## BIASED VIEW

### ADIANS ARE NOT ITABLE.

### sh Boarding House ys a Recent Immigrant.

go a smart youth in went to the senior t in business circles any prosnent here for me?" e isn't much," said lad thought for a n coolly remarked, married. Will you start housekeeping said the youth, in "I think I shall go l you give me £50 re?" Overwhelmed audacity, the emYes, I will." And eck the young man deck of a westerth a ticket for monange out of a £50 et. Last week the d the following letl:—

MES FIRST.

e place, it is rather t in business circles important here, I e. Opinions as to y much divided. One at I shall find no ng a career for myther will say that ect at all. I fancy needn't fear starvaThe first recognized ut as to pay—well, ce, a business man ere than at home. gher (mine aren't), t of living, while appalling. Still, I a future before the land will certainly e take a good place mmerce). Protection l even a jacket of ar fares are 2½d.;

IN CHANCE.

the same as at ng apparel etc., is mberlain said that under protection balance increased ll. I haven't workthat would bear o side up a coun in ten days. I do anadians; here they good percentage of speak English, and ried pretty much; at half the French ruled from with their newsThe Canatalk than here, inpsical peal bells erses of Rule Brito comes to with kindhis worse house keeper. to be, conour own peculiar. I fancy, over

ERT.

man comes over 30 minutes with his pocket. He a bit, then, say, he doesn't gentlemen and help other just getting all he I am told that best place to live the scum of the its unsavory bed the centre from enjoyment out west, I can move to sin. Plenty of and, believe me, r all-round men on than they."—Liver-

D PRACTICAL.

Equip Namesake ship.

land sailed from not long ago squadron the school children the ship had preded to the west sted off a gunnery from a full Maori who spender for which half an character, is hell is silverith the clapper, which is of on coal, has the in it: "Gun- H.M.S. New hool children of In this shield ounces of silver, the four principlony, the battleshe now is, and of ancient days. ancora sacre and nced by a deplacements and bird's and flora also depicted. To given the task Zealand are alon, which will be 3,000 and £1,cost 4 per cent., h are to be ty prizes. The addition, are givadditional adon is not at pre-

gements in detail ort at the request Lord Ranfurly.

oke)—"I have one Hulks (also "My pipe. I eat."

## NOTES AND COMMENTS

A missionary agent of the American Society at Shanghai reports that a very great change has come over the spirit of China as a consequence of the Japanese victory over Russia. His information simply confirms intelligence to the same effect from many Oriental sources, but he gives some interesting precise figures and draws from them conclusions which are significant.

The war of Japan after China, followed by its defeat of a European and Christian Power, has led Chinamen to inquiring as to the cause of so extraordinary a change of prowess, and by an association which is small relation, itself so long the plaything of European Powers. Accordingly great numbers of Chinese have been sent to Japan to learn, at last, such mastery was gained by a people of the Orient. Thousands of students, many sent to China to disseminate the knowledge they acquired and to circulate books and newspapers, more and more enlightened of Oriental needs and destiny. In this report of the agent the Bible society was written to many as 1,753 Chinese students in Japan.

Part of this Japanese propaganda is Chinese, more especially but also in the country displays a very considerable extent of new ideas of progress; progress without Christianity, a masterful development without the aid of Christianity provoking very serious thought outside of China and in China itself. "Heathenism" is before and is teaching world lessons, not merely of war, but also in patriotic sacrifice, in fidelity to the organization of national life.

Finally there has been considerable progress of Christianity in Japan, relatively to the whole it is still slight. The Japanese seem to take slight interest in our theology. Even when they profess conversion to Christianity they do not seem to produce any change in their religious conceptions, ethically they remain the same as before. They are intolerant regarding religion, for they seem to be indifferent to its varieties. The people of this country are not at all in their associations By-words for Christianity or for the Ruler of things. Christians and "heathen" are on close terms of intimacy, and the "heathen" do not take very seriously the teachings professed by the Christians. They are both interested in the mechanical and material civilization furnishes in contrast, but our Western ideas of luxury of living produce no admiration from the simple life" is illustrated in the Japanese more than in any country which has yet come into a prominent place among the Powers of the world.

The Secretary of the Bible society expresses misgivings, therefore, as to the consequences of this new birth, so far as concerns the Bible. Will it help or hinder the propagation of Christianity? Will it, he suggests, because of its tendency to induce a feeling that religion is sufficient to itself, is supplanting goods no Christianity? He speaks of Chinese publications sold in Japan and circulating in China, as leading to "an understanding of truth," ranging "more or less contrary to the Christian religion and its representatives."

The demonstration that a pagan people of the East is superior in war to the Christian State of Russia, which is strongest numerically and had long terrorized the East, must have a profound effect on the history of the world, more especially as respects the relative status of religions. As this missionary says out, "a new idea—new at least to the Chinese that of progress without Christianity," has been generated among the Chinese by the speculative triumph of Japan over Russia, and to his mind it is a "dangerous" idea.

### GERMANY'S PEAT SUPPLY.

The world's peat centre is not Ireland—which, however, has more than 3,000 square miles of bog—but in the north of Germany and the adjacent parts of Denmark and Holland. A square mile of bog 10 feet deep is estimated to have a heating power equal to more than 300,000 tons of coal. Single bogs in Friesland are found to cover 1,500 square miles, and Germany has more fuel in peat than in coal.

# THEORY OF CHILD TEACHING

## Responsibility of Parents When Their Minds Are Being Molded.

And Jesus said unto him, Follow me.—St. Luke, ix., 59.

My brethren, a part of the education of your children is entrusted to your pastors, intrusted to them by yourselves, for, according to the eternal will of God, there is no authority upon earth, in respect to children, that is above that of their parents. It is by the inevitable and powerful bond that unites children to their parents that God has forever bound the authority of education to the fact of paternity. And even though there may be in this world a certain number of parents who do not do their duty, that does not alter the strength of the ruling. Education, in its most direct, most lasting and deepest meaning, always proceeds from those to whom we owe life itself. It is, therefore, you yourselves who delegate us to your children, by your own authority, thus giving over to us a part of the action that you do not consider you can exercise with sufficient efficacy; you call upon us to co-operate with you in forming the moral and religious character of your children.

The work we thus undertake can only be efficacious if it is concerted with you and if we are in agreement together, at least in regard to its essential lines. We want you to control us, and we are glad that you should do so, for we like you to hear what we teach. Your children are your treasures; they are more to you than all the world. Therefore, it must be interesting to you to hear us teach them things that concern their future, their heart, their will and their character. It seems as though we were more alive than they are to the words they listen to. Better acquainted with life, we realize when this tuition is given to them

HOW GREATLY THEY NEED IT.

If they could only understand it! If they would only assimilate it! What strength would be imparted to them for later on, when they have to go through hard times as well as happy times! The essential part of their happiness, the use they make of their lives, the quality of their actions the worth and character of their relations with their fellowmen all depend upon the way in which they act toward this seed of the old human. Truth that we sow in their young hearts.

As for us, the religious educators, we fully realize when we thus labor with your children that if we were left to our own resources, or even to our mere alliance with you, we would not be able to rise to the height of our task. If we did not have traditional treasures and accumulated provisions to draw upon, with what could we nourish their souls? The great problem of life is never more seriously put before a man than when he is called upon to transmit essential knowledge to children.

The difficulties, obscurities and pollution of this life never strike us so much as when young people stand in front of us and we have to prepare them for the future. But, on the other hand, the height and beauty of the moral patrimony that has been bequeathed to us by the fathers never strike us so forcibly. When viewing the future, how glad we are to lean upon the great past! We are nothing by ourselves. Human solidarity, the general cohesion of public spirit, of thoughts, traditions, ideas and beliefs, come from afar, like the very language that we speak. In the mind of man there are habits that are precious conquests; there are beaten tracks that centuries have traced out.

Not one of us could begin that gigantic work alone. The past is behind us, with its victories, its energy its vitality. In our educative work we lean upon a wonderful race of men, who did not despair of mankind, who kept the faith, in spite of obscurity, and who have worked onward with the hope of future improvement, of the future victory of right.

All those men are our allies. We are not alone in teaching the children; we are surrounded by a venerable crowd of heroes, of martyrs, of thinkers, of all the noblest representatives of

THE HUMAN FAMILY.

We give to children a tuition that is not a doctrinal tuition, by means of precepts, but we endeavor to draw them on by the radiant contagion of humanized goodness, of goodness made man, made flesh, walking and fighting in our midst.

An education that is not a heroic education is a dead education. Wrong is learned by the great example of evil, by pernicious contagion, by the horrible rottenness that is transmitted from man to man.

Right is also learned, not by a few spoken words or written words, but by the contagious warmth of action, of devotion, of sacrifice.

In the Christian church education, when it is a true evangelical education, is preeminently heroic. When we speak to our children we always have with us that Eternal Contemporary who has said:—"I am with you always, even unto the end of the world."

Christ is not a limited individual; Christ, for us, is a spirit that embraces the whole of the moral light of which humanity is capable. He has defined himself in many ways, in universal breadth, height and depth. He made us feel that He did not wish to be an individual when He said that He was the Son of Man. Christ is not a figure limited to a race, an epoch, to certain surroundings; He is not the propagator of a definite doctrine, of a system that wishes from mankind exactly in its own way. Christ is the whole of normal and higher humanity, human and divine. That is why He said:—"I am the Son of Man and the Son of God." We can never realize too fully, or even fully enough, what plentitude resides in Him.

The spirit of Christ is, therefore, a concentration of all that is best, most grandly generous, most evident in the radiance of good, of kindness and of the gift of self, throughout humanity, from the East to the West, in antiquity and in present days. Christ, better than any one else, can say to us:—"Nothing that is human is strange to me."

Therefore, my dear children, you do not go to One who has secured, to the exclusion of all others, the monopoly of virtue, of moral beauty or of holiness, and who is jealous of His personal glory. You do not go to One who wears a crown on His head and who says:—"All glory is Mine and honor is due to Me alone; I am unique, and whoever is not for Me is against Me."

Christ and His spirit are in no way sectrarian, exclusive or tainted with narrow individualism. Wherever you meet the true spirit of Christ all right-minded humanity will be found following in His train. He walks, not as one who places others among the stones of His pedestal, but as one whose head is on a level with all other heads, great or small—

"I AM WITH YOU ALWAYS."

He is a chief because He resumes in one soul all other souls, soldiers and leaders. Wheresoever two or three gather together in His name He is in their midst. His is the spirit of trembling and militant, but brave and believing humanity; He is the guide and consoler; He is old and ever new. He shines throughout the past like a ray of golden light; He illuminates the future and the unknown roads. He will never lie. Such is the One who draws near to you and who says "Follow Me."

When we approach children, who are the seeds of men, we should first of all make them understand that nothing is finer than to be a human creature. Even though it be in weakness and poverty, in ill health and with all kinds of other wretchedness, nothing equals the nobility of a human creature. That is what a child does not know.

At the beginning of life you are ignorant of your own self. We try to awaken you. The first period of existence is spent in sleeping, materially to a small degree and spiritually to a greater degree. Children are slumbering, but there comes a time when we must know ourselves, look into and study ourselves; there comes another time when we must begin to preside over our republic, for in each of us there is a republic composed of all kinds of powers that might fall into anarchy if not properly directed.

When you have reached the age when it is well for you to look after your own interests and to awaken to humanity what we teach you are not theories or precepts, because precepts and theories are in themselves dry and lifeless—what we teach you is Life.

We interpret Life to you. We endeavor to transmit its shock to you to make you thrill. We deposit a leaven in the constitution of your being, so that it may work in you and make you feel that the word you have heard is not merely something to be taken in or noted on paper, but a power that is infused in the blood, that stirs up the very marrow and spreads its disturbing or tonifying action over all.

You see the method, dear parents and brethren; we endeavor to make your children understand the beauty of life. We show them a Christ who is not heraldic, with a certain typical face reproduced on wood, or wax or illuminated ikons, a venerable Christ, but tarnished by the dust of sacristies; we show them a living Christ, who can be compared to the image that at certain epochs of the revival of art great artists have attempted to carve, giving Him the form of the most magnificently built men of their time, taking from the living men of that day, in their sorrows, struggles and joy, the typical details in which they tried to reproduce His fine and great humanity.

To educate men, let us place this sculptural figure before them.

It is exactly what the minds of children require, just as flowers require light.

CHARLES WAGNER.

# THE S. S. LESSON

INTERNATIONAL LESSON, SEPT. 10.

Lesson XI. The Life-Giving Stream
Golden Text, Rev. 22. 17.

LESSON WORD STUDIES.

Note—These Word Studies are based on the text of the Revised Version.

The Prophet and His Book.—The name Ezekiel means "God is strong," or "God strengthens." The prophet was one of the temple priests and the son of a man named Buzi. He shared the banishment of Jehoiachin B. C. 597. Comp. Ezek. 1, 2, 3, and 2 Kings 24, 14-16. The greater part of the period of his prophetic ministry was spent in the exiled Jewish settlement at Tel-Abib, a place near the river Chebar, a canal or tributary of the Euphrates in the vicinity of Babylon. This little colony of Jews, mostly from the ruling classes of Jerusalem, was granted much freedom and a large measure of self-government by the Babylonian monarch, and continued to cherish a passionate interest in the affairs of its native land. Its members confidently expected that in some way they would shortly be restored to their old place of power and authority at the head of the Jewish nation at Jerusalem. False prophets, such as those who opposed Jeremiah in Jerusalem, fostered this delusive hope, and hence Ezekiel, the true prophet of Jehovah, whose message did not promise immediate restoration, was from the beginning of his ministry unpopular with his people. His work extended over a period of not less than twenty-two years, approximately 592-570 B. C. Concerning the book of Ezekiel it may be said that this book is one of those generally admitted by a large majority of the best scholars to have come down to us in essentially the form in which it left the hand of its author. Neither the unity nor the authenticity of Ezekiel has ever been seriously questioned. His writings on the whole may be said to be lacking in breadth and sympathy and evangelical freedom; nevertheless, his teaching in regard to the value of the individual soul, of repentance and the need of a new heart, and his representation of God as merciful and eager to forgive, furnish some of the finest passages to be found in the pages of prophecy.

Verse 1.—The vision contained in verses 1-12 of this chapter is closely connected with what precedes. The prophet has shown by a variety of different representations the blessed results to Israel of Jehovah's reoccupying his temple. The kingdom of God now presented under the form of a spiritual house with the living God himself for the glorious inhabitant, and a royal priesthood for its ministering servants, is to be not of a restrictive but of an expansive character, and its influence for good is to flow forth with healthful and restorative energy from the sanctuary, investing with freshness of life and beauty the waste and desert places of the earth.

He brought me back—The guide first mentioned in 40: 3, "a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed." This guide had previously shown to the prophet other parts of the temple (compare visions recorded in chapters 40-46). The prophet apparently had tarried in the outer court of the temple, and is now brought back by his guide, who desires to reveal unto him a new vision.

The door of the house—The eastern door of the temple. The temple faced eastward, and consequently, the court in which stood the altar was in front of the door to the east.

Out from under the threshold—from the right side of the house, as one passed out of the door eastward and consequently on the south of the altar.

2. Brought me out—Out of the court of the temple, because in the court, surrounded with buildings and walls, the prophet could not see the farther course of the waters.

By the way of the gate northward—Through the north gate and around to the closed eastern gate opposite the door of the temple from which they started. Here, the prophet beholds the stream emerge into the open at the south side of the gate.

Ran out—Literally, trickled forth, the stream being comparatively small at first, the waters increasing rapidly, however, in depth and breadth.

The right side—Facing eastward with the gate behind, hence, the south side of the gate.

3, 4. Measured—again — again—The point of the vision is the rapid increase in the depth of the waters on the one hand, and the remarkable effect of the waters on the other, as shown in subsequent verses.

5. A river—Apparently the prophet is amazed at the depth of the river at this point, which reminds him of the impetuous rush of a mountain torrent.

6. Hast thou seen this—Hast thou observed the rapid miraculous increase in the volume of the waters?

Caused me to return to the bank of the river—From the deeper water into which, following his guide, the prophet had waded as far as, was possible, until the stream became "a river that could not be passed through."

7. Upon the bank of the river—The same bank from which they had started to wade into the stream. The remarkable fertility on the bank had sprung into being as suddenly and miraculously as the waters had increased in volume. In this fact lies the point of the vision.

8. At this point the interpretation of the vision begins. It tells us concerning the course of the waters and the effects which they produce. These corresponded to the twofold direction of the prophet's observation. The whole valley of the Jordan, extending even beyond the Dead Sea, is geographically designated by this term. We are to think, however, of that portion of the Ghor just north of the Dead Sea.

Into the sea—The Dead Sea.

Healed—Changed from salt water to fresh, with the result mentioned in the next verse.

9. A very great multitude of fish—The Dead Sea, now entirely destitute of life, shall swarm with an abundance of fish, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh.

10. En-gedi—To be identified with the modern Ain Jidy, "kid's well," on the middle west shore of the Dead Sea.

En-eglaim—This latter place has not yet been identified.

The great sea—The Mediterranean.

11. Marshes . . . given up to salt—The only boon which the otherwise harmful salt wastes and waters have furnished, that is, the salt supply itself, shall be preserved in sufficient quantities to supply the needs of all.

12. In this verse that of which the prophet obtained at first only a general view (comp. verse 7) is more fully pointed out to him in detail as the conclusion of the whole section. Viewed forward or backward, from the banks or from the midst of the stream, the waters are waters of life, sustaining life and producing fruit, and this life and this fruit in turn shall be productive of more life, for the fruit thereof shall be for food, and the leaf thereof for healing.

# The Home

### SOME DAINTY DISHES.

A steamed pudding is ready if, when pressing your finger on it, no mark is left. This is even a better guide than time.

A Potato Garnish.—Parboil some waxy potatoes, cut them in slices, and dip in frying butter. Fry to a good golden color and serve as a garnish to steaks, chops, etc.

To make beefsteak tender you should mix together two tablespoonfuls of salad oil and one of vinegar. Rub this over the steak on both sides and set aside in a soup-plate, turn from time to time. Grill the steak in the usual way.

Hopkes.—Boil one ounce and a half of hops and one ounce of ginger in half a gallon of water for half an hour. Add two pounds of brown sugar, boil ten minutes longer, and pour into a pan with two and a half gallons of boiling water. Bottle when cold. This is ready for use at once.

Inexpensive Fruit Pudding.—Dip a pudding basin or plain mould into cold water. Line it with thin slices of bread; fill half full of hot stewed fruit, add a layer of thin bread and more stewed fruit to nearly fill the basin. Cover with slices of bread and press it down with a plate and weight. Turn out next day and serve with custard or whipped cream round it.

Curried Fish.—Take two slices of large cod, or the remains of any cold fish, a piece of butter, one onion sliced, a teacupful of milk, thickening of flour and butter, seasonings to taste. Flake the fish coarsely, and fry it a nice color with the butter and onions. Place this in a stewpan, add the milk, and simmer for a quarter of an hour. Mix with it a teaspoonful of curry powder and the flour.

Hashed Veal and Spinach.—Take some slices of bacon and of roast veal. Place the bacon in a saucepan and on it put the veal. Cut up carrots and a little onion and some sweet herbs. Arrange these round the meat and cover with some nice stock. Let all simmer for one and a half hours, but do not let it boil. Have ready some spinach chopped finely with pepper, salt, and butter added. Make a wall of it round the dish and place the veal in the centre. Strain and thicken a little of the gravy and pour it round the meat.

Whipped Cream.—Put one ounce of Plasmon into a saucepan. Add gradually half a pint of lukewarm water, stirring continuously. Place over the fire and boil for two minutes. When cold this stock should have the appearance of a thin semi-transparent jelly. Plasmon Whipped Cream is made from Plasmon stock as follows: Put two or three tablespoonfuls (not more at a time) of Plasmon stock into a large cup or one-pound jar; whisk briskly a few minutes, when a thick cream will result. Add sifted sugar and vanilla, or other flavoring to taste; whisk quickly again for half a minute. This cream can now be used for tea, coffee, cocoa, or stewed fruits, or may be eaten alone.

Grape Juice Cream.—Scald one pint of milk, stir in one tablespoonful of flour, made smooth in a little cold milk. When it begins to thicken, cover and cool thirty minutes. Beat till light two eggs and two cupfuls of sugar, add to the milk, beat till smooth, strain and cool. When cold, add one pint of cream, and one-half cupfuls of grape juice and freeze. Pack and allow to ripen for two hours before serving.

Cereal Pancakes.—A little cereal left from breakfast may be incorporated in next morning's pancakes provided it is at once returned to the saucepan, water added and the whole cooked thin and smooth. Set away in the pancake bowl and add any remnants of sour cream. More milk, soda, salt and flour are all that will be needed next morning for the batter, though a beaten egg is an improvement. Having no sour cream add a little melted butter, and baking powder in the flour, omitting the soda, of course.

### FROZEN DESSERTS.

Violet Mousse—Chill, and sweeten a pint of rich cream; set in a pan of ice water and whip to a stiff froth, adding gradually a large tumbler of grape jelly (this will give to the cream a beautiful violet color). Have ready a cup of heated milk in which a heaping tablespoon of gelatine has been dissolved; allow this to cool, but not harden, then add it slowly to the cream mixture, beating constantly until firm and light; pack immediately into individual pasteboard boxes lined with a lace paper border, and decorate with candied violets and citron leaves. Pack in layers in a large tin lard pail and bury in ice and rock salt for at least four hours before serving; serve in the boxes.

Biscuit Cream—Rub the yellow rind of two lemons on lumps of cut sugar, then crush the sugar to a powder, adding half a cup of confectioner's sugar, twelve grated macaroons, and a pint of stiffly whipped cream; turn into the freezer and as the cream begins to stiffen stir in half a pint of chopped Maraschino cherries together with four tablespoonfuls of the cordial; continue freezing until very firm, then pack in individual pyramid molds; unmold on small squares of angel cake spread with tinted jelly.

### KEROSENE.

Don't light the fire with it.
Use it on any creaking hinges.
It will often put life into balky casters.
It is used with the greatest success for cooking.
For winter heating neither it nor gas are healthful until ample fresh air is let in.
A few drops on the dusting cloth brightens furniture and prevents the dust from flying.
Many laundresses add a tablespoonful to each boilerful of water.
A few drops added to boiled starch makes ironing easier.
Rubbed on the throat it will relieve soreness.
Any metal wheels, set from dust and disuse, may be loosened up by a few drops.
A few drops added to water in which glass is to be washed will save time and labor.
Use it sparingly; according to an old saying 'a drop will travel a mile.'
To clean a clothes wringer quickly rub the rollers with a cloth saturated with it.
It is said that to apply a cloth in which there is a liberal amount of kerosene to sinks, basins and bathtubs, which have become greasy and discolored, will remove the discolorations.

### SOME ECONOMY HELPS.

Take the backs of your partly worn dresses and make baby some everyday frocks or cook aprons for yourself.

When baby outgrows its white dresses take two and make one.

When sheets begin to wear in the centre rip open and sew outside edges together.

After ironing go over all the clothes, sewing on all loose or missing buttons and small rents, and make one stitch in time save nine. Fold the clothes of each member of the family by themselves.

Make everyday rugs out of old trousers and coats, pieces on a strong foundation and work with colored thread. Put your pieces together in some pretty pattern on the machine. Thread is cheap, and you will save valuable time.

Many housewives "just hate" to wash dishes. First have a large pan, plenty of water, just hot enough that it will not hurt the hands, then make the water soft with soap and washing powder. Drain dishes in a pan and wipe with a soft, clean cloth, and it won't be such a bad job after all, and your dishes will shine.

Finally, don't make such a slave of yourself that you will be all tired out scolds when husbands come in. Smile a little. Smile a little, and erase dull care away.

### A DAUNTLESS OFFICER.

Receives the Victoria Cross From the King.

His Majesty has conferred the decoration of the Victoria Cross upon Lieutenant J. D. Grant, 8th Gurkha Rifles for conspicuous gallantry as follows:—

On the occasion of the storming of Gyantse jongan on July 6, 1904, the storming company, headed by Lieutenant Grant, on emerging from the cover of the village, had to advance up a bare, almost precipitous rock face, with little or no room, and under a heavy fire from the curtain and other buildings higher up the jong. Showers of rocks and stones were at the time being hurled down the hillside by the enemy from above. One man only could go up at a time, crawling on hands and knees to the breach in the curtain. Lieutenant Grant, followed by Havildar Karbir Pun, 8th Gurkha Rifles, at once attempted to scale it, but on reaching the top he was wounded and hurled back, as was also the havildar, who fell down the rocks, some thirty feet. Regardless of their injuries they again attempted to scale the breach, and covered by the fire of the men below were successful in their object, the havildar shooting one of the enemy on gaining the top. The successful issue of the assault was very greatly due to the splendid example shown by Lieutenant Grant and Havildar Karbir Pune. The latter has been recommended for the Indian Order of Merit.

### A VERY SICK BOY.

Mark Twain on his last visit to his birthplace—Hannibal, Mo.—told to the school children a true story about a schoolboy.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for and came post haste.

"'Well,' said the doctor, as he entered the sick room, 'what is the trouble?'

"'A pain in the side,' said the boy.

"'Any pain in the head?'

"'Yes, sir.'

"'Is the right hand stiff?'

"'A little.'

"'How about the right foot?'

"'That's stiff, too.'

"The doctor winked at the boy's mother.

"'Well,' he said, 'you're pretty sick. But you'll be able to go to school on Monday. Let me see, today is Saturday and—'

"'Is to-day Saturday?' said the boy in a vexed tone. 'I thought it was Friday.'

"Half an hour later that boy declared himself healed and got up. Then they packed him off to school, for it was Friday after all."

### POST-MORTEM HEARTBEAT.

Hearts of cold-blooded animals will beat for a comparatively long time after death or removal from the body (if kept cool and moist), because of powerful internal collection of nerves, known as ganglia, whose automatic impulses cause the regular contractions of the muscles. Similar ganglia exist in man and other warm-blooded animals, but their action is less prolonged. A turtle's heart, after removal, has been known to beat thirty-six or even forty-eight hours; twelve or fourteen hours is a common record.

## LIFTS IMMENSE WEIGHTS

### GREAT POWER OF THE NEW MAGNETIC CRANE.

Mechanism Employed at Iron Works — Useful for Cracking Skulls.

Electricity, which in these days takes the place of so many pairs of hands, is performing magic by means of lifting magnets at the great iron and steel works. Tons of metal are lifted up and dropped again as from some flying carpet by the turn of a switch.

The latest use to which the giant magnet has been put is in the handling of hastings, heavy bars and pigs of crude metal. These metallic masses were formerly shifted by hand was often required to unload a consignment. Now one man operating a crane which carries a magnet lifts the contents of a car with a few passes of a magnet with as much ease as a schoolboy would take up iron filings with the familiar horseshoe. The process is a simple one. The magnet itself is usually shaped like the top of a mushroom, and varies from 30 to 50 inches in diameter. It is charged as soon as an electric current is turned through it, performs prodigies of lifting, and drops it stand the instant the current is removed. It is better than those magnetized tack hammers which a Yankee genius once used in delude a long-suffering public. The hammer picked up all manner of tacks, great and small, to say nothing of penny nails on occasions, but it would not let go until choked and beaten.

CRACKING SKULLS.

One of the principal uses of electrical lifting magnets is skull cracking. It can crack more skulls with less loss of life than any device known. When the operation is complete no trepanning is necessary. A skull in the iron and steel trade is a mould for ingots. It is made of cast iron usually and is set on the ground while the steel is poured into it. The moulds in time become useless through flaws or cracks and are broken up. The old method was to send a brace of able-bodied Italians after them with sledges. Often in fracturing skulls they injured their own shins. Then the automatic skull cracker was invented. It consisted of a ball of iron weighing four or five tons. It was swung up by means of a ring which was bolted into the ball. After being swung over the skull to be cracked, the iron ball was released by a jerk of a latch hook rope. It fell on the mould and reduced them to small pieces, which were gathered up by laborers, loaded into a car and sent to the melting hearth.

HOW IT DOES IT.

The lifting magnet picks up an iron plate weighing 11,000 pounds and conveys it to the proper place. By means of a plug switch the crane man demagnetizes the carrying device and the mass of metal fractures all the skulls in reach.

The magnet then picks up the cracker and sets it aside. By the former method much time was wasted in turning the ball around on the ground until the ring could be turned up again for rigging purposes. The magnet can take hold anywhere. The uncertain aim of the old-style skull cracker often subjected the risk of injury the laborers on the ground who were waiting for the crushing process to be completed. Only one man is needed with the new method for the magnet puts the skull in place for cracking, picks up all pieces and conveys them to the ball pars in which they are transported along to the place where they are to be melted.

The length of the lifting magnets is emphasized by the fact that of them is attached to a heavy steel three men may stand on the metal sheet and be swung as high as the crane will take them without incurring the slightest risk.

### SENTENCE SERMONS.

Love alone can lift the lost.
Sorrow is the foe of serenity.
Love is the heart seeking to help.
Opportunity is only the obverse of obligation.
Consideration for others is the noblest courtesy.
Resentment bears heavy fruitage of regret.
He who is a friend only to himself is a foe to all men.
The things of life are likely to get in the way of life itself.
God never calls a man to command until he has learned to obey.
Most men are made by their enemies, marred by themselves.
When there is no heart in the work there is always plenty of hardship.
No man wanders more easily than he who watches only another's ways.
Faith is effective only in feeding the faithful.
Men who spend their time knocking never open any doors.
It is always a pleasure to the average man to boost another sinner down.
The religion that cannot stand camping out had better be left at home in the ice box.
The man who delights in giving faithful wounds does not thereby prove himself a friend.
There is a good deal more charity in withholding the word of malice than in giving any kind of a wad of money.

### GLASS TEAPOTS.

Glass teapots are, it is said, coming into favor. They are made of strong, tempered glass, and are delicately trimmed with bands of silver. Inside the teapot a hollow ball of silver rolls about, and by prompt absorption of the heat of the boiling water prevents the glass from cracking. The charm of the crystal teapot lies not wholly in its beauty, for there is the additional advantage that the teamaker can see just what quantity she has on hand.