ALL RELIGIONS HAVE A SACRIFICIAL . CENTER TO THEM.

Annie Besant Writes of the Supreme Law of Progress-"Purified by Fire" a Fact and Not a Myth Only-The Personal

As we study the gradual casting off of the fetters which bind the soul to rebirth we come to that which is the most efficient agent in the work—the law of sacrifice. All must have been struck with the fact that there is not a religion in the world that has not sacrifice as one of its essential ideas. Take the highest religion that the world has known, or take the lowest, and still you can discover no religion, whether of the highest sect or of the lowest savage, that has not the sacrificial idea for its centre. The nature of the sacrifice will differ with the notions of the people amwith the notions of the people among whom is the religion; the nature of the offering will depend on the grade of evolution which the soul has reached. But however crude the conception or poor the working out, however low and mean and intellectual the idea of sacrifice may be, none the less out of that poor and base conception, if you look at the lives of the people, out of it

you will find have grown the noblest impulses which these people have known.

Consider the doctrine of the atonement in one of its lowest and crudest forms. Take it among the most ignorant people, who put it in a form repulsive to higher thought, you will find—if you look at it in its working out of the fives of the people, in the inner regions where words are so little and thoughts are so much—you will find that out of a buriesqued idea of sacrifice there has grown the same high and exquisite devotion which is the glory of every religion and every phase of creed. Let us see if we can catch a gampse of what

In the highest regions of the universe those who have achieved, those who have gone far beyond the range where our limited sight can follow or where our fettered thoughts can touch; who have entered into the highest regions that we yet have knowledge of; these breathe out of that supreme life rays which have in them something of themwhich have in them something of themselves. They can send these rays downward into a life that is exceptionally
pure, exceptionally devoted and spiritualized, overshadowing that nature which
is mighty by its purity, although it has
not yet perhaps climbed to heights of
knowledge. They can thus lend to it
a divine quality, can breathe into it a
divine power, and by the assent of that
pure nature, by a real act of sacrifice,
which that pure one is willing to make. which that pure one is willing to make, such a one can be raised into a position where he becomes a source from which spiritual life may flow out to the world, and into which, in strange fashion, the sorrow and the anguish of the world may pour; and, in return for the gift of sorrow, the gift of spiritual life flows

That is the mystery which is always implied in the lives of the great saviors of the world. When it is said that "they are the sorrows of men," they "bore the sins of the world," it is not a mere figure of speech; it is not a mere phrase, a dream which men have dreamed; it is a reality of the spiritual life that every soul of man which, by its aspirations, climbs upward to the spici-tual regions, reaches there a point where there is no division, where that soul inseparation, but by identification; not by a forced affection, but by the deepest reality of the spiritual life that soul reaches the place where division is not, where the world and it are one. And thus it can bear the world's burden, its sin and its sorrow. It can bear the world's ignorance and breathe into the world its own divine life fand thus become at once the heaver of sorrows for

come at once the bearer of sorrows for

man and the source to man of spiritual

is this divine sharing of all things possible; not only for those who are so absolutely pure that the divine life can send them forth as saviors of the world; not only to them is this privilege given, but to others also according to their smaller measure. For everyone who is willing to take on himself a pain that is not in his Karma, a sorrow that is not of his own past making, every soul which goes forward by that divine passion that comes from within and not from without, and which says: "I am willing to bear a pain that is not my of my own making, to be made a sharer in the life that takes all grief that it may give back all blessing," every soul that takes part of this burden on itself changes the pain that it takes into love and joy, which through it are given to

Think of sacrifice in the form we know it here. Think of that transmuch. by fire that goes on, on an earthly altar, by fire that goes on, or an earthly altar, of earth, and as the fire plays upon it it seems to change, so that all the grosser and more solid parts disappear, and perchance there will rise from it a marvelous essence of incense from the altar. It has changed its charger as the fire has worked upon it. the fire has worked upon it. Even so, upon the altar of the human heart, it is possible to throw suffering into the fire of love (the one great transmitting force that the earth knows, for love is divine, and it is the divine which everywhere transmutes and changes), suffering which is not yours by compulsion, for then were it no free gift, suffering that you were it no free gift, suffering that you take by your own voluntary acceptation—that you ask to take that the world may thereby be helped. This pain that you put upon the altar is worked upon by the fire, is changed, and gives out the very essence that is in it, coming forth as spiritual strength, spiritual power. In the course of ages knowledge and power to help are won by the pain that we endure; but in the higher regions of the universe that is done speedily which is done slowly here; what evolution here

is done slowly here; what evolution here works out stage by stage is done in a moment by this concentrated fire of love, which is life. And so the disciple, as he rises higher and higher, at last makes good his footing in the spiritual regions and is able to do in a moment what would take centuries or millenniums in accomplishing here. He can take the pain and change it into power and send that spiritual life downward for the helping of the world.

That is part of the law of sacrifice. As the disciple grows higher and higher he | ean do this more and more; as he grows nearer and nearer to the One he can do nearer and nearer to the One he can do it more swiftly and ever to a greater extent, so that at last what he could do perchance only for the few he becomes able to do for a larger number of his own fellow-men. As he becomes one with them he is able to share with them. You must remember he takes from them as well as gives to them; but he takes from them their sin and sorrow and gives back to them his life and love.

And there is even more—much more than that.

and by that clear vision can choose bet-ter than it is possible to choose in the lower world.

Give your suffering, make it your of-fering for the whole and it will change into spiritual forces.

If only in your daily lives you can do it now and then—not always—that would perchance be too hard. But every time you do it, you make it easier

There is offered to you the joy of the higher regions, and there I leave it; because all worlds are vain; all worlds seem almost irreverence, for speech is not adequate, and here only soul may

speak to soul.

It is only the voice of the worldess that can voice it truly, for the worlds are not of earth; and if the worlds of the speaker have marred the vision, and lack of words have made the beauty seem less beautiful, then as soul I speak to soul. Not with mortal voice to mortal ears, not with these poor words my transported to the speak to soul. tongue can utter, but from my heart to yours, from my soul may come a thought that will tell you the nife and the light

For this which I have tried imperfectly to say is the very life of the universe, which breathes in the heart of every man from those great teachers of wisdom. This is the mighty message which the masters of compassion have sent to the toiling world. If it move not your heart the fault is not in the message, but in the message; it is not in the thought, but in the speaker. Let your own hearts speak the message to yourselves, the message that only the inner self can speak to the outer, and you shall see it clearly, undimmed by human

interference. For every man at least is his own priest to the god within him, and no other hands may touch without profanation the sacrifice which the human soul offers on the human heart to that Self which is the Self of all.—Annie Besaut, in The

Diving For a Wife. In many of the Greek islands diving for sponges forms a considerable part of the occupation of the inhabitants. A visitor to this unfrequented region describes the following rather startling custom. He says: "Himia, which is a little island directly opposite Rhodes, is worthy of notice, on account of the singular method by which the Greek inhabitants of the island get their livng. On the bottom of the sea in this locality the common sponge is found in greater abundance than in any other

part of the Mediterranean. "The natives make it a trade to gather these, and their income from this source is far from contemptible; their goods are always in demand among the Turks, who use an incredible number of sponges in the ablutions prescribed by the Mohammedan ritual. A girl in this island is not permitted to marry until she has brought up a certain number of sponges, and given a certain depth. But in certain of these islands this custom is reversed. The father of a marriageable daughter bestows her on the best diver among her suitors. He who can stay longest in the water and bring up the biggest

Carefulness About Food, There is no reason in the world why men, whether the average men or men of genius, should despise the cooking of their food. They never show, or are required to show, the same tempt toward any other art, and on no other is their mental calm more completely dependent. An ill-fitting coat is a worry, but no such a worry as dinners perpetually ill-dressed. To with all souls in their sorrow. Not by separation, but by identification; not by a forced affection, but by the decree at once light and nounishing is an absolute necessity if they are to exert their highest powers; and food of that kind is obtainable only by care in selecting meats and good cooking when they are selected. A man should not think too much of his dinner, or devote too much time to preparation for it, or enjoy it too visibly when it has arrived, for all those are animal peculiarities; but to remain content with bad food when a little more thought or carefulness or criticism would procure it in a state fit to be eaten, is only what Scotchmen used to describe as "a wasting of the maircies."-London Spectator.

Tight Shoes No Longer Asked For. According to the trade papers of the bootmakers the smallest sizes of ladies boots and shoes are becoming less and less asked for. The eager participation in outdoor sports and recreations which has become a part of the daily routine of the modern woman's life doubtless accounts in a large measure for this partial disappearance of very small shoes. A tight shoe was not altogether incompatible with the slow, short stroll in the open air that at one time sufficed, although the ordeal was somewhat painful. Now, nothing but easy, well-fitting footgear is possible in the eight-mile walk, on the golf links, or the bicycle. Although the cramped foot incased in the diminitive pointed shoe is disappearing, there is no reason why the foot and its covering should lose that daintiness which so well be-comes a woman. Possibly those X rays have also something to do with it, for the Queen of Portugal has been startling the ladies of her court by showing them their translucent selves distorted by the compression of tight corsets.—St. James' Gazette.

What Her Vanity Cost Her. Mrs. Benjamin Calvin of San Francisco has her vanity to thank for the oss of her good looks. She was a loss of her good looks. She was a handsome woman, and, to enhance her beauty, had two of her front teeth filled with diamonds instead of the customary gold filling. The stones were valuable ones and when she smiled they sparkled and attracted considerable attention to their wearen. siderable attention to their wearer. The other day a couple of men called at her house, and said they were plumbers who had been sent to inspect the plumbing of the house. While Mrs. Calvin was leading them to the kitchen to begin their work, they seized, gagged and bound her, and then putting her under the influence of chloroform, removed the gag, and with a pair of forceps pulled out the two teeth containing the sparklers. Then they departed before their victim re-

Double-Twist Handshake.

The newest handshake is called the "double twist." It was born at the horse show, but it is such a complex performance that it is only just reaching perfection. The title is more than unattractive; it is ominous, and the uninitiated may well beware of it. Concerted action is as necessary to shake a successful and artistic "double twist" as it is to make an effective stage fail. as it is to make an effective stage fail.
This is the way the shake works: Two
persons meet and clasp hands in the
the ordinary way. Then, still holding
hands, there is a perceptible pause of
a few seconds, and each is apparently
inspired by a guiden impulse to make And there is even more—much more than that.

Another way in which sacrifices is possible. When the disciple, climbing upward, has reached a stage at which consciousness can work freely on the higher planes, but at which he may not yet bring back perfectly memory of all he does, there is a possibility that pain may be accepted there voluntarily, that falls on him when his consciousness is dulled by its physical encasement. It has been thus taken by those who have given up desire for anything that earth can give, by those who have given up desire for anything that earth it it things of the lower life matter but little in the life of the soul, who are able to see the relative proportions of things ADVICE FOR MOTHERS.

What to Do When Children Make Undesirable Acquaintances.

etiquette for a woman to study is that which has to do with the pleasure, comfort and protection of her children. It is a species of nursery and backyard diplomacy that the young ones them-selves don't understand and that the average woman is painfully ignorant but it has everything to do with maintaining her own station and good name in her neighborhood, or town, or Its very first mission is to regulate

and control the children's list of visiting and playing acquaintances, for mall boys and girls are scarcely pected to show sage discretion in their choice of friends. They are not capable of observing that though Johnny Jones is a capital boy in himself his family and surroundings may not be in the least desirable, nor can they see that while Johnny Jones comes of a first family and is a charming playmate he is in reality and by reputa-The fact is that often enough vulgar, vicious or ill-raised youngsters have a perfect fascination for well-bred and gentle little ones and to effectually break up such contaminating influences as these poorly assorted frinedships bring about is a most descate duty of a mother. Her single aid is the arts of etiquette, for the only other means is almost surely fatal—that is, to offer the children explanations, or denials and punishment where the obectionable Johnny Jones is con-

cerned. To explain to your small daughter Jennie that the drawback to little Flora Brown is her vulgar, berouged mother and drunken father is to have this, your private opinion, made known to poor Flora, and so on to the entire town-for childish tongues know no law. To stonily forbid Jacky an afternoon at ball with naughty Dicky White and punish him for transgressing the rule is to incite Jacky to secret

enjoyment of Dicky's society.

The safe and only method is to be constantly and carefully questioning the nursery inhabitants as to their youthful friends, and always insist that any child whose games they take part in, and whose house they are asked to visit, shall be invited to their own nursery and to meet their own mother. If a child refuses or avoids coming, one can quickly and rightly conclude that either there is something quite wrong with the young friend, or the child's parents object to anything like intimacy with one's own children. Then it is very easy to make Jennie and Jacky understand that the boy or girl who is too shy, ashamed, indifferent or proud to meet their mother is not a friend to be cultivated. Children are loyal little souls, will act promptly on this suggestion, and so a snobbish or undesirable acquaintance is easily dropped.

In an instance where nice children are taken on Jennie's and Jacky's visiting lists, and the parents are unacquainted, some mutual understanding should invariably exist between them. If a party is on foot and invitations are extended to the little Browns, it is the duty of Jennie's mother to write a courteous note to Mrs. Brown, explaining what the en-tertainment is to be and expressing the hope that the young ones will be present. If Mrs. Brown responds cordially, nothing more is needed to assure the mother that all the young guests come with the hearty consent

let us suppose Mrs. Brown to be what Jennie's mamma might characteristically call a "very horrid person," with whom she would shudder to claim even a bowing acquaintance, while Mrs. Brown's little daughter is a sweet and charming child, Can the pretty, inoffensive Flora have Jennie at her parties? Can she remain as one of Jennie's best friends?

Certainly not, because consistency is a jewel which a mother should, so far as possible, carry bright before her children's eyes, and therefore, she must make it clear to them that Mrs. Brown is not one of her friends, nor ever likely to be. That is why she writes no notes to Mrs. Brown, and though Flora may come to her house, Jennie cannot go to play or be feasted in the nouse of a lady her mother holds no communications with.

The same reply can be made to little Flora, who will probably carry it on to her mother, who will not in the turn slow to interpret its meaning, though no cruel or snobbisn interpretation can be truthfully made from it. Such common cases as this behoove a mother always to make the acquaintance of the families of her children's

The case just as often arises, how-ever, where Mrs. Brown is really a good friend of Mrs. Jones, and yet Mrs. Brown's children are spoiled even vicious, and, therefore, chums for the well-raised Jennie and Jacky. Then the heroism of a good mother comes to the front. She cannot exclude the bad little Browns uness Mrs. Brown goes, too, and better lose a dozen Mrs. Browns than expose her boy and girl to a single evil influence. As Jennie was asked to sacrifice Flora because of an ineligible mother, so her mother can let a friend go because of the friend's naughty hildren. Mrs. Brown can easily see how the land lies, if Mrs. Jones gently refuses all invitations for her youngsters to the Brown house and excludes the bad little Browns from Jennie's

What is good for Jennie is quite as wholesome from the manoeuvering of Jacky's friendships; and where either of the children is asked to a house the heads of which show no inclination to notice by note or kind message Jacky's mamma, consent to their continued visiting must be withheld. All these rules of etiquette apply as much to such informal entertainments as snowballing and doll playing as to little dancing parties and the like. The necessity of association and mutual

Must she tell Johnny it is late and suggest his returning home, or must she meet him at the door and deny her children to him? If she is a wise mother, no. The proper thing, when the boy comes too often, is to send her Jack out with the perfectly polite request that Johnny excuse him he has tasks or errands to fulfill for his mother. If Johnny lingers late or is hanging about at meal tir Mrs. Jones devolves the duty of say-ing she fears he has forgotten that his mother may be anxious, and for that reason she will not allow Jacky

that reason she will not allow Jacky to ask him to stop to dinner.

Where in her own yard or nursery a quarrel arises between her children and their guests she must never fall to make her own boys and girls offer the first and instant apology—this no matter if the guest was chiefly at fault, and deaf she should remain to any explanations. Her children must learn to respect their roof, in the face of all insults, though the young guests may insults, though the young guests may

not, and any Mrs. Jones is right who takes mortal offense at a complaint offered against her children. If Mrs. Jones' boy is a nulsance, let Mrs. Brown cut him off her children's visiting list and refuse him admittance to her house had it is a small refuse him admittance to

givable and useless intrusion to carry the tale of his iniquities to his mother.

If the Jones child is, however, guilty of some great fault at Mrs. Brown's house, the proper course for Mrs. Jones to pursue is to take her son instantly to Mrs. Brown, make him apologize, and herself offer every reparation and regret. This she must do in person, and not by note, nor send her boy alone. Where a child commits some piece of mischief in a house it is not the mistress' mission to tattle on him, even though the child may never tell his parents, nor is it ever Mrs. Jones' mission to correct the Brown child in the smallest particular. If his manners and mischiefmaking are trouble-some, let her explain this to her children and refuse to entertain them; but never, even if Mrs. Brown comes to learn what is the matter, reveal her son's iniquities to het.

Say, very frankly: "Mrs. Brown, if anything has gone wrong, you must learn it from your child; it is not my

anything has gone wrong, you must learn it from your child; it is not my business to remember it." Where a mother writes or comes to complain of Mrs. Jones' sn, the only proper answer for Mrs. Jones is to assure her she will never be troubled again, and quite break off all friendly connection between the families for children between the families, for children are tender, foolish ,indiscreet things, and to accuse or hold them responsible is very wrong, most especially when re-paration and regrets are offered.

HIS FAVORITE BOOK.

speakin' of books-they's some that looks Invitin' as that strawstack yunder. Whur the cattle air in the bairn yard there. A-pull'n and chaw'n like thunder, and in my day I've chawed that way Hull hours at books, when thur wasn't

Much work to do; but I tell you I like the old big dictionary!

It's in that chair, a settin' where
My youngest boy was usin' of it
At diner time—you seen him climb
Upon it then? That's the way I love it,
Its leaves are torn; the hide is worn
Clean through in spots, upon it covers;
But when I set, with both eyes shet,
It gives me dreams just like some lovers!

And I go back clear back forty year,
And, jest a little hungry feller,
Set perched again on that same plain
Old book—then fresh and young and

At dinner, and my mother's hand
Is toyin' with my curls contrary:
And that is why, I guess, that I
Like best the old big dictionary!
Important Suggestions Offered by Particles Found on the Ice.

On one of his expeditions to Greenland, Nansen collected many samples of dust from the surface of the snow on the ice-floes between Iceland and Greenland, and was much interested in the Diatomaceae found in some of these, says Knowledge. The Diatomaceae are minute unicellular plants, each cell being inclosed in a small case, or frustule, composed of siliceous material. This casing consists of two valves or plates, one overlapping the other, somewhat after the manner of the two parts of a pill box. The surfaces of these valves often appear beautifully ornamented, due to the presence of depressions, lying in the interspaces of an elevated reticulation. The diameter of the plates is unsually less than one-two-hundredths of an inch, so that they require the highest powers of the miscroscope for their submitted his specimens to

Professor Cleve, of Upsala, who, after identifying sixteen species and varieties, reported on them as follows: "The diatom flora of this dust is quite peculiar and different from that of all the many thousands of samples which I have examined, with the exception of one, with which it shows the most which was collected by Kjellman (during the Vega expedition) on the floe at Cape Wankarema, near Bering Straits, The species and varieties are exactly the same in both samples. It quite remakable that the diatom so completely alike and so unlike all others. It indicates that there is an open communication between the seas east of Greenland and north of Asia." Nansen adds: "All these (referring to his own specimens) were also found at Cape Wankarema, twelve of them being only known from there and from owhere else in the whole world; and that though the diatom flora of the Kara Sea, Franz Josef Land, Spitzbergen and Greenland has also been part-ly examined." All through his paper Nansen showed his keen appreciation of little things. The minerals in the dust were also examined, no less than varieties being recognized by Tornbohm, who exclaims: "Can it be ossible that the terrestrial portions f the dust originate from Northern Siberia? That it is partly mud carried into the sea by the great Siberian rivers? The great variety of minerals contained in the dust seems to me to indicate that it originates from an extensive land region, and thus it seems most natural to think of Northern Siberia.

New Spring Kerchiefs. The handkerchiefs for 1897 are daintily exquisite in design and manufac-ture, and are elaborately embroidered in all the colors of the rainbow. For the decoration of these charming bits of muslin birds and insects seem to be preferred to floral designs. One specimen shows a line of gayly tinted swallows extending diagonally across the center of the handkerchief, with border of the same birds, whose wings and tails form uneven scallons. Yet another has a cluster of bees in the corner, with a delicately outlined border of the same little insects, upon either side of which is a narrow hem-stitched band. Embroideries in con-trasting shades are considered more correct than the white for debutantes

Deep purple and white centers, bordered by black duchess lace, are the vogue for showy mourning use, while batiste and cotton foulards are in high favor of novelty moucholds. necessity of association and mutual agreement among parents must be impressed upon children at the earliest age; but where Johnny Brown, who is an acceptable playmate, becomes too frequent a visitor at the Jones mansion a poser is offered to poor Mrs.

batiste and cotton foulards are in high favor of novelty mouchoirs. They are all exceedingly delicate, both in texture and color, and those with broad plaited borders are decidedly striking. Handkerchiefs to match the gown in color are quite the proper thing for everying wear. Many of the prettiest evening wear. Many of the prettiest are filmy bits of mosseline de soie, edged with several ruffles of real lace. Among the smart combinations for

general utility are those of ecru linen, with stripes and checks of lavender, old pink and reseda green. Monograms are worked in outline stitch, and are placed in the center for the lovers of eccentric styles, in which event the monogram must be framed by a circle ne correspondingly attactive em-This is the way to wash blankets: Put to boil a larger boiler of water, into which you have placed a cake of

pure soap cut into small pieces. Pour the water into a tub and let it stand until lukewarm, then add a tablespoonful of ammonia. Put the blankets into the water, and with a stick, turn them over and over Do not rub them. It over and over. Do not rub them. If very much soiled, use a second tub of water prepared in the same way. Fold smooth by passing through a wringer and put into shape; then hang in the sun to dry.

Goods Made From Iron. Mulhall estimates that the total value of goods manufactured from iron in the world in 1890 was £212,200,000; of steel, £256,700,000, making a total of £368,200,000.

What matters it if on the morn
Dull mists obscure and darken
And nature's charms droop low, forlors,
As if to grief they'd harken?
If later on the glorious sun
Bursts forth in all its glory,
Tis as if day had just begun
And clouds were but a story.

What matters it if life's young dream Be sometimes rudely shattered,
And often hopes that brightest seem Be darkened, torn, and scattered,
If after all our guiding star
Full bright and clear emerges
And fairer still, no more afar,
Our grief to sunshine verges?

What matters it if on the sea
The ship may fight and tremble,
Tossed here and you as winds decree
Where furies wild assemble,
If when the tempest voice is stilled
And storm gods have retreated,
She still sails on, with glory filled,
Full tried and not defeated?

matters it when life is done, What matters it when life is done
If, when we look behind us,
We see no glorious victories won
Or earthly ties that bind us,
If, looking forward to the day,
We see a hopeful gleaming,
With angels smiling on the way
And radiant sunlight streaming?

God will forgive our many sins.

Will heal hearts that are broken,
Bind up the wounds when life begins,
Blot out words we have spoken,
What matter it, then, after all,
If hearts with grief are beating?
We are but waiting for the call
And God's eternal greeting.

Dairy and roll butter should be sent to the market as quickly as it is churned, for every day it lies around the store or sits around the house it goes off flavor and loses its freshness and deteriorates in value. Roll butter should be nicely wrapped in chese cloth, each roll separately, which should be wet in strong brine before it is put on the butter. It should then be packed in tubs, clean boxes or half barrels, which should always be lined with cheese cloth or parchment paper. Tub butter should be packed in tubs that will hold about the amount of one churning, so that there won't be two different colors in the tub. In salting your butter put in nearly an ounce of salt to one pound of butter, and use fine salt. Don't work it too much; have the butter-milk well washed out before salting. Don't let it remain exposed to the air as it will lose its flavor: we want all the flavor we can get in butter.—

Incidents of African Travel. My men are tired, footsore, and huna very sore heel; a day's rest is desirable for everybody, My sick men are suffering from sore heads and maimed feet. They got their stomachs full of mtama flour and fish to-day, and have been standing on their heads and dancing. There is no better remedy for African ailments than a full belly. African travelers nearly always have crow's feet sprawling from the outside corners of the eyes, which should be credited to the constant blinking caused by the sun's rays and by the long grass drooping over trails in the wet season, the sharp-pointed blades cutting, spatting and flicking one's face.—The Century.

Among the 15000 oil wells drilled in the last two years were 3500 dry holes, representing probably an outlay of \$6,-000,000 or more, absolutely valueless. continuous string, and a cable with a sandpump be hanging in the hole thus made, to pull the sand pump from the bottom of the hole would require about the same time that it takes for a passenger to start from San Francisco and cross the continent, and then embark and sail across the sea to London, pro-vided the sandpump travels at the speed of fast trains and fast steamers. A month would be consumed in flora on ice-floes near Bering Sound and on the east coast of Greenland, are one bailer full of sand and water.

The Sacredness of Prayer Rugs. Verses from the Koran and other passages considered sacred are generally stamped on the fabrics used as and it is criminal in Oriental law to export such pieces. This is doubtless because use by the Occidentals means the treading of the sacred words under infidel feet, and when you think it over it is not to be wondered at. few years ago an American succeeded in getting two such pieces as near home as Paris, but the inducements offered to him to return them to the Oriental dealer were potent enough to effect their purpose.

Lava-Covered Ice Sheets.

One of the most interesting freaks of nature is the occurrence of subterranean ice sheets which differ materially from ice caves. Such an ice sheet is found at Mount Etna, of volcanic fame, and similar sheets are said to exist in Ireland. Sir Charles Lyell accounts for the one on Etna by the explanation that there must have been a great snow bank in existence at the time of an eruption of the volcano, and the lava stream must have flowed over the snow, which, in course of time, turned to solid ice underneath.

THE MYSTERY OF LIFE. Important Part Played by Carbonic Acid

What do we know of life? Carbonic acid, water and ammonia, when taken into a plant, produce in some way pro-toplasm, which is a substance composed of minute corpuscles, and inside calch corpuscle there is a smaller body called a nucleus, says London Truth. By taking in carbonic acid, water and ammonia and converting them into this compound, called protein, the plant maintains its vigor, grow: and multiplies. The animal does to by taking in the same compount this difference that whereas the plant ir composition identical. When the animal dies the carbonic acid, the water and the ammonia of his body are restored to the collective ody are restored to the collective tock. Again they are taken into new lants and through new plants into ew animals. Thus protoplasm is the asis of all life. It is built up or or largy matter and it is resolved. ary matter and it is resolved again into ordinary matter. Plants can make protoplasm out of its component parts; animals can convert lifeless into living protoplasm. This is the only difference between a man and a plant as regards their making. How a plant as regards their making. How all this is done we have not the remotest notion. All that we know is that it is done. Remove the carbon, the oxygen, the hydrogen and the nitrogen which form carbonic acid, water and ammonia from the globe, and all vitality, whether animal or vegetable, would disappear from it. When brought together under certain conditions they give rise to protoplasm, and this protoplasm produces all the phenomena of life.

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