they came to the house where the sick woman lived.

It was the queerest house you ever saw, all made of sods piled one on top of another, as you would build a block house.

Inside, newspapers were fastened to the wall to keep the dirt from falling down into the people's eyes and food.

There were two rooms in the house, one of which seemed to be a summer kitchen, and had only a floor of earth. Here a little yellow-haired girl was washing dishes. This was Lena, who, with a neighbor's help now and then, did all the work while her mother was sick.

In the other room were two beds, a home-made table, and some home-made benches. The only chair was a big wooden rocker.

In the larger bed was the sick woman, with a very little, very red-faced baby on her arm. The woman's "nurse" hung across a beam just over the bed.

"What!" you say, "her nurse hung across a beam?" Yes, but her nurse wasn't a nice, soft-voiced woman who wore a big white apron, and had gentle hands. Her nurse was only a hemp rope, one end of which was made fast to the beam, while the other dangled within easy reach of her hands. When she wanted to move, she took hold of the rope and pulled herself along with its help, just as you would pull yourself up by taking hold of your papa's hands.

A Norwegian Bible and hymn-book lay on a shelf at the bed's head, and a big pitcher of lovely wild roses filled the room with their sweetness.

Two little white-haired children were asleep in the smaller bed.

Kitty and Joe perched themselves on one of the benches, and used their eyes while the Doctor talked with the sick woman, having Lena as an interpreter. One of the first things they noticed was a pretty white hen hopping over the door-sill. They didn't quite think that hens ought to be allowed in houses, but as they were only visitors they politely kept quiet.

Biddy put her head first on one side and

then on the other, making all the time a cozy little sound. Then she stepped daintily across and flew up on to the bed where the children lay asleep. She began to pick the bedquilt and to flap her wings, till the children woke up. For a minute they looked shyly at their young visitors, while the little hen kept up her fussing. The sick woman said something in Norwegian, speaking with a beautiful voice, full of gentleness. The little boy smiled, and began making a nice hollow in the bedclothes. When it was all fixed, the white hen nestled down in it very comfortably. The children smoothed her wings with their brown little hands, and spoke to her in their queer Norsk language.

By the time Dr. Morris was through talking with their mother the little hen had laid a warm yellow egg and had gone out-of-doors with a great flutter and cackling. The little boy took the egg in his hand and trotted over to his mother's bed to give it to the new baby. In funny broken English Lena told Willie and Joe that the white hen had had no mother when she was a very little chicken, and that the two children had had her for their pet ever since. She had followed them about everywhere, and when they took their naps the chicken had crept close to them and slept too. She laid her first egg on their bed on the morning that the new baby came, and had left a fresh one there every day since. Lena said that the little boy, Lars, was sure that his hen knew about their baby and that it had no teeth to eat bread and meat with, and so had brought it those nice yellow eggs.

To pay her for being so kind Lars had let her share his bread and milk and cottage-cheese every day since the baby came.

After Dr. Morris had made some powders for the sick woman and told Lena how often to give them, they all said good-by to the gentle children who had so nice a pet as a dainty white hen.

Another Prize Contest

"Who were the Pilgrims?" "A dirty, filthy set who lived under the ground."

"Name a domestic animal useful for clothing, and describe its habits." "The ox. He don't have any habits, because he lives in a stable."

"If you were traveling across the desert, where would you choose to rest?" "I would rest on a stool."

"Describe the white race, and show that it is superior to other races." "A white man will nod at you when he meets you on the street."

"Of what is the surface of the earth composed?" "Dirt and people."

"Name a fruit which has its seed on the outside." "A seed-cake."

"Name five forms of water." "Hot water, cold water, faucet water, well water, and ice water."

"Name and locate the five senses." "The eyes are in the northern part of the face, and the mouth in the southern."

"Who were the mound-builders?" "History cannot answer these questions. Science only can."

"Define 'flinch,' and use it in a sentence." "Flinch, to shrink. Flannel flinches when it is washed."

"By what is the earth surrounded, and by what is it lighted?" "It is surrounded by water, and lighted by gas and electricity."

"Name six animals of the Arctic zone." "Three polar bears and three seals."

"What is yeast?" "Yeast is a vegetable flying about in the air, hitching itself on to anything."

"Why do you open the dampers in a stove when lighting a fire?" "To let the oxygen in and the nitrogen out."

"What did the Constitution do for the country?"

"It gave the President a head."

"What are the last teeth that come to a man?"

"False teeth."

The readers of the Little People's page so conclusively proved their interest in the study of English in the contest closed in the issue of June 20 that the editors have decided to submit for another contest the above series of questions. These questions were, it is stated, submitted to and answered by the pupils in the public schools of a large Eastern city. The

questions must be correctly answered by the contestants, and the errors in the printed answers pointed out.

The following epitaph appears on a stone recently erected in memory of a number of men who sacrificed life and property for their principles. This epitaph infers an impossibility. What is it?

To these pure patriots, who,
Without bounty, without pay,
Without pension, without honor,
Went to their graves,
Without recognition even by their
Country,
This stone is raised and inscribed,
After thirty years of waiting,
By one of themselves.

The examination of a set of papers presented by the pupils in a cooking-class revealed some astonishing things; namely, that French women in cooking "clarified their own fat," that every kitchen used as a cooking-school "should have room for six or eight girls to cook at once," and that a certain dish "could be eaten cold twice." What are the errors in these statements?

To the one whose answers and corrections show the clearest comprehension of the meanings of words a book valued at \$2 will be given.

Write on one side of the paper only; write name and address distinctly; give the name of school, and the grade in which you are a pupil. State age, and the name of the book you prefer if you are the prize-winner. This contest will close August 11.

A Large Boiler

A boiler, as you doubtless know, is the vessel in which the water is boiled to generate steam to run the engines and machinery in boats and factories. In New York City there is a company which sells steam for heating and for mechanical purposes. That is, they have a building in which they put large boilers. From these boilers the steam is carried through the pipes, the same as water and gas are carried into buildings, and there used. The other day one of these steam-heating companies put in the largest boiler, probably, that ever was constructed. It took thirty-six horses to draw it from the pier on which it was landed to the building in which it was to be placed. It weighs 119,000 pounds and stands 31 feet high. When it was got to the building the front of the building had to be torn out to get the boiler in. On its journey from the pier to its home it was attended by a large crowd of interested spectators.

An Old Baby

Hundreds of years ago, when people died, the bodies were treated in a way to preserve them; they were then inclosed or wrapped in textiles that had also been subjected to chemical treatment, and when all had been done these bodies were put away on what we might call shelves. A gentleman traveling in the East was told by his guide that he could secure for him the mummified body of a little baby. The traveler accepted his offer, and has succeeded in bringing the little mummy to this country. Now he proposes to write a book about the games played by the children when this little baby was alive, 4,200 years ago. He has been telling the story of this little baby, and the life it must have lived, to the little children in Baltimore, and they are so interested that he proposes now telling them a story on paper of how the little children of Egypt played and lived many years ago.

Hawk and Hens

We hear of happy families of animals. A novel case of this kind is now told. A gentleman in Maryland has succeeded in taming a hawk, and in teaching it to live on the most amicable terms in a hennery, enjoying the companionship of the hens and turkeys, and apparently not knowing that they ought to be enemies, not friends.

The Spectator

"The Americans are a crude and uncultured people; and they show it in their treatment of these important questions of social etiquette." The speaker was a lady of distinction and good breeding, and she spoke with seriousness and feeling. The Spectator had been brought face to face with one of those questions of attire which frequently loom up on the mental horizon of men who are neither slaves to fashion nor absolutely indifferent to it. If he had belonged to either of these specified classes, the question would never have presented itself. Beau Brummel knows instinctively what to do and to wear; Horace Greeley knows nothing about such matters, and cares less. Belonging to neither extreme, the Spectator was moved to wonder which leader represented the saner view of this phase of life. After finding that the authorities disagreed completely about his particular question, and that he could do pretty much as he pleased in the matter and be sure of condemnation from the one set of experts or the other, the Spectator fell into a skeptical mood as to the view of the lady of distinction, and asked himself whether, after all, rigid rules of etiquette are desirable and to be esteemed as an evidence of true progress in civilization.

The lady in question had placed the matter in definite shape for discussion by citing a personal experience. "I was invited," said she, "to attend an afternoon meeting, at a private house, held to advance a 'cause.' I found the parlor darkened, the shades down, the gas lit, and the majority of the ladies in full evening dress! There are only two excuses for a woman's doing such a thing"—and the speaker's fine eyes lost their usual kind expression: "ignorance, or the possession of but one dress. The fact that the latter excuse would not apply in the case of at least one of these women was shown to me a few evenings later, when I attended a church wedding and saw one of these same women in street dress! In England, where there is some knowledge on these matters, such vulgarity would be impossible."

Here was the issue. There are certain conventional rules, more or less well recognized, for the government of personal conduct in "society." Is conformity to these rules the test of good manners? At first thought an affirmative answer seems reasonable enough. One of these rules requires a man to take off his hat in saluting a lady; another requires him to use a fork in carrying food to his mouth, instead of the back of a knife; another requires that he shall not whistle in a parlor, a street-car, or a private office. Any one who fails to observe these rules must be regarded as lacking in good manners. But the further question arises, Who established these standards, and why? And did these rules replace others which were formerly the standard of good manners? and if so, why were the old ones discarded? And are we to have no liberty in starting new fashions in manners? and if not, why not? Now, the Spectator is not very deeply versed in antiquarian lore—or, in order to be up with the times, let him say anthropology!—but he believes he is correct in saying that the bow and the removal of the hat are a survival and adaptation of the custom of prostration in the presence of a conqueror; and that democracy and chivalry combined have left only an adumbration of the original ceremony in an act of deference to the fair sex. The time was, too, when the use of a knife in eating was a decided advance in elegance, displacing as it did the more primitive plan of using the fingers—in the times when the punctilious goodwife might have been heard saying, "Goodness, Johnny! where's your manners? Don't you know enough to eat with your knife?" In the days, also, when whistling was a new discovery, it was doubtless very pleasing to those who had not learned the new art to listen to those who had; but with the modern development of "nerves," whistling, save in the privacy of one's boudoir or on the public platform, has become "bad form." And so

(From Good Housekeeping.)

"Here's Cleveland's baking powder, pure
With purity that will endure
The test of time, and be a clever
Helpmeet and friend in kitchen ever."

with other matters of etiquette, all along the line of conduct. The fact is that there has been a continual formation and re-formation in the standards of "good form" among all peoples that have had any development at all, either from good to bad or from bad to good—according to either the traditional or the evolutionary view of society; and the Spectator is inclined to believe that whenever a people really ceases to grow and to change, it must cease to exist.

There are some races, however, that are pretty slow and that yet still exist; and according to the Spectator's ethnology, these are the ones that have the most inflexible codes of etiquette. The Chinese are a good example; and the Chinaman, we are informed by Mr. Arthur H. Smith in that entertaining book "Chinese Characteristics," has a genius for etiquette; the most accomplished foreigner finds himself helpless in the deeper mazes of Chinese formality, though they seem simplicity itself to the native, who is baked, as it were, in the "cake of custom." Mr. Smith tells of a Chinese official's wife, who, in paying her respects to a foreign lady at the latter's home, deliberately turned her back on her hostess, and saluted a vacant wall. This, it seemed, was the proper place for the hostess, inasmuch as the Emperor's palace lay in that direction! Here a great rudeness was committed simply because custom had absolutely dethroned good will and kindness of heart in favor of an artificial system of behavior. And this story brings out very clearly another fact—that for every custom, however absurd, there is a reason. Foolish and illogical, forgotten or perverted, it may be, but in the minds of the originators, at least, there is a definite reason for every regulation of their code. The first observers of any practice cannot justify it by "custom;" it must seem useful or desirable in itself. Reason, then, being the ultimate factor in etiquette, is not every regulation of manners to be submitted to this test, and to stand or fall in accordance with the best light we can cast on it through the exercise of this faculty? Is there now a good reason for a given practice? the Spectator would ask if he were framing a new code of manners. If there is, let us maintain the practice; if not, let us start a new one, would be his advice in answering his own question.

This brings the Spectator to his theory about the future development of this matter of manners—and the Spectator is never so happy as when leaving the solid ground of fact and sailing off in the bright clouds of speculation. He believes that just in so far as reason comes to control men's actions they will cease to be restricted by undeviating rules in matters of etiquette. For the development of reason means the development of individuality; and individuality refuses to cut its cloth all to the same pattern. Differentiation favors a wide variance of opinion and action, and tolerance of it; and the social etiquette of the future will be less marked by rigid metes and bounds, more distinguished by personal flavors, than that of the past. If, for instance—to descend to earth again—a man chooses to wear a "Prince Albert" coat of an evening, instead of a "swallowtail," the new society will nod approval; if he should even appear now that the bicycle suit has come to stay this will not be regarded as treason—in knickerbockers, with ruffled shirt and silver-buckled shoes, his idiosyncrasy will be looked

upon graciously, as a pleasant reminiscence of court costume. And if the ladies persist in wearing a dress that displays a beautiful throat, and prefer to wear it at home in the daytime, rather than in a public place in the evening, shall we not say, Great is the Goddess of Reason, that she has thus won Modesty to lend her ear? Will she not some day be able to influence Fashion herself?

But how about democracy's protest against aristocratic distinctions in costume? How about bending the knee to the effete customs of the Old World? What shall we say of the Brother Jonathan who offers to shake hands with the Queen, and greets her son-in-law with "Say, Dook," instead of "Your Highness"? Well, the Spectator opines that in the good time coming, with less insistence on the observance of formalities on the part of the host, be he plebe or potentate, there will be more willingness to observe them on the part of the guest!—so that while the host (or perhaps the Spectator ought to say the hostess, since woman is in our modern democracies the natural conservator of aristocracy) will not be displeased if the guest comes in fustian, the guest will on his part use every endeavor to obtain a suitable wedding garment of the latest pattern. In the leveling up of both clothes and character which democracy is to bring, host and guest will each seek to meet the other half way, to get each from the other the lesson which every man has for his open-minded neighbor, and, above all, to find satisfaction in the good will and happiness of his companions, not in the observance of ceremonious rules about clothes and manners.

The English sometimes grow sarcastic at our expense. The London "News" vouches for the following: "Scene: Rome. Time: A few days ago. Young English lady wandering near the Coliseum. To her approaches a group of American young ladies. One of them says to her: 'Would you kindly tell me whether that is the Arch of Titus? My Baedeker is two years old.'" The "News" unkindly remarks that the American ladies "were probably from Chicago."—*New York World*.

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That is because your nerves are weak, your digestion imperfect, your blood impure. Feed the nerves with rich, red blood, purified, enriched, and vitalized with Hood's Sarsaparilla, and you will enjoy sweet, refreshing sleep. This great medicine has power to build up the physical system, strengthen the nerves, and give vigor and vitality to every function.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

Correspondence

Auricular Confession

To the Editors of *The Outlook*:

In the issue of your paper of June 20 the following statement is made in an article upon the "Russian Church," viz.: "Both the Greek and Latin Churches require auricular confession before the reception of the Holy Communion, as does the *Anglican Catholic Church*." The Protestant Episcopal Church in the United States is an integral and influential part of the Anglican branch of the Catholic Church. It ought to be well understood that this Church does *not* require auricular confession before the reception of the Holy Communion, and that nowhere in her Prayer-Book, except in the office of the visitation of prisoners, and then only in the case of one under sentence of death, is confession in secret to a clergyman for the purpose of obtaining absolution in private suggested or implied.

JOHN T. MAGRATH.

Prices and Currency

To the Editors of *The Outlook*:

The greatest economic harm that can overtake a nation is falling prices. It represses investment, it retards progress, it bankrupts the energetic proprietors who are, in fact, the chief debtor class.

The greatest boon to a country is universal activity, and nothing contributes so much to this as rising prices. When prices are advancing, every one wants to buy, and what they buy must be constructed by human hands and brains. In twenty-five years prices of American goods have declined fully one-half. Every manufacturer, merchant, and investor (except in town lots) has found himself all the time facing a lower market when he came to sell than when he bought. His predisposition has been to wait. If now the *status quo* of 1872 were to be gradually restored, he would be anxious to buy—even ahead of his wants. Depression in trade comes from dislocation of industry, the indisposition to buy on the part of those who buy to sell for profit, and inability to buy on the part of those who buy to consume. Active business is maintained by the desire of the merchant class to buy all they can, and the large consuming power of those who work for wages.

Whatever other causes have led to decline in prices, all authorities agree that a contraction of the currency does reduce prices.

A country with one dollar of currency per inhabitant would have lower prices than one with fifty. If there be an equal quantity of gold and silver, striking out one of them will reduce prices. If one only be in use and the other is added, prices will advance.

In our present state of stagnation what we most need is a desire to buy. Any cause that will convince merchants and investors that future prices will be higher will at once start demand for labor and increase consumption. Whether this anticipated rise in prices be attributed to increase in the money supply or to depreciation in the quality of the currency, the effect must be the same—the determination to buy with a view to higher value.

No panic, no buying of foreign-held bonds, can interfere with the commercial instinct to buy on a rising market, and the industrial activity required to supply the increased demand.

N. O. NELSON.

English in American Universities

To the Editors of *The Outlook*:

The review of "English in American Universities" published in your issue of June 13 seems to me by far the most valuable discussion of that little volume which has appeared; and I hope that every one interested in that book or in the subject may read this trenchant criticism.

Perhaps the most important omission in the book reviewed is that no full presentation and discussion of *methods* is attempted. Professor Bates, of Wellesley, in her bright paper which appeared at the close of the series of articles reprinted in the book, says pointedly: "It is very well for the editors and contributors of 'The Dial' to claim on behalf of students the delights of the 'spiritual glow' etherealized beyond the dull concern for 'the historical and adventitious,' and to demand that the professor add to the most gracious gifts of nature a culture deep as a well and considerably wider than a church door, but by what process, after all, shall the essential values of literature be impressed?"

Your reviewer says: "The study of English must become an important, serious, arduous, and essential part of college discipline, or pass entirely out of serious consideration." I judge that this is intended to apply to the study of English literature, and of foreign masterpieces through English translations, as well as to other forms of English training. Here the question of method recurs. How shall this be done, without devoting the strength of the class to other than literary questions? Classes in

literature, it seems to me, should consider primarily the interpretation and criticism of literature, the principles of literary form and construction, the characteristics of the principal literary genera, and allied topics. Unless some such clue is followed, a class in literature might be used to teach *at* all known subjects of human knowledge; since all forms and departments of life find expression in literature. To announce a class in Shakespeare or Milton, and then to turn the attention of the students to questions about which those authors cared nothing whatever either as artists or as men, may make the work "severe," but such work is not the study of literature.

I wish that your reviewer, whose expert knowledge upon this whole group of questions is very manifest, would discuss for us some of the ways by which literary study can be made hard without ceasing to be helpful. Perhaps one way is to increase the amount of reading required until the work is made sufficiently severe. Written papers based upon this reading may be required, which shall both show how carefully the work has been done, and also furnish valuable training in the art of expression. Searching questions upon the lessons assigned can be given out in advance, and written answers to the most important of these can be required. So far as the work in classes in literature cannot be made both severe and literary, both hard and helpful, it seems to me that it should not be made severe at all.

What does *The Outlook's* reviewer think of Mr. Payne's opinion that the linguistic and the literary study of English "should be sharply differentiated"? There are distinct objections to this separation, but I have come to believe in it for the most part. I doubt very much whether literary questions ever receive adequate attention where the linguistic and literary lines of study are combined in the same classes. The master of linguistics has at his command such a vast body of definite queries demanding exact answers that he will be loth to give time to the more vital but less definite and tangible questions and discussions which spring from a close sympathy with the shaping spirit of the creative artist, and which call out such sympathy. I know from my own experience that, in literary teaching, one who has had experience in linguistic work misses the support of that more exact method.

In the study of Chaucer, I admit, a good measure of verbal study is a necessity, since the meanings of the words must be ascertained. Of the value of linguistic training in English I make no question; and, of course, a large measure of such study should be required for the doctor's degree in English.

The *Outlook* review says: "The older disciplines (the Greek and Latin disciplines) . . . are certainly slowly passing. Into their place English instruction can come if it be made as substantial, as systematic, as severe as was the elder teaching." When a newly elected college president was once told that he would have a hard time to "fill the shoes" of his predecessor, he wisely replied, "I shall bring a pair of my own." Let English instruction find its own proper place, and fill that.

The sharp criticism of your reviewer upon the lack of "orderly method" in the arrangement of courses in English in our American institutions is abundantly deserved, and ought to do good. However, let me place beside it some words from Mr. Payne, taken from the volume under discussion: "In physics or in philology, the 'course' is a perfectly rational device; it is of the essence of training in such subjects that the work should be logical in its development. . . . With literature the case is very different. . . . Mere didactics are as powerless to impart the message of literature as they are to impart the message of music or of religion."

"Only one professor" in the book, says this review, "offers 'rest and refreshment' as an allure-ment to his courses." Your reviewer has misunderstood me. It is not my own faulty courses, nor all possible courses, that are to be "an unfailing source of rest and refreshment," but our noble literature itself, as a lifelong refuge, inspiration, and delight.

A. H. TOLMAN.

The University of Chicago.

General Howard Roll of Honor

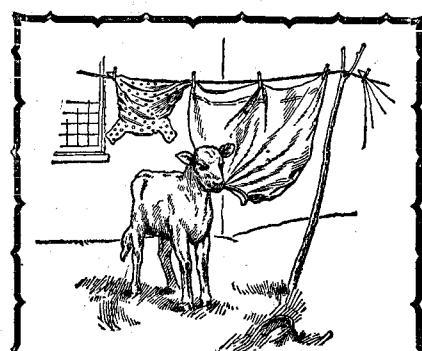
The following is a supplementary list of the names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 852. The number of shares included in the accompanying list is 35, making a total of 887.

A Friend, Lowell, Mass.
Broadway Church, Somerville, Mass.
Cradle Roll of W. H. M. U. of First Congregational Church, Hyde Park, Mass.
Mrs. T. D. Murphy, by a Friend, Chester, Mass.
Central Cong'l Church, Jamaica Plain, Mass.
Woman's Missionary Union of Minneapolis Churches, Minn.
Miss A. A. Pickens, by a Friend, New York, N. Y.



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Mrs. Sarah B. Capron, by a Friend, Boston, Mass.
In Memory of Deacon S. W. Kent, by Mrs. S. W. Kent, Worcester, Mass.
North Congregational Church, Providence, R. I.
Rev. Cyrus Richardson, D.D., by First Church, Nashua, N. H.
Deacon Newell Greenwood, by First Church, Nashua, N. H.
Mrs. P. L. Alcott, Columbus, Ohio.
Rev. S. E. Bassett, Fort Valley, Ga.
Congregational Church and Sunday-School, Francistown, N. H.
Congregational Church and Auxiliaries, Medina Ohio.
Y. P. S. C. E. of Congregational Church, Orange Valley, N. J.
A Friend, Plymouth, N. H.
Maple Street Church and Sunday-School, Danvers, Mass.
Union Sunday-School, Marlboro', Mass.
Ladies of First Church, Chelsea, Mass.
Newman Cong'l Church, East Providence, R. I.
Miss Ann E. Shorey, by Newman Congregational Church, East Providence, R. I.
Mr. Ethan Brooks, West Springfield, Mass.
Congregational Church, Jacksonville, Ill.
In Memory of Deacon B. W. Payne, by Mrs. L. A. Payne, Homer, N. Y.
Two Friends, Hartford, Conn.
Miss Margaret C. Hackett, Providence, R. I. Two shares.
First Congregational Church, Rockford, Ill.
Mrs. Eli C. Smith, Bridgeport, Conn.
Mrs. Elizabeth McFarland, in Memory, by the Merrimack Conference of the N. H. F. C. I. and H. M. U.
Y. P. S. C. E., Puritan Church, Brooklyn, N. Y.
Rev. S. A. Barrett, by Members of Congregational Church, East Hartford, Conn.
W. P. Patten, Kingston, N. H.



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is the linen, washed in the Sunlight way, with

Sunlight Soap

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If you have not already done so, try it for yourself. It saves in every direction, time, money, labour and the clothes. One fair trial will convince you.

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Notes and Queries

Can you give me any information on the following questions: 1. Has the South Carolina Dispensary Law been modified with the hope of increasing the State revenue? 2. What is the quantity of liquors consumed now as compared with the old license law? 3. Do any considerable number of the temperance people desire to go back to the old license system? 4. Where can I find the latest summary of its results? W. L. H.

1. The South Carolina Dispensary Law was modified with the hope of securing a more efficient administration, and an administration further removed from political influences. For a good many months liquor was sold by the Dispensary at a low price in order to drive the bar-rooms out of business; when these had been driven out, the price of liquor was raised with the hope of increasing the State revenue. 2. It is reported that much less liquor is consumed in South Carolina now than under the old license law. Tippling and treating have been practically done away with. 3. Very few of the people of South Carolina of any class desire to go back to the old system. Even the Charleston "News and Courier," which still denounces the Dispensary, declares that saloons must not again be licensed which sell liquor to be drunk on the premises. 4. For the latest summary of the results write to the Commissioner in charge of the State Dispensary, Columbia, S. C.

1. Is there a concordance in point of scholarship and thoroughness superior to Young's Analytical Concordance—one that gives the original words? 2. Can the Loesetian system of memorizing be obtained in book form? If not, mention the best work on aids to memory. 3. What is the best work on the English language? G. W.

1. We think there is not. 2. We do not know. David Kay's book, "Memory, What it is, and How to Improve it," is a judicious study of the subject, and full of valuable practical suggestions, but does not undertake to give any artificial system of memory help. 3. It is hard to advise without knowing you. For one who wishes to study, Champney's "History of English" (Macmillan, New York) and Earle's "English Prose" (Putnam's, New York) together constitute what we think the best thing. For a general reader, Professor Marsh's popular "Lectures on the English Language" (Scribners, New York), though old, are very good; also Archbishop Trench's "English, Past and Present."

1. Will you kindly outline a course of study of the history of the drama, and what books are accessible? 2. What books should be used by a club in studying Shakespeare? J. K. B.

1. Golden's "Brief History of the English Drama;" Lowell's "The Old English Dramatists;" Symonds's "Shakespeare's Predecessors in the English Drama;" H. Irving's "English Actors;" W. Winter's "Shadows of the Stage;" Matthew's "French Dramatists of the Nineteenth Century;" R. G. Moulton's "The Ancient Classic Drama;" 2. Rolfe's School Editions of Plays; Craik's "English of Shakespeare;" Corson's "Introduction to Shakespeare;" Dowden's "Life and Art of Shakespeare;" Moulton's "Shakespeare as a Dramatic Artist;" R. G. White's "How to Read Shakespeare;" Fleay's "Shakespeare Manual;" Abbott's "Shakespeare Grammar."

In your issue of 13th inst., under the caption "A Human Bible," "H. D. C." writes: "How can we fail to recognize the human element, when we find the New Testament writers quoting from the Old Testament in such an extremely human and fallible way, now plainly forgetting the right number or geographical locality, or even the right book, now quoting (says Toy) from the Greek or Aramaic, but never from the Hebrew, and now—most important of all—giving to the quotation a sense or an application which would have made the author of it stare with amazement?" Will you kindly indicate the passages referred to? C. H. S.

Specimen passages are these: Acts vii., 14, compared with Genesis xvi., 27; Acts vii., 15, 16, compared with Genesis 1., 13, and Joshua xxiv., 32, which seem confusedly blended in the quotation. Matthew xxvii., 9, compared with Zechariah xi., 13. Hebrews i., 8 and 9, compared with Psalm xlv., 6, 7—a nuptial song addressed to a military hero.

1. Please give me the best work on "Applied Christianity," as lately hinted at in editorial on Presbyterian Assembly. 2. Also say if you regard Dr. Green's (of Princeton) late work on "Bible vs. Higher Criticism" as the best work on the conservative side. V. M.

1. See Gladden's "Applied Christianity" and his "Ruling Ideas of the Present Age," Ely's "Social Aspects of Christianity," Prall's "Civic Christianity," Hodge's "Heresy of Cain" and his "Christianity Between Sundays." To be had of any leading bookseller. 2. We accept it as such on the testimony of those who are entitled to pronounce upon it.

Can you inform me as to the "best use" of clergymen in the matter of their visiting-cards? Do they use the "Rev.?" Do some have two cards, one for parish use and one for general use? How do Dr. Rainsford, Dr. Huntington, Bishop Potter, Dr.

Greer, or other men of their position have their cards engraved? I am specially interested in the use of Episcopal clergymen, but should be glad to learn of the practice of others. F. L. P.

We happen to know that one of the gentlemen you name uses a card without prefix or title. We know others who do likewise. Others, also, who use the "Rev." and even append the "D.D." Every variety has its representative among men of high position. There is no easily recognizable "best use." Follow your own taste, whether it be for simplicity or otherwise. No line can be drawn in this matter between the practice of Episcopalians and of others.

I notice in your final statement of results from a vote gathered by the "New England Homestead" a confusion and apparent contradiction which, in common, I presume, with many other of your regular readers, I should be glad to have explained. You say, "A majority of those voting (2,588 to 2,168) favored the free coinage of the American product," by which I suppose you mean silver. From what source do you reach such a conclusion? The table of answers immediately preceding gives 980 yes and 1,421 no—the numbers much less and majority the other way. Please enlighten us. H. B. E.

The answers in the table were to the question whether the subscriber believed in "unlimited" free coinage. Many farmers who opposed this measure favored the free coinage of the American product, believing that this product was too small to produce a harmful inflation of the currency.

In discussing the financial state of our country, a friend—like myself a devoted reader of your valuable paper—said that Dr. Abbott has never in his editorials answered the following question: Do you consider our overproduction one cause of our late panic? Is the power of a machine to do the work of a hundred men an injury or benefit to the people? **

The Outlook does not believe that general overproduction of wealth was a cause of the present depression. It believes that machinery enables the same number of workers to produce for themselves a greater amount of wealth, and benefits workmen only less than employers.

Kindly state how you square such passages as John i., 12, Rom. viii., 15, Gal. iv., 5, Eph. i., 5, with your fundamental doctrine of the Fatherhood of God.

By simply reflecting upon the fact that a child is none the less his father's son though he be too young to be conscious of it, or so wayward as to forget it. The passages you refer to speak of sonship to God as realized in consciousness and conduct, and refer to the divine agencies by which the filial spirit (or "the spirit of adoption") is brought to birth and effective power.

Give the names of two or three of the best books on trades-unionism, the publisher's name, also price. G.

Richard T. Ely's "Labor Movement in America" (T. Y. Crowell & Co., Boston, \$1.50), and Sidney and Beatrice Webb's "History of Trades-Unionism" (Longmans, Green & Co., New York, \$5).

Can you put me in the way of getting the "white list" of employers in New York City stores who treat their employees with humane consideration? H. D. M.

Address Miss F. J. Pomeroy, 101 Park Avenue, New York City.

Can any one tell me where I can find the poem beginning:

"To the wigwam and forest O would I were back,
For I hate the proud paleface that crosses my track."

Also another, beginning:

"In my day crime was crime."

F. A. B.

Can any one inform me where I shall find the following lines in the works of Professor Wilson, of Edinburgh (Christopher North): "Thou art a dim speck on the main, my country; but when thou settest, when shall rise an orb to burn with kindred majesty?" D.

I should be glad to correspond with any officer or member of any society that has Gospel Hymns Consolidated or No. 5 (both with notes) to dispose of. W. R. CLARK.

Clear Lake, Wis.

"The Master has come over Jordan,"
Said Hannah, the mother, one day,"

by Julia Gill, is found in Edward Eggleston's "Christ in Literature," page 263. F. L. K.

"F. C. F." who was asked to take a "Mothers' Class" will probably find "The Newer Religious Thinking," by the Rev. David N. Beach, a help to her in addition to the books you recommend. M. S. S.

For Mind Tiredness

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Dr. A. H. Shook, Red Hook, N. Y., says: "Of late I have been using your Trigestia tablets, and find your formula so good and the tablets so convenient that I recommend them highly."

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most refreshing drink.
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Bits of Fun

Bicycle-riding is still on the increase, in spite of the falling off.—*New York Herald.*

When you buy a thing for almost nothing, it is generally worth it.—*Somerville Journal.*

A genius is a Bohemian who has succeeded, and a Bohemian is a genius who has failed.—*Philadelphia North American.*

Just the Thing.—"I tell you what I need, Robbins. I need to go out and rub up against the world." "Let me sell you my bicycle!"—*Puck.*

Sentimental Young Lady—Ah, Professor, what would this old oak say if it could talk! Professor—It would say, "I am an elm."—*Fliegende Blätter.*

He—I see a New York firm is advertising "flowers by telegraph." She—I prefer to have them with the stems; I don't think they're as good wired.—*Yonkers Statesman.*

"What is this mental poise that women talk so much about nowadays?" "It is being able to look at caterpillars without feeling them crawling all over you."—*Chicago Record.*

It is not strange that writers sometimes get puzzled in their choice between "that," "which," and "who." Relatives are always more or less troublesome.—*Boston Transcript.*

"Look here, Bawl Bearings, I've a proposition to make." "What is it, Noopops?" "You stop talking about your bicycle, and I'll not say another word about my smart baby."—*Truth.*

A German paper contains the following unique advertisement: "Any person who can prove that my tapioca contains anything injurious to health will have three boxes of it sent to him free of charge."

The Mean Thing.—"Yes," said the lovely woman, "it was very lonely living in the West. No neighbors to speak of." "That is to say," ventured the Mean Thing, "no neighbors to talk about?"—*Cincinnati Enquirer.*

Society Editor—Mr. Willis tells me that his family will spend the summer in the mountains, and his wife says they will go to the seashore. Had I better defer mentioning the matter until I get more definite information? Managing Editor—I don't see what more definite information you want. She told you they were going to the seashore, didn't she?—*Cincinnati Enquirer.*

For Another Purpose.—The delegate was approached by a newspaper representative. He was a breezy, enthusiastic delegate, one who seemed to be fairly bubbling over with good material for an interview. "What do you think of the situation?" the reporter asked. "What do I think? Young man, you utterly mistake the nature of my employment. I'm not here to think. I'm here to holler."—*Washington Star.*

We won't vouch for it, but it is said that there is a young clerk in this city who makes it a special hobby to say bright things. But he has met his match. A bright young school-ma'am entered the store in which he works last Saturday and asked, in a most innocent way, for a bow. "I am at your service," replied the clerk. "Yes," said the young lady, eying him closely, "but I want a white one, not a green one." Then a sepulchral silence fell upon him.—*Langdon (N. D.) Courier-Democrat.*

A lady one day saw a roughly dressed man at work on the trees in a Portland garden, and stopped to ask, "What are you doing to those tree-trunks?" "Girdling them, madam, with printer's ink and cotton," was the reply. "It will keep off canker-worms." "How much does it cost?" inquired she. "About twenty-five cents apiece." "Well, I wish you would come and girdle ours. What is your name?" "Hill," the laborer replied; but to her repeated request that he would undertake her own trees he returned an evasive answer. That night she told the story to her husband, and he burst into a roar of laughter. "What is the matter?" she cried. "Why," said he, "that laborer was the Rev. Dr. Hill, late President of Harvard, one of the leading mathematicians living, and the recently appointed pastor of the First Parish Church."—*Critic.*

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The Business World

The Week The prices both of stocks and commodities showed a continued downward tendency last week.

In Wall Street the sales were much larger than in the previous week, and not even a renewed activity as to American securities in the London market produced a favorable movement. The latter part of the week, however, showed at least a check in the bearish tendency. Foreign exchange has been dull, the rate remaining at about \$4.88. Gold shipments were not large. The loan market was not greatly affected by the depression of stocks; call money was loaned at from 3 to 4 per cent. General trade was very dull even for this season. Wheat, corn, iron and steel, and cotton are all lower. The restriction of cotton-mill production is extensive. Coal, oil, leather, and sugar are slightly higher or hold their own. "Bradstreet's" record of business failures for the last six months shows the largest total ever published by that journal for this period of time; the number is 7,602, and the increase over the total for the first six months of 1894 and 1895 is about 1,000 in each case, while there is actually an increase of 1,340, or 22 per cent., over the total for the first six months of 1893, although that period included two months of the panic time. The total amount of liabilities involved in these 7,602 failures is \$105,535,000—more than a third less than in 1893, but nearly a third greater than in 1895.

Building Associations Philadelphia is proud of being a city of homes of people of moderate incomes, and to that city is in large measure due the growth of the Building and Loan Societies which now hold so large a proportion of the savings of the country. The Philadelphia "Ledger" says: "As a general thing the building societies of Philadelphia are having a good demand for their money, and many societies have made loans ahead of the regular receipts. Some of the loans are not of a class calculated to cheer the hearts of those who love the building society cause. The managers of these societies like to see the money go to parties buying homes of their own, that is, to new home-seekers, but during these depressed times many who already own their homes have been obliged to mortgage them in order to receive money to pay pressing debts. The fact, however, that these thrifty people have had some kind of security to draw on during the hard times shows the value of husbanding resources in times of fair plenty. The building society has saved thousands in this city from publicly acknowledging poverty by reason of the safety of their previous savings. It is always sad to see a family draw on that which had been set aside for a cherished purpose, but yet what would they have done without it?"

Japanese Competition The immediate future of Japan as a manufacturing country continues to excite discussion. The London "Colonial Importer" says: "While so much is being heard about Japanese competition abroad, it should not be forgotten that this at the present time is only, so to speak, fractional in proportion to the general increase of the trade, and that it is rather to her future competition that so much importance attaches. Japanese enterprise, up to the present, has been more severely engaged in filling the requirements of her own markets than in opening out export markets to any appreciable extent. When she finds that she is unable to easily consume her manufactures, no doubt special energy will be thrown into the export connection. Within the last seven years especially the industry of the country has increased simply by leaps and bounds. There is too eager an assumption, however, on the part of foreigners that this increased vitality is due to her export trade. That her export trade is steadily increasing is proven, but in no comparison whatever to the increase of her productions. Formerly Japan imported practically every manufactured commodity, and exported only her artistic goods. Now she manufactures the greater portion of

her requirements, and it is in feeding her internal consumption that the great bulk of her factories are employed, rather than in supplying an export demand. Her manufactories have recently displaced imported goods for home-made goods in textiles, nickel and electroplated goods, furniture, cutlery, matches, soap, wearing apparel generally, paper, and similar domestic requirements. The things in which foreign exporters continue to fairly hold their own are machinery and chemicals, more especially the heavy chemicals—alkali, bicarb. soda, sulphate of copper, etc."

China's Commerce Notwithstanding all China's political misfortunes, her commercial activity is great, and the prospects promising. Official reports just published by the Imperial Revenue Department show that trade in 1895 was large; the total imports and exports even exceeded those of 1894 to the extent of eight per cent., despite the closing of one port, the loss of Formosa, and a decline in the foreign opium trade. The reason of the last change is the increase in the domestic production, and a similar change is expected in the now enormous cotton trade with foreign countries, as Chinese cotton-fields and cotton-mills are rapidly increasing in number. The New York "Tribune" thus summarizes some of the important features of the revenue reports:

In exports an increase of more than 9,000,000 taels is reported, in silk, tea, cotton, and some other articles. Silk is now the chief item on the list, Chinese tea having, except in the Russian market, been largely replaced with that from Japan, Formosa, and Ceylon. The silk industry has been greatly benefited by the introduction of Pasteur's system of eradicating the silkworm disease, and the export trade has been more than doubled in ten years. The trade in skins—especially of dogs, goats, and sheep—has also greatly expanded. In 1891 it amounted to only 881,000 taels, and in 1895 to 2,649,000 taels. The enormous growth of the cotton-spinning industry in Japan has been of benefit to China, increasing the demand for the raw material. In consequence the area of cotton plantations has been greatly extended, and the exports of raw cotton in 1895 amounted to about 120,000,000 pounds. The distribution of this foreign commerce has been changed but little. The British Empire still has the lion's share, having 215,000,000 out of the total 315,000,000 taels. Japan comes next on the list with 32,000,000, and the United States third, with 20,500,000. Russia has 17,000,000, largely to be credited to the enormous trade in black tea. The commerce with all other European countries besides Great Britain and Russia is only 29,000,000. Shanghai, it may be observed, is by far the leading port, its share of the foreign commerce amounting to about 70 per cent. of the whole. There were, all told, only 10,091 foreign residents in China last year, 4,084 being British and 1,325 Americans.

The Thread Industry in England News comes from London of the amalgamation of three great thread companies. J. & P. Coats, Clark, Jonas Brooks & Bros., and James Chadwick & Bros., are all amalgamated in the style of The Coats, absorbing all the business. The Coats will issue a further share capital, raising their total nominal capital from £5,750,000 to £7,500,000. The new ordinary £10 shares are offered for subscription at £50 per share. This is considered to mean a practical monopoly of the thread industry in England, with important establishments in the United States and Canada.

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C. G. E. Norwich, Conn.....	5 00
Two Lima Friends.....	26 00
Y. P. S. C. E., First Presbyterian Church, Bay City, Mich.....	1 71
Current Topics Club, N. Greenfield, Wis..	50
Two Friends.....	25 00
A Friend, Hudson, N. Y.....	1 00
Manhattan Union Sunday-School, Manhattan, Mont.....	4 87
An Old Subscriber.....	2 00
Congregational Sunday-School, Church of Christ, Berlin Mills, N. H.....	1 25
B. L. M., Tuckahoe, N. Y.....	1 00
A Friend, Pennsylvania.....	4 00
A. B. Adhem.....	2 00
Total.....	\$7,520 82

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About People

—Amherst College has bestowed upon Professor F. S. Hoffman, of Union College, the degree of Ph.D. for his book on "The Sphere of the State."

—The Princess of Wales has entered the lists of composers. She recently had printed for circulation among her friends several pieces for the zither composed by her.

—The visit of the Shahzada to England was expensive—to India. In the home charges of the Indian Government for the year ending March 31, 1896, the following item appears: "Expenses of the visit to England of his Highness the Shahzada Nazrullah Khan, £25,408."

—More than \$15,000 has already been contributed for the Helmholtz monument which is to be erected in front of the University of Berlin. Several artists have been asked to compete with sketches for the task. Contributions may be sent to Mendelssohn & Co., bankers, in Berlin.

—The two hundredth birthday of the famous Prussian General Marshal Keith, who came of a noble Scotch family and who fell in the battle of Hochkirch on the 14th of October, 1758, was recently celebrated with great pomp and circumstance by the First Silesian Infantry Regiment, which still bears his name.

—Verdi has deposited in the Banca di Milano the sum of 400,000 lire as the first installment toward establishing the Verdi House of Repose for aged and destitute musicians and libretto-writers. He will give three times as much for the completion and endowment of the institution, which, after his wife's death, if she survives him, will also receive a large part of his estate.

—According to the "Jewish Chronicle," Baron Edmund de Rothschild has established another colony in Palestine. The new colony, which is situated in Galilee, not far from Damascus, consists of a village of 3,000 acres, with many springs, and the sources of the river Jordan. This settlement will be colonized by fifty farm laborers of tried experience.

—When Count Tolstoi heard of the disaster in Moscow, he wrote to a friend: "I am bowed down and wounded to my innermost soul. How much could I say on the misfortune and its certain causes! But I will be silent. I am busy on a work which in broad characters gives the impressions of a moment. I am too old to suffer delay, and must stay at my work, for all the burden that lies upon my soul."

—Lord Dufferin is now seventy years old, and ever since 1855, when he accompanied Sir John Russell to Vienna in a subordinate capacity, he has held one government office or another. Besides half a dozen minor posts, he has been Ambassador to St. Petersburg, Constantinople, Rome, and Paris, as well as Viceroy of India and Governor-General of Canada. Since 1891 he has represented the Court of St. James's at the French capital.

—It is reported that the Grace Darling monument in Bamborough, England, is in a

deplorable state. Vandals have broken off the railing surrounding the tomb and made use of it for chipping pieces from the recumbent figure of the maiden. The right arm has been destroyed in this manner, and half the blade of the oar which lies beside the figure has been broken off.

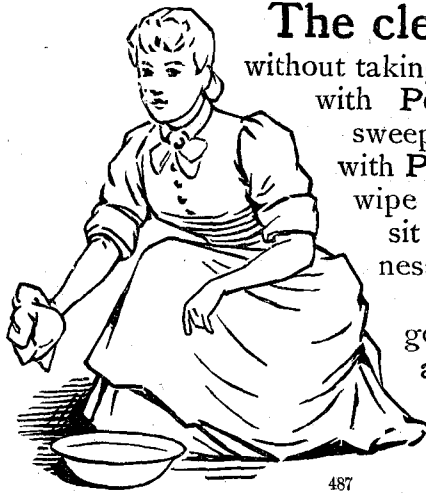
—Miss Fanny Crosby, the hymn-writer, is now more than seventy years of age. Though she has been blind almost from birth, she is always happy and cheerful. For thirty-two years she has been in the employ of a firm in this city. Among the hymns which she has written are: "Safe in the Arms of Jesus," "Rescue the Perishing," "Jesus, Keep Me Near the Cross," "Come to the Saviour," and "Keep Thou My Way, O Lord."

Not Two Masters

A good story comes from Turkey. Two French journalists, Messrs. Papillard and Leroy, recently set out from Paris to make a tour of the world without a sou, and a curious illustrated chronicle of their journey is being published. They were lately at Salgon, where they edited the fifth number of the journal "En Route." In this number there is a charming anecdote illustrating the methods of the censor in Turkey. While reading one of the articles relating to the departure of the travelers from Sicily, the censor charged with the examination of the fourth number of their paper came to the following text: "We disembarked in sight of the city of Calane, behind which Etna, the highest volcano of Europe, reigns as master." The censor shudderingly erased the words "reigns as master." "But why," demanded the journalists, "do you scratch out these words?" "Because," responded the censor, with indescribable haughtiness, "there is none other than his Majesty the Sultan who reigns as master!"—*Chicago Tribune.*

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New York... July 29, 10 A.M.	Paris... Sept. 16, 10 A.M.
Paris... Aug. 5, 10 A.M.	New York (Sat.) Sept. 19, 10 A.M.
St. Louis... Aug. 12, 10 A.M.	St. Louis... Sept. 23, 10 A.M.
St. Paul... Aug. 19, 10 A.M.	St. Paul... Sept. 30, 10 A.M.
Paris... Aug. 26, 10 A.M.	Paris... Oct. 7, 10 A.M.
New York (Sat.) Aug. 29, 10 A.M.	St. Louis... Oct. 14, 10 A.M.

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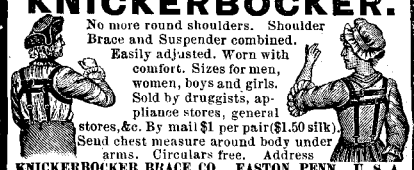
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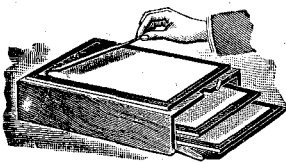
A very popular feature in the school is the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift, he allows an interest of ten per cent. per annum on all savings.—*Tid-Bits.*

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The most extraordinary of all lighthouses is to be found on Arnish Rock, Stornoway Bay—a rock which is separated from the Island of Lewis by a channel over 500 feet wide. It is in the Hebrides, Scotland. On this rock a conical beacon is erected, and on its summit a lantern is fixed, from which, night after night, shines a light which is seen by the fishermen far and wide. Yet there is no burning lamp in the lantern, and no attendant ever goes to it, for the simple reason that there is no lamp to attend to, no wick to train, and no oil-well to replenish.

The way in which this peculiar lighthouse is illuminated is this: "On the Island of Lewis, 500 feet or so away, is a lighthouse, and from a window in the tower a stream of light is projected on a mirror in the lantern on the summit of Arnish Rock. These rays are reflected to an arrangement of prisms, and by their action are converged to a focus outside the lantern, from which they diverge in the necessary direction."

The consequence is that to all intents and purposes a lighthouse exists which has neither lamp nor lighthouse-keeper, and yet which gives as serviceable a light—taking into account the requirements of this locality—as if an elaborate and costly lighthouse, with lamps, service-room, bed-room, living-room, storeroom, oil-room, water-tanks, and all other accessories, were erected on the summit of the rock.—*Tid-Bits.*

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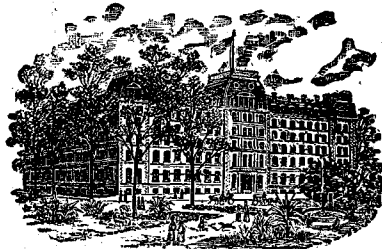
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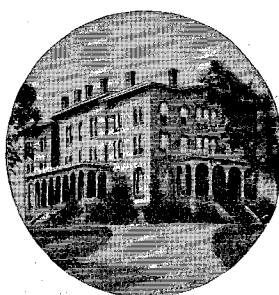
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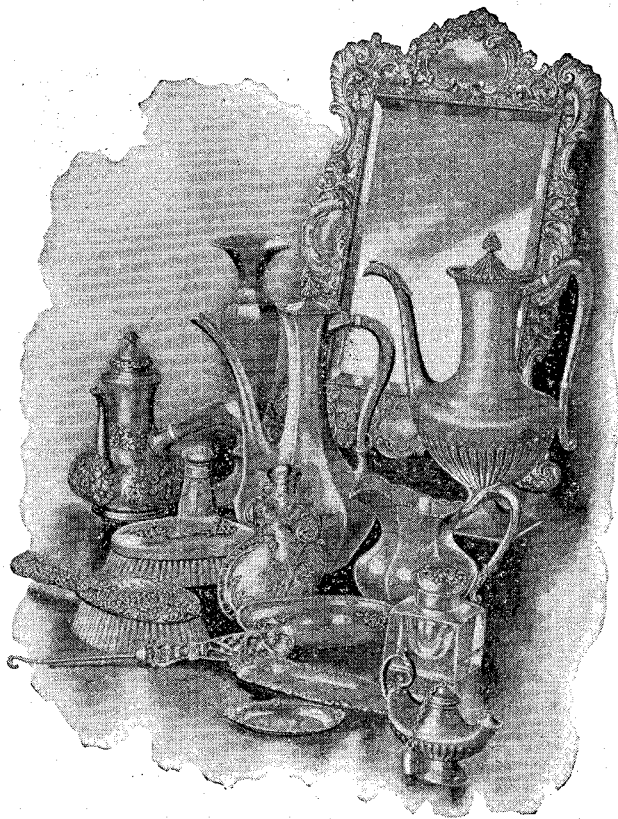
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