ABHOR THAT WHICH IS EVIL

The Evildoer is Helpless Before Public Opinion.

A despatch from Brooklyn, N.Y., says: Rev. Dr. Newell Dwight Hillis preached from the following text:—Abhor that which is evil.—Romans xii. 9.

Strange words these for the teacher of the gospel of good will!

Hatred of evil is bad enough, but Paul will not be content until he has hatred up to its highest voltage. From his viewpoint moral indignation is a prerequisite of patriotism. Bad men need revulsion against wickedness before they are stirred to righteous indignation. For some men conscience is dead as with a hot iron, and wrongdoers have no sense of repulsion. But the better the stronger and deeper the moral revulsion. No man is a good man who can get furiously and righteously indignant at evil, and this without reason, because the mud on a child's garments, but pityingly carries with it abhorrence of the filthy mudhole into which the child has fallen. Seeking to reform the drunkard as a man is incompatible with doing all we can to destroy the causes of his drunkenness. Abhorrence consumes the dross as the flame consumes the dross of gold. For lies and selfishness of every form, for the spirit of iniquity our God is a consuming fire.

He beholds bribery, gambling, the purchase of legislators, the debauching of the rulers by the betrayal of the poor, and he is with equanimity, is

A THOROUGHLY BAD MAN.

Likewise as a man goes toward the right he goes toward the abhorrence of evil.

And then society rises up into moods of moral revulsion, the whole force of the state, through its press, its lecture halls and through action in office, factory and mine is turned against the man or corporation that has outraged the sense of justice in the people. The tide of feeling against a ring, a boss, a mayor, a leader in the Council Hall, aldermen, attorneys, railway officials. They have amassed their wealth; they are under every public accusation, ready to be indicted at criticism. Suddenly and unexpectedly public opinion turns against them. One morning these men disappeared from sight, not one of them dared to face the storm. Socially they were ostracized, public opinion rode over them remorselessly as a tornado; politically these corrupt leaders are spoken of in history as a bug is spoken of in a cabinet as a specimen of one of those bugs that creep and crawl.

Years have come and gone, but the memory of these men stands there as a symbol of infamy. . . . They bribed aldermen, for they bribed the legislature and the franchises. For gold they bought editors and representatives and found a form of bribery to suit their votes. Financially rich, they stand forth as moral bankrupts. The people have never forgiven them and the people never will. It were better for them that they had never been born.

AN INJURED POOR MEN.

These wicked men, they destroyed lives, and once they stood self-accused and fully revealed. There were written across the forehead in letters of fire these words: "He used the city for selfish ends, therefore the city shall not."

Once public opinion turns against the individual or the institution no power can withstand it. It sweeps forward with all the force and majesty of a tidal wave. It overthrows opposition as the waves of the Atlantic smash and break against the rocks. The explosion of the universality of this judgment and its immeasurable force is that God and conscience are in and behind all the people. In the old days of piracy a black ship went on the rocks on the southern coast of England. When the black ship struck the rock and was crushed one wave was about her. But think you that one wave contained the power that wrought destruction? Behind that single crest were the waves with a thousand miles of water lending weight and momentum and crowding the outside wave forward with restless might.

And when public opinion breaks against a corrupt man, a corrupt gang of harpies, or organized group of predatory commercial bandits, then when a single newspaper, a single orator, a single author speaks, he becomes the point, the electric tongue of fire, through which is expressed a vast national feeling. Nothing, therefore, can be more terrible than for a man or a company of men to fall under public disapprobation.

Indeed, the greatest things in literature have been attempts of great men to express the moral indignation of all good people against the selfishness and sin of a few dead ones. Witness Sophocles' greatest play, "King Edipus." The king married his near relative, outraged public sentiment as to the home, and when that sentiment speaks we see the king, with white hair, under a pitiless sky, midst

THE AWFUL THUNDERBOLTS,

wandering everywhither in search of refuge from the bolts that fell on every side.

Witness shakespeare's "Hamlet." The motive of the drama is the hesitancy and indecision of the young prince. But the real power of the drama is the movement of all persons and events toward a dramatic moment, when the public opinion shall focalize on the guilty king and the storm break and overwhelm. The great hour also in Dickens' novel is the hour when the street fills with people and they turn toward Fagin's den and Monk's. When the transgressor beholds that crowd in the streets with their accusing faces, he is dumb with fear. this also is the story of the great forward movements in our country.

The people move along slowly and endure many forms of injustice and oppression, but all the time the forces of a moral thunderstorm are gathering and then, suddenly, when the transgressor least expects it, the cloud breaks and the lightnings leap from the east or west and the bolts of moral indignation consume the commercial lies and financial corruption and political crime, and the air is cleaned as by fire.

Once the storm has cleared, lo! the life again is safe and justice dwells in the land. But many there are who harden their hearts, who blind their eyes and stop up their ears. Warned, they refuse to listen. What a word is this: "Some men's sins go beforehand unto judgment and some follow after." The state of the last is worse than the first. In the old days they ground wheat by small millstones and the wheat was poured through a hole in the center. One day a thief breaking with another got rid of his fellow conspirator with a knife and a little millstone tied around his companion's neck as he dropped him into the Sea of Galilee. Out of that the Master made His most terrible illustration of inevitable ruin of strong men who were intended by God to be leaders but who have used all their strength to destroy His little ones. But when public opinion turns upon them and through a thousandfold voices scorns at them, when conscience sends them to the left hand, when patriots who love their country curse them for setting aside the will of the people through their institutions, then comes the fruition of that word: "These are they who have laden themselves down with thick clay. It were better for them that they had never been born."

Newell Dwight Hillis.

THE S.S. LESSON

INTERNATIONAL LESSON, JUNE 11.

Lesson XI. The Message of the Risen Christ. Golden Text, Rev. i., 18.

LESSON WORD STUDIES.

1:1.—These Word Studies are based on the text of the Revised Version. The Apocalypse of Jesus Christ.—The word Apocalypse means literally an uncovering, a laying bare, the unveiling of something hidden which gives light and knowledge to those who behold it. Hence, a Revelation. A book bearing this title can therefore not have been intended to be a mystery and forever unintelligible, but must have for its purpose rather the disclosing and clarifying of truth once concealed. "The Apocalypse of Jesus Christ," as the writer himself calls his book (compare verse 1), is not the manifestation or disclosure of Christ, but the revelation given by him for the girding of the church with a new spirit of confidence and hope. The earnest, thoughtful student may reasonably expect at least that his insight into spiritual truth will be enhanced—the purpose of all revelation—by a study of this book, and that the message of the book as a whole will be definite and intelligent. And so indeed we find it. John the beloved disciple in a time of great tribulation and persecution in the early church, himself "a partaker with others in this tribulation and kingdom of patience which are in Jesus," a lonely exile on the island of Patmos, is granted a series of visions setting forth the ultimate triumph of the kingdom of Christ and the deliverance of the saints. He is ordered to write down what he sees together with several definite messages from the Christ to separate typical churches—that is, communities of believers. Many portions of this wonderful book yield definite spiritual illumination by themselves. But for a larger understanding of the message of the book as a whole it should be carefully and patiently and devotedly studied from beginning to end without serious breaks in the continuity of the study.

Vers. 10. 1—John, son of Zebedee, disciple of our Lord (comp. "1 John," verse 9).

In the Spirit—Lost in devout meditation, here implying also a state of trance or spiritual ecstasy.

The Lord's day—The first day of the week, early observed by Christians instead of the Jewish Sabbath as a day of worship and rest.

As of a trumpet—Note the words "as of." It was not a trumpet sound, but the sound of a "great voice." It seems especially fortunate that throughout these visions the simile and not the metaphor is used. A simile is a figure of speech by which a likeness is pointed out between two things in other respects unlike. The only point of likeness between this voice and the trumpet is the volume of sound.

11. Write in a book—The first of seven books mentioned in the Revelation. It has been called the Book of the Christophany.

Seven churches—Typical and representative congregations of a larger group.

Ephesus—The Roman capital of the proconsular province of Asia; founded in the eleventh century before Christ by Greeks; subjected by Persians, Macedonians, and Romans in turn, and in 262 A. D. destroyed by the Goths, after which the city never rose to its former glory; noted for its beautiful temple to the Asiatic goddess Diana, one of the "seven wonders of the world" (comp. Acts xix., 23-40); the principal city of this group of seven to which Paul addressed one of his epistles; noted in early church history as the seat of several important councils. To-day a small Turkish town called Ayasaluk marks the site of this once famous city.

Smyrna—Anciently one of the finest and most prosperous cities of Asia, forty miles north of Ephesus; still a city of two hundred thousand inhabitants, of whom one-third are Christians. Compare the message to the church at Smyrna (Rev. ii., 8-11). In the commercial world it is noted as the shipping point of the Smyrna figs.

Pergamum—A city noted both for its splendor and its wickedness—"where Satan dwelleth" (Rev. ii., 13); of special interest to librarians and book lovers, since it was here that Antony found the library of two hundred thousand volumes which he removed to Egypt and presented to Cleopatra, and also because it was here that parchment was first made, the city giving its name to the new product (pergamena, or parchment).

Thyatira—Noted especially in more recent, as well as in ancient, times for the manufacture of brilliantly dyed fabrics. Thus Lydia Paul's first convert at Philippi, is mentioned as a seller of purple from Thyatira. The waters of the city are said to be especially adapted for dyeing; as in no other place can the scarlet cloth, out of which vezes are made, be so brilliantly and permanently dyed.

Sardis . . . Philadelphia . . . Laodicea—Three less prominent cities, the first and last of which are today mere heaps of ruins. Philadelphia means literally "brotherly love." On the site of the ancient city there is now a small Turkish town called Allah Shehr, "City of God."

12. See the voice—A synecdochial figure of speech.

Seven golden candlesticks—An actual vision, the interpretation of which is given in verse 20—which see.

13. Like unto a son of man—Note carefully the words "like unto." It was not a human being, but a superhuman Being, the glorified Saviour in human form, that John saw.

14. Head and hair white—Symbol of purity.

Eyes . . . as a flame—Penetrating, searching.

15. Feet like unto burnished brass—The burnished brass is possibly a symbol of severity, the Christ being now a sovereign King.

As the voice of many waters—Symbolic of the message to many churches. The figure has changed from that used in connection with the first mention of the voice (comp. verse 10).

16. Seven stars—Compare note on verse 20.

Sharp two-edged sword—Symbolic of the Word of God, "which is piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. iv., 12, Am. Rev. Version).

His countenance—His whole appearance, and not simply the face. In John vii., 24 we have the same word used in this sense. "Judge not according to appearance."

In his strength—"With the full power of the eastern sun at noonday." The entire vision is that of the glorious sovereign, glorified Christ, who, though now exalted, is yet the same that died and rose again from the dead.

17. The first and the last—The source and end of all creation, the utmost limit and goal of all temporal events.

18. The keys of death—The power over death. Keys were a symbol of authority.

Hades—The abode of departed spirits, here conceived of as a prison house walled city from which Christ alone can release.

20. Stars—Symbols of pre-eminence and authority (comp. Num. xxiv., 17; Dan. xii., 3).

Angels—Literally, messengers. Very probably the reference here is to the rulers and teachers of the congregation. In Daniel (xii., 3) these are compared to stars, and in Malachi (ii., 7) the priest is called "the messenger of Jehovah of hosts."

Candlesticks . . . churches—The Jewish church, symbolized in the seven-branched candlestick of the tabernacle (Exod xxv., 31; Heb. ix., 2), was the national church of a single people the Christian church, symbolized in these seven separate candlesticks, though essentially one, is composed of many peoples. The literal meaning of the word here translated candlestick is lampstand.

FORTUNES IN FRANCE.

Money is more evenly distributed in France than in any other civilized country. According to the taxation returns, fewer than 20,000 persons have property valued at $200,000. Of these, only 6,000 have fortunes exceeding $350,000, while not more than 100 have $2,000,000 or over, and there are just ten fortunate persons who have more than $25,000,000 of this world's goods.

OLDEST CHEMIST'S SHOP.

The oldest chemist's shop in England is said to be at Knaresborough, a quaint old Yorkshire town. The earliest date to which it can be traced back is 1720, but how much older than that it may be cannot be ascertained.

The Home

SOUPS FOR THE DIABETIC.

Twelve stalks asparagus, two-thirds cup chicken stock, one-fourth slice onion, yolk one egg, one tablespoon heavy cream, one-eighth teaspoon salt, few grains pepper. Cover asparagus with cold water, bring to boiling point, drain and add to the stock and onion; let simmer eight minutes, rub through sieve, repeat, add cream, egg, and seasonings, strain and serve.

Tomato Bisque—To-thirds cup canned tomatoes, one-fourth slice onion, bit of bay leaf, two cloves, one-fourth cup boiling water, one-eighth teaspoon soda, one-half tablespoon butter, one-fourth teaspoon salt, few grains pepper, two tablespoons heavy cream; cook first five ingredients for eight minutes; rub through sieve, add soda, butter in small pieces, seasoning, and cream. Serve at once.

Cauliflower Soup.—One-third cup cooked cauliflower, two-thirds cup chicken stock, small stalk celery, one fourth slice onion, one egg yolk, one tablespoon heavy cream, two teaspoons butter, salt and pepper. Cook cauliflower, stock, celery, and onion eight minutes. Rub through a puree strainer, repeat, and add egg yolk slighly beaten, cream, butter, and seasonings.

Mushroom Soup.—Three mushrooms, two-thirds cup chicken stock, one-fourth slice onion, two teaspoons butter, one egg yolk, one tablespoon heavy cream, one teaspoon sauterne, salt and pepper. Clean mushrooms, chop, and cook in one teaspoon butter five minutes. Add stock and let simmer eight minutes. Rub through a puree strainer, add egg yolk slightly beaten, cream, remaining butter, seasonings, and wine.

Spinach Soup—One tablespoon cooked chopped spinach, two-thirds cup chicken stock, yolk one egg, one tablespoon heavy cream, salt, and pepper. Cook spinach with stock eight minutes; rub through a puree strainer, reheat, add yolk slighly beaten, cream and seasoning.

In the diet of the diabetic the carbohydrates are to be eliminated as far as possible and the proteids and fats increased. The change in diet should be gradual, since too sudden a reduction of the carbohydrates might prove fatal.

The best fats are butter, cream, eggs, cheese, olive oil, and the fat from bacon meat, and oily fish. One fourth pound of butter and one-half pint of cream should be taken every day.

WITH STRAWBERRIES.

Strawberries are unusually plentiful and cheap in Canada for this time of the year, and every one is interested in new and old ways of serving them.

In England the berries are picked from the vines, laid on crisp lettuce leaves or on a plate surrounded by a border of their own leaves. The stems or hulls are never removed. A generous plateful of these freshly picked berries is placed before each person, and with it is served a dish of powdered sugar. Each berry is taken by the stem, dipped in the sugar, and eaten from the fingers. Try it some morning for breakfast; you will be a convert to the English way of eating strawberries.

A new way of serving strawberries at breakfast in this country is to remove the hulls, put the berries in a thin white china bowl, cover them over with sugar, and pour thick, sour cream over them. They are delicious in this way, and the sour cream is said to digest better than sweet cream.

For dinner a fruit salad made of strawberries with sliced bananas is delicious. Put a layer of fine ripe berries in a glass dish, then a layer of thin slices of bananas, then a layer of berries, and continue this process till the dish is full. Sprinkle each layer of the berries with powdered sugar; cover the top with a thick layer of whipped cream; dot the cream over with small, very ripe berries, and you have a very attractive delicious dessert.

No other shortcake can compare with the delicious home-made shortcake, which is made after these directions: Make a rich, light tea biscuit crust, using twice the amount of shortening used for biscuits. Instead of milk mix the dough with cream. Roll it out thin; bake it in a quick oven, on round jelly cake tins. While hot cut each cake in two layers with a strong silk thread, as a knife will make it heavy. While hot butter one side of each half, and when cold put one of the layers, crust side down, on a big plate; cover it with half-crushed strawberries, palatably sweetened; then put a layer of the cake, crust side down, on the layer of berries; cover that layer with the crushed berries, then a layer of the cake, crust side up; cover this with whole berries, and serve with sugar and plenty of sweet cream.

WHENEVER—

The windows refuse to go up and down without a great deal of tugging and pulling, or bureau drawers seem to stick, brown soap is a friend in need!

Take out the drawer and rub the soap on the runners and the groove in which the drawer is hung, and, after pushing the window up as far as it will go, rub the soap on the sash, or take the window out entirely and rub the soap on the edges. If the windows are taken out and all the ropes and the edges of the cleaned windows are rubbed with soap, there will be no trouble with them for a year, when the soap may be renewed.

Brown soap may be used to advantage anywhere in the house, since it has no offensive odor, is extremely clean, and is most discouraging to bugdom. The odor of perspiration can be effectually removed on the warmest day of the year by its use. For this purpose it is far more effective than perfumed or toilet soap, and is kept by many "who know" in the bathroom for this purpose.

When nails are to be driven into wood which it is feared they may split, first lay them in soapy water or drive into a bar of soap, and there is no danger. Carpenters and makers of handmade furniture always have a piece of yellow soap on hand for this purpose.

Soap shavings or a small lump of yellow soap tucked into a mouse hole prevent the reappearance of the mouse.

A little soap mixed with stove blacking produces a better and more enduring luster, with less work than blacking without it.

Both plated and solid silver may be cleaned by letting it stand three or four hours in hot water in which a handful of borax and a quarter bar of yellow soap has been cut up and dissolved. This method does not wear off the plate as does the ordinary method.

A poultice of soap and sugar will draw a swelling on the finger to a head in a few hours, and the same poultice will draw a splinter from finger or nail.

TO CLEAN THE CHIMNEY.

Much trouble with chimneys filling up with soot may be avoided by burning the potato parings. The chemical action is such that the soot is entirely cleaned out, so there is no danger of its becoming filled up, even when soft coal is used in the stove. Zinc cut in small pieces and thrown into the stove or furnace, when the fire is burning brightly, will also have the same effect, and a handful used once in three or four weeks will keep the chimney clear and the draft good, no matter what fuel is used. Recently my kitchen range did not draw well and the oven would not heat properly, so I placed a large handful of zinc scraps in the fire and went outside to watch results. The smoke came out in clouds and was very black, and in a short time the draft of the stove was perfect and oven soon became hot.—Marian Meade.

CLEANING SOILED NECKTIES.

There are several ways of cleaning soiled neckties, depending upon the kind of tie and the condition it is in. Very light ties may be cleaned with chalk and magnesia rubbed on with a clean dry brush and allowed to remain several hours, then thoroughly brushed off. Gasoline may also be employed for this work. Put the gasoline into a glass fruit jar and then put in the ties and shake occasionally while the ties are left to soak for an hour or two. When they look clean they are taken out of the gasoline and hung in the open air to dry. The gasoline soon evaporates. This operation must not be carried on in a room where there is a fire or a lighted lamp as there is danger of an explosion.

NEW LAMPS FOR OLD.

Almost every lamp wants boiling occasionally when the light burns dimly, and no attention to oil or wick will make it burn brighter. Remove the lamp burner and wick, and then boil both in water in which has been thrown some washing soda. When every part has been thoroughly cleaned and as thoroughly dried, put in the wick, trim it, fill the lamp with oil, and the light will be brilliant.

WHEN THE POST BEGAN.

How the Business of Carrying Letters Was Conducted.

The first penny post in Scotland was established in Edinburgh in 1768 by one Peter Williamson, who kept a coffee-shop in the hall of the Parliament House frequented by gentlemen attending the Courts making use of Williamson's shop to forward letters by porters.

In time this business increased so much that Williamson established a regular penny post. He had hourly deliveries throughout the city, and agents in different parts of the town for the purpose of collecting letters. His messengers wore uniform, and as they proceeded on their round rang bells to give notice of their approach.

When the Post Office was first established in Ireland, in the seventeenth century, it was managed by a deputy postmaster, who was directly responsible to the postal authorities in London. The earliest reference relating to the use of a stamp or postmark bears date 26th August 1673. Colonel Roger Whitley, who was then Deputy Postmaster General to the Earl of Arlington, writing to Mr. Warburton, the Deputy for Ireland, on the subject of returned letters, remarks: "I therefore oppose a stampe yt both of us might know them againe." No stamp, however, appears to have been used for postmarking letters until about 1701, and then only in the chief office, Dublin.

There were, in 1670, only two posts a week between London and Dublin and other parts of Ireland. About 1680 the frequency of the post was increased to three times weekly, and in 1768 to six posts a week.

A local penny post—the first outside of London—was established in Dublin on 10th October, 1773.

SCHEME OF LUNATICS.

The French police authorities surprised four well-dressed men in the act of tearing up the paving in front of the Pantheon, in Paris, during the early morning hours one day this week. Being asked what they were doing they replied that they were engineers, and that they had been charged with the work of transforming the dome of the Pantheon into a huge fountain: that they were about to take soundings for the available water supply. The police escorted the would-be engineers to the district police station. They turned out to be escaped inmates of a Provincial lunatic asylum.

FAMOUS BLACK WATCH.

A SKETCH OF THE "AULD FORTY-TWA."

How This Regiment Was Organized and Something About Its Career.

In the order of precedence of the territorial regiments of the British Army there are just forty-one names placed before the Black Watch. If this order depended on military fame instead of, as it does, on the date of first engagement, it would be difficult to decide if a single regiment of the whole army should be placed before this famous body of fighters.

They have fought (says the writer of an article in the "Leisure Hour") in at least seventy great battles, and the names of twenty-two of these are accorded as "honors" on the colors; and long though this list may be, it must be remembered that it was not until 1740 that they really started their career.

It was in 1730, or thereabouts, the Highlanders being then in a state of smouldering rebellion, that a loyal Highlander, Duncan Forbes of Culloden, proposed to the British government that the Highlanders themselves would possibly prove the best men to keep their fellows in order.

It was a risky step, but the government agreed; negotiating, doubtless, that if these unruly men must inevitably be fighting someone, it could do no harm to pay them to fight on the right side. So the six "independent companies" were formed—three of 100 men, and three of only 75—and quartered throughout the Highlands on what was practically police duty; sometimes catching up a Lowland cattle raider, now quieting two rival clans, and, generally, representing the Hanoverian Kings in a land where these were none too dearly loved.

From the first they were known as the "Black Watch," for they wore a tartan of black and blue and green, which seemed sombre beside the red-coated regulars. So well did these Highland Watchmen do their work, that in 1740 the government resolved to raise a complete regiment with the companies for a basis. It was done, and almost immediately the new regiment was ordered to march to London.

The inhabitants on the way turned out to see the notorious wild savages of the North, and great was their surprise to find that in times of peace the Highland fighter was a polished gentleman. Even the King himself did not know the men he had sent for; and when two of the regiment appeared before him to show their skill with the broadsword and the battle-axe, he presented them each with a guinea, which was promptly tossed to the porter at the gate.

The campaign in 1790 against the French Republicans was mainly in Flanders, and it was during it that the regiment won its "red-heckle," the vulture feather in its bonnet. It happened thus: The 14th Dragoons had retreated before the French attack, leaving behind their two guns in the possession of the enemy. Seeing the situation, the Highlanders immediately charged, and brought the guns into safety. For their reward they still wear the red feather of the Dragoons, who were crowned with a white one in its place.

In the Crimean War the Highland Brigade was under Sir Colin Campbell, and it was before the battle of the Alma that they received those famous orders:—"Now, men, you are going into action. Remember this—whoever is wounded—no matter what his rank—must lie where he falls till the bandsmen come to attend him. No soldier must go carrying off wounded comrades. If any man does such a thing his name shall be struck up on the doors of his parish church. Kinglake tells us that the brigade went into the battle with a "joyous, assuring cry," and the weird bagpipes played an accompaniment. The Black Watch went—still under Sir Colin Campbell—to the relief of Lucknow. The regiment was also at Tel-el-Kebir, which was, however, a small affair. But at Tamai, soon after, the fighting was fierce, when the British square was broken by the Arabs 60 of the 42nd were killed, while only 29 were wounded—a sure proof of how sure the famed Highlandsmen struck home. The soldier with an earliest cause, even though mistaken one, always makes a hard fighter. The "Auld Forty-Twa" has a unique record, perhaps not the least memorable fact being that the wildest fighters in the British Army have also proved themselves the most orderly in peace.

IMPORTANT, IF TRUE.

There is but one sure cure for the drinking disease or habit, and that is the simplest of all. The cure consists in eating fruits. That will cure the worst case of inebriety that ever afflicted a person. It will entirely destroy the taste for intoxicants and will make the drunkard return to the thoughts and tastes of his childhood, when he loved the luxuries nature had provided for him, and when his appetite had not become contaminated by false cultivated tastes and attendant false desires and imaginary pleasures. No person ever saw a man or woman who liked fruit and who had an appetite for drink. No person ever saw a man or woman with an appetite for drink who liked fruit. The two tastes are at deadly enmity with each other, and there is no room for both of them in the same human constitution. One will certainly destroy the other.

JAPS AT SCHOOL.

The Japanese have adopted a compulsory system of national education. A boy and girl must attend school as soon as they attain the age of six, and remain there until the age of fourteen. The first four years they teach them the Japanese and Chinese languages, and the latter four years they add English; when a boy and girl are graduated from the Japanese common schools they can read and speak English.

IN MERRY OLD ENGLAND

NEWS BY MAIL ABOUT JOHN BULL AND HIS PEOPLE.

Occurrences in the Land That Reigns Supreme in the Commercial World.

The Bishop of Bristol has been fined 5s. for "suffering" a chimney at his place to be on fire.

Very smartly arrayed recruiting officers are proposed as a means of inducing young men to join the British army.

Two carrots recently dug from a garden at Ash Thomas, Devon, measured 8ft. 11 ins., and a third 3 feet 10½ ins.

One inch of rain falling on the whole area of the Thames Valley is equivalent to a river 670 miles long, 250 feet wide, and 10 feet deep.

Liverpool's new cotton exchange, which is to be erected in Old Hall street, will cost £133,000, that being the accepted contract price.

No wedding had taken place in Codicote Parish Church, Hertfordshire, for twenty-three years until a few days ago, when two were solemnized.

Several Japanese nightingales—beautiful little birds rich in plumage and gifted in song—have been released in St. James's Park, London, and are making themselves at home.

Because he only received 6s. 10d. a week after over twenty-one years' service, the sub-postmaster at one of the most important branch offices in Carnarvon has relinquished his appointment.

A veterinary surgeon at Dudley has fitted a dog successfully with a glass eye. The animal has made no attempt to remove it with its paw, and runs about apparently without the least inconvenience.

Three lionesses made a combined attack on a magnificent lion in Sanger's circus, at Wrexham, near Chester. After a short struggle they killed him. Spectators describe the combat as brief, but terrible.

According to a statement to the Royal Meteorological Society, Seathwaite, a Cumberland village, is the wettest spot of the British Isles, the average yearly rainfall being about a hundred and thirty seven inches.

Lullington Church, near Lewes, in Sussex, is credited with being the smallest place of worship in England. Its dimensions are only 16 feet square. There are six houses in the parish, and the living is worth £10 a year.

Further reductions in the exorbitant telegraph rates between India and England are in contemplation. At present the tariff is half a crown per word for private messages and one shilling per word for press telegrams.

The Vicar of Offe (Bedfordshire) declares in the parish magazine that if the shocking behavior and constant talking, giggling, and passing of comments does not cease among certain girls at Sunday evening services, he will name them publicly in the next issue.

A Strad violin has been discovered at New Shildon. It had been in the possession of a family for a century, and was looked upon as worthless. It was stored away in the attic as lumber, and had been used as a toy in the nursery.

Alfred McNeil, the organ-grinder who was sent to prison for three months, in London, took his little 7-year-old child round the streets with him, and continually pinched it in order that its tears might excite the sympathy of passers-by.

A London angler was fishing in a stream near High Barnet, when his hook became entangled in what proved to be a bundle. On hauling it in it was found to contain two rings and eighty watches, all of them, mostly without cases. It is supposed to have been a haul from a jeweller's shop.

While the carriage of a consignment of wheat from Kettering to Leeds (twenty-seven miles) is to cost some quinsy, a correspondent points out, it is carried from Liverpool to Leeds for 10½d. Twenty years ago the cost was 4s per quarter.

Three men robbed the mail coach on a lonely road four miles from Castle Douglas. They attacked the coachman with an earliest cause, even though mistaken one, always makes a hard fighter. The "Auld Forty-Twa" has a unique record, perhaps not the least memorable fact being that the wildest fighters in the British Army have also proved themselves the most orderly in peace.

IMPORTANT, IF TRUE.

There is but one sure cure for the drinking disease or habit, and that is the simplest of all. The cure consists in eating fruits. That will cure the worst case of inebriety that ever afflicted a person. It will entirely destroy the taste for intoxicants and will make the drunkard return to the thoughts and tastes of his childhood, when he loved the luxuries nature had provided for him, and when his appetite had not become contaminated by false cultivated tastes and attendant false desires and imaginary pleasures. No person ever saw a man or woman who liked fruit and who had an appetite for drink. No person ever saw a man or woman with an appetite for drink who liked fruit. The two tastes are at deadly enmity with each other, and there is no room for both of them in the same human constitution. One will certainly destroy the other.

JAPS AT SCHOOL.

The Japanese have adopted a compulsory system of national education. A boy and girl must attend school as soon as they attain the age of six, and remain there until the age of fourteen. The first four years they teach them the Japanese and Chinese languages, and the latter four years they add English; when a boy and girl are graduated from the Japanese common schools they can read and speak English.

While a cow was being driven down High Street, Canterbury, it dashed for the entrance to Baker's Terrace, dashed in and went in. It mounted sixteen of the stairs and went. Then met by of the servants, who, from a turning round, descended, and backing its way into the street, without doing any harm.

TOMMY'S LITTLE JOKE.

It was during a siege. An officer was passing by a part of the defences that had evidently suffered from the enemy's shot and shell, when he caught sight of a soldier of his own regiment, who was groping about among the heaps of debris.

"Well, Tom," said he, after watching the man's erratic movements for a few moments in silence, "have you lost anything?"

"Well, sir," replied the soldier, "it's just like this. My pal, Jack Miles, had just gone to the trenches last night, when the Russians let's drive, and knocks Jack's cap clean off with a round shot."

"Ah! And you are looking for it, I suppose?" remarked the officer, as he turned away.

"Yes, sir," responded the man.

The officer had not gone many yards, however, before a sudden thought seemed to strike him.

"Tom," he called out, "why on earth doesn't Jack look for it himself?"

"'Cause his head was in it," was the unexpected and startling reply.