THE BUSINESS OF LIFE

Wealth Comes By Seeking Worthy and Ideal Things.

"What shall it profit a man if he gain the whole world and lose his own soul?"—Matt. xvi., 26.

When a man wished to evade the consequences of a practical application of religion to conduct he called it an affair of the soul. By the soul he chose to mean some hidden, mysterious, impalpable, and immortal part of man, something that neither ate nor drank, suffered, nor died.

The object of religion was supposed to be the saving of this soul in order that it might pass from the present chrysalis shell in which it is hidden and blossom into the beauty and clear identity of another life. What wonder that religion found no relation to daily living when its purpose was the preparation of a mysterious unknown for a future and imaginary home.

Is this what the great teacher means when, having pictured the folly of living for possessions alone, he asks this striking question on the profits and values of life? New distinction comes to his words when we lay aside our traditional significance and make this word soul read as it should—simple life—what will a man give in exchange for his life?

The business of life is profit, not the least but the largest. The great lesson the master of living teaches is on HOW TO MAKE THE MOST OF LIFE.

The questions of relative values must come to every man. No day dawns twice, and it is a matter of no small moment whether we are living each one to the best advantage.

We compare the returns of our own lives with the profits that others are making. Each man gets the things for which he lives. What are the worth while things and, in the infinite accounting, yes, in the balancing of the books that is going on every day, what are the assets and reserves upon which we may depend?

It is a good thing to sit down in quiet once in a while and look over the books. What of all things that go on our accounts can we truly call our own? Not the things we possess but the things we enjoy, not those to which our names may be attached but those that permanently enter our lives, add in some way to personality and enrich character.

Measured by this standard a new order and new values are established among men: the rich men still may be rich or he may appear poor, indeed, while the poor may be rich; but neither the poverty of the one nor the wealth of the other is determined by aught outside himself.

Let a man appraise himself in this manner and new content will take the place of old complainings while new aspirations displace old unworthy ambitions. We see that it is the life and not the lot that is determinative, that capacities of

LOVE, ENJOYMENT, SERVICE,

and sociability may make the life hold more than many another that seems to be buried beneath the wealth outside it.

We have been wont to boast in this country that every man had an equal opportunity to use in affairs and to find riches. Whether this still be true or not it is true eternally that in the kingdom of the spiritual in the realm of real life every man has equal opportunity to find and possess that which cannot be stolen or lost of the wealth of life.

But does not this throw us back again on the unreal? Not if we remember that such wealth as this comes, as no other, not by dreaming but by doing, like the riches of health and strength that comes not from thinking of the stomach but from toil and nourishment, so come the riches that permanently enrich the personality, that constitute true profit, because they are life, by doing well our work, by seeking worthy and ideal things.

HENRY F. COPE.

THE S. S. LESSON

INTERNATIONAL LESSON,
AUG. 18.

Lesson VII. The Day of the Atonement.

Golden Text: Heb. 7. 25.

THE LESSON WORD STUDIES.

Based on the text of the Revised Version.

Atonement: Day of—The modifying noun in the Hebrew is a plural. We should therefore translate literally the "Day of Atonements," or "Coverings." This important day in the Hebrew calendar, in which seems to have centered and culminated the whole system of sacrificial worship described in the Old Testament, was the only "fast day" prescribed by law. It was kept in the autumn, on the tenth day of the seventh month, or, according to our method of reckoning, from the evening of the ninth to the evening of the tenth. It was a day for the assembling of the people for divine worship and for special sacrifices in the temple. Its chief purpose was to preserve the holiness of the sanctuary as a place of meeting between Jehovah and His people. There were four subjects for which atonement was made: (1) The Sanctuary itself including the Holy of Holies and the adjoining Holy Place with its furniture. (2) The Altar of Burnt Offering, which stood just outside the sanctuary proper. (3) The Priests. (4) The Congregation. The principal Old Testament passages in which reference is made to this great annual fast day of the Jews are Lev. 16, and 23. 26-32; but some additional light is thrown on the day and its services by details recorded in Num. 29. 11; Exod. 30. 10, and Lev. 25. 9. That the elaborate ritual described in Lev. 16 was of gradual growth is highly probable. The latter portion of the chapter with chapter 10, in which the sin of Nadab and Abihu is described, is evident. Verses 1-3 contains a solemn warning addressed to Aaron against carelessly and at all times entering the most Holy Place. Then follows a setting forth of the introductory rites to be performed when the high priest had occasion to enter within the veil of the Holy of Holies. Thereupon the solemn atoning ceremony to be performed for the sanctuary itself and for the congregation is described, and this first in general outline (vs. 3-10) and then in fuller detail (vs. 11-28). Perhaps, as has been suggested by one eminent Old Testament scholar, there was originally a much simpler ceremony of purification performed first of all in consequence of the defilement of the tabernacle by Nadab and Abihu. This original rite was repeated after subsequent desecrations, and in after times came to be performed regularly once each year, the ceremony itself gradually attaining the elaborate form here described.

Verse 5. He shall take—That is, Aaron. Verse 4 describes the simple apparel which the high priest was to wear on such occasions.

Two he-goats for a sin offering—Only one of these, however, was actually to be sacrificed, as verses 7-10 clearly show. The sin offering" was one expected of the people as a penalty or offering for sins committed. It is enjoined specifically in Lev. 4: "And if the whole congregation of Israel err, . . . when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering" (4 13, 14). The animal presented for sin offerings varied according to the position and rank of the person bringing it, and also according to the nature of the offense committed.

Burnt offering—So called because the offering brought was entirely consumed by fire on the altar. The symbolical significance of this was that of the entire consecration of the worshiper to Jehovah.

6. His house—His family.

7. At the door of the tent of meeting—The door or entrance from the court to the Holy Place.

8. Cast lots—A common method of deciding important issues, the decision of which was not expressly enjoined upon any official person such as priest, prophet, elder, judge, or king. The presupposition underlying the casting of lots was of course that of the overruling and controlling divine influence operating in such a way that the result coincided with the will of Jehovah. This underlying presupposition is well expressed in the words of Prov. 16. 33, where we read:

"The lot is cast into the lap;
But the whole disposing thereof is of Jehovah."

We have nowhere a very clear indication as to the actual nature of the lots used by the ancient Israelites.

Azazel—A word apparently related to the verb "to remove," or "to separate." The name as it occurs here is not found elsewhere in the Old Testament. In the book of Enoch which dates from the second century before Christ, the name occurs as that of the leader of evil angels "who (Gen. 6. 2-4) formed unions with the daughters of men, and (as the legend is developed in the book of Enoch) taught them various arts, and whose offspring, the giants, filled the earth with unrighteousness and blood. On account of the wickedness wrought by Azazel upon earth, the four archangels, Michael, Gabriel, Uriel, and Raphael, are represented as impeaching him before the Almighty, whereupon bids Raphael bind him hand and foot, and secure him under rough and jagged rocks, at a place in the desert called Dudael until on the 'great day of judgment' he is cast into the fire." (Hast. Bib. Dict.)

12. The Altar—Altar of burn offering.

Sweet incense—Fragrant spices and gums beaten small.

13. The mercy seat—The gold lid of the Ark of the Covenant, with its cherubim figures.

14. Sprinkle of the blood—The symbolical significance of this act being that everything with which the blood of the sacrifice was thus brought in contact was thereby brought under its atoning influence, and cleansed of every impurity.

Seven times—From the regular recurrence of the seven-day weekly cycle of time this number among ancient peoples came gradually but naturally to stand in a general way for a round number of moderate size. We need not here attach to it any of the more sacred or mysterious significance which it seems to have acquired in later time, and which especially prominent in the use of the number in the Apocalypse of John.

16. Make atonement for the holy place—which here is conceived of as polluted by the approach of sinful worshipers within its walls, as is indicated by the wording of verse 19. And he shall . . . cleanse it . . . from the uncleanness of the children of Israel.

17. Tent of meeting—Apparently this title is used here to designate the tabernacle as a whole.

22. The goat shall bear upon him all their iniquities unto a solitary land—Through the sacrifice of the slain goat atonement had been made for the sins of the people, who were thereby restored to peace and fellowship with Jehovah. The confessing of sins over the head of this second goat, which was afterward sent away into the wilderness, symbolized the complete removal of the sins for which atonement had been made from the sanctuary and congregation. Thus the double ceremony symbolized visibly and as adequately as that was possible, both the atonement for sin, and the entire removal of the cause of God's alienation and displeasure. (Read carefully through verse 28).

WANTED THE SECRET.

A very aggressive crusade in favor of temperance has recently been going on in a certain Scottish city, and a young minister, whose eloquence is marred only by the unfortunate remarks he sometimes makes, has persuaded several heavy drinkers to enter the temperance fold.

Meeting one of his converts one afternoon he inquired how he was getting along. The man kept well back, and the minister's suspicions were aroused.

"Ah, Robert," said the reverend gentleman, sadly, "I'm afraid you've been drinking. I can smell it in your breath."

Robert didn't deny the impeachment—in fact, he couldn't—and just remained speechless, his eyes fixed on the ground in front of him.

"Now, Robert," continued the minister, "you never smell the odor of liquor in my breath."

"No, sir; I never did," was Robert's reply; then, in a most anxious tone of voice, he added: "What d'ye do for it?"

A man's conscience never catches him at anything, unless some one else has first.

Saturday is the favorite day for murder, and the worst hours for this worst of crimes are from 10 p.m., to midnight.

THE TIGER OF PANABARAS

THE END OF A LONG HUNT AFTER A MAN-EATER IN INDIA.

British Officer's Holiday — Beating Up a Jungle — How the "Demon" Was Killed.

Panabaras is a small village stuck right away in the jungle of the Central Provinces, 160 miles as the crow flies from any line of rail and only visited periodically by any white men. The country round about it is all jungle, save for patches of cultivation around the small villages, and dotted here and there are hills with fantastic shaped rocks piled upon them. I had obtained two months' leave not many hot weathers ago, writes a correspondent of London Field, and after some long marches and indifferent sport I happened to meet the deputy commissioner on his annual trek.

He informed me that in the country around Panabaras many complaints had reached him of some tigers which had done a lot of damage there, both to men and cattle. During the previous rains many men had been carried off while cutting wood in the jungle. He had had one beat for a tiger there, but it had been blank. Three days afterward I found myself at this small village near a dried up river bed, and there I pitched my camp.

Besides my servants and two Sikhs from my regiment, I had with me two very experienced shikaris—one a pensioner from the Indian cavalry, who had been in at the death of scores of tigers in the good old days when bags of twelve or more were common in one hot weather shoot. My other shikari was a Bhil called Kamagee, a typical jungle man, who lived all his life in the jungle and only came with the "sahib log" on shikar trips; he was beautifully built, as hard as nails and a wonderfully fine tracker after big game; in fact, he was one of the finest shikaris I have ever met. The next day we obtained all the available information from the villagers.

The tiger lived very often on a hill covered with rocks about one mile and a half from the village. The villagers never dared to go on this hill, as he had killed two men there and

THE PLACE WAS HAUNTED.

He had lived off and on in these parts for years and had killed many head of cattle, but very rarely returned to his kill. He was very often seen in company with another tiger or probably tigress; but one had been shot the year before, and in a somewhat peculiar fashion. All natives in common in India have a wonderful knack of exaggerating things and seem to possess in a marked degree "the liar's love of detail," which is apt to lead astray the uninitiated; but this story was corroborated afterward by the man who took part in it.

During the rains the year before the local policeman had some work in this part of the jungle and found out that the road passing by the hill which I have mentioned before was not being used, and on inquiry was told that two tigers, as soon as they heard carts coming along the road, would shift by a side, and while one stopped the cart's in front the other would spring on the nearest bullock and drag it away. The policeman persuaded them to send a row of carts to be driven along the road again and, followed behind the last cart with his orderly and rifle. They had no sooner got near the hill than the carts were stopped, the cartmen fled and the policeman, on running to the front, saw a large tiger about to spring on the nearest bullock. He bowled it over, and the carts continued their journey. So one of the tigers had been killed and the other remained for me to try conclusions with.

The next day we visited the hill where he was supposed to live and explored the country around for water. This was very scarce, only very small holes remaining in the nullahs. The hill was covered with big rocks, and these formed in places commodious caves, in which were positive signs that the tiger was accustomed to lie in some of them; in some were bones of all sizes, and in one a skeleton, whether of a monkey or man it is hard to say. Families of bears must have visited the place at times, as their marks were evident everywhere; but when our friend was in residence they were probably conspicuous by their absence. That evening we tied up three helas (young buffalo) around the hill and waited developments. The next morning, not too early, we were on our way to the hill. On arriving at a quarter of a mile from the first hela we halted. Kamagee stripped himself of most of his clothes and crept forward. He was soon up a tree like a monkey and peering about. No kill. The hela was loosened and taken off to have a drink, and on we went to the next.

NO 2 WAS LEFT UNTOUCHED.

On approaching the third Kamagee made a sign, and we knew there had been a kill. This was near the road, so we knew the tiger was not likely to be near. The animal was entirely covered up with grass and leaves, and only a little of it eaten. Some tigers are in the habit of doing this, so as to keep the vultures off, and I invariably find that when this has been done they are not disturbed, they return to kill the next night. We found the tiger's tracks leading right away from the hill and determined to beat a small nullah about a mile off, where there was some water. After sitting in a tree more than an hour, boiled by the sun and tormented by eye flies, the beat was blank; no signs of the tiger. I lay under a tree till five o'clock and sent for some food from my camp and determined to sit up and watch the whole night.

By six o'clock my retainers had vanished, the sun was getting low, and I was sitting on a charpoi in my tree, with a cushion behind me, a chagul of water hanging over a bough, a few biscuits in my pockets and my rifle by my side. The atmosphere was somewhat redolent of hela and the mosquitoes were beginning their attacks, when suddenly I heard a step on the dried leaves behind me. I held my breath and clutched my rifle; the sounds came nearer and nearer; . . . it was only a peacock. From the noise he made he might have been an elephant. Darkness fell over the jungle, and there was no moon, so I determined to try to sleep. It was useless firing in the dark if the tiger did come; I could not see the sights; but I might get a shot in the early morning.

I dozed off in an uncomfortable sleep, a slight breeze got up, when suddenly I heard a noise like a locomotive letting off steam. It came closer and closer, and finally stopped some way behind my tree. If that is our friend he must be very short in the wind! Dead silence for five minutes—of course I wanted to sneeze—then two very distinct sniffs and then absolute silence. Five minutes, or it seemed like an hour, afterward a twig cracked, and I knew the tiger had departed, never to return that night. He had got my wind.

Well, there was one compensation; I could at last move. I was stiff all over from sitting in one position so long. I stretched myself and lay back again. The Great Bear was getting in the sky. I dozed off again. The night passed, and early the next morning my shikaris returned, and I was glad to descend from the tree and get back to camp and have a bath. The old hela was removed and fresh ones tied up.

Two days later there was another kill, on the other side of the hill so we beat it with 200 villagers. The tomtoms sounded, and

A TERRIBLE HUBBUB WAS MADE.

I thought a noisy beat advisable, as if the tiger was in one of the caves he would take some dislodging; but the beat was blank. During the next few days there were two more kills and two more beats, not only on the hill, but in the surrounding nullahs; but no sign of the tiger. The next night he killed a village cow, and never touched it after sucking its blood. He was an epicure; he ate little, but he liked fresh meat. The tiger had now killed five cows; we knew his tracks as well as our own, but none of us had seen him yet. I still persevered; cows were regularly tied up, but for four days there was no kill, and his pugs had disappeared.

The next day I determined to shift my camp, and in the early morning took a short stroll, when at my feet I saw the well-known pugs of the "demon" again. My shikaris now called him the "Shaitan." He had passed within 100 yards of my bed that night, and had probably been smiling at me. I called my men and followed up his tracks into the hills behind, where he must have lain up, but we never saw him. Two days later there was another kill near the hill, and I determined to sit up for him again, as there was a moon.

I was in my machan by five o'clock. Darkness came on, and the moon got up, but not a sound disturbed the jungle except the calling of the nightjars and the occasional noise of a tomtom from some distant village. At about 12 o'clock I was very drowsy, and perhaps I had been asleep for a minute or two when suddenly I heard the lapping of water behind me, as if some big beast was drinking, but not another sound. I could just see the dim outline of the killed hela on the ground; the moon was getting low. I dozed off again; it was sleepy work. When I woke again daylight was fast showing up everything around me. I looked down, the hela was untouched.

I thought my shikaris very late in arriving, when suddenly I saw Kamagee running lightly toward me and creeping me down he said that at about 6.30 they were coming toward my tree when they saw a large tiger walking along about two hundred yards behind my machan; they thought he was coming straight toward me. They waited, and as they heard no shot they moved on, and then found a dead sambhur about four hundred yards from where I was sitting, which the tiger must have killed. I got down and found a little pool of water in the rock behind me, which the tiger must have drunk from that night, and then saw the sambhur lying on his back, with a small piece eaten out of his hind quarters; he was a fine, full-grown stag with a small head. My luck was truly dead out; this was the irony of fate. The tiger must have been on his way to the kill when he met the sambhur and

KILLED HIM THEN AND THERE.

That evening I sat up over the sambhur till nine o'clock, I saw nothing except flies, and the atmosphere was awful. I was dead beat and awfully sleepy so I got out of my machan and went back to camp. The tiger never returned to the sambhur, or the other kill, and I had not seen him yet. He again disappeared for three days, and I moved my camp to a place eight miles off, where there had been a kill by the tigress and full-grown cub. She also, was as cunning as they make them. I was still tying up for the "demon," and he had now killed ten of my helas, and I was reduced to tying up cows in the last stage of existence, as helas had run out. Twice more did he kill, and twice more did we beat, the second beating resulting in a bear, which insisted on sitting under my tree, but no tiger. I sat up once again tying up a gaur to attract him with its bleats.

The shikaris were not more than two hundred yards away, and I had hardly settled myself in my machan when a large panther rushed out and seized the goat. I had to shoot him; the goat rolled out of his jaws, and is still alive for all I know, but it was no good sitting up any more for that tiger. We did not lie up again for four days, as we thought perhaps he was getting too much to eat, and I wanted to go after sambhur in a jungle some way off. On the fifth day he killed again, and as no traces could be found I determined to try a new dodge and sit up again.

A fresh cow was tied up near his old kill, and a goat near it to make a noise and so attract the tiger. I got into my machan as usual. My shikaris had departed. My first visitors were a couple of bears, who kept walking around the goat; they looked very comic, but I threw a stick at them and they departed snuffing noisily. Just as it was getting dark a deep roar came from the other side of a large rock. The "demon" was abroad. Roar succeeded roar until all the hills seemed to echo with the noise.

He was either in bad temper or very hungry. Had my chance at last arrived? If only now the goat would give a bleat! But both animals stood transfixed without moving, and presently I saw the dim figure of a large tiger coming out from behind a rock. He passed within twenty yards of the cow and goat, and vanished silently away. I could not shoot; the light was so bad. I had at any rate at last seen him. I sat up the whole night, but he never returned. I went back to camp. I had sat up seven nights;

HE HAD KILLED TWELVE TIMES,

and I had only set eyes on him once.

About three days after this my old shikari came into camp and said the "demon" had killed the thirteenth cow, and that he knew he was in the hill, as he had seen him go there early in the morning from the kill. I collected 250 villagers, and everything was got ready for the beat. It was hard to decide which tree to sit in, but I took Kamagee's advice and sat in a tree about 200 yards from the foot of the hill, where the jungle was thickest. I placed one of my Sikhs in a tree on my right about 100 yards off with my second rifle. The stops were carefully placed, and the beat began in the heat of the day. Tomtoms were beaten, and shots fired as the beaters advanced; we were determined to shift him.

I heard the monkeys beginning to chatter and make that peculiar noise which they generally do when a dangerous beast is on the move, and at last I saw some of the beaters advance to the edge of the hill. Suddenly there was a roar, and I noticed some animal creeping along in the thick grass towards the tree in which the Sikh was sitting. It was a panther, and there, fifty yards behind him, was the old tiger, stalking along in a quiet sort of way, and a real big one he looked. On looking towards the Sikh I saw him with the rifle raised taking aim at the panther. Bang! bang! went both barrels. Off galloped the panther untouched under my tree, and, alas, the tiger turned at a right angle and disappeared. My feelings may be imagined. After so much toil and disappointment to have one's hopes raised to the highest pitch and then dashed to the ground—was this to be the end of it all?

I sat perfectly still, wishing the earth would swallow that Sikh, and trying to philosophize, when suddenly I heard the clapping of hands and beating of sticks on my left, and then I heard a tremendous roar. So he had not got out of the beat yet! Well, I did not care what he did; I had had enough tiger shooting. He was turned by the slops and came along quietly across my front. He was about eighty yards off. I raised my rifle; bang! He reared up on his hind legs and lay writhing on the ground, and in a few minutes was perfectly still. The "demon's" career was over. I got down and went towards him—a magnificent tiger, old, but in splendid condition, ten feet four inches as he lay. He had an old sphere-ek bullet in his foreleg and many scars on his shoulders.

OUT OF THE WAY CITIES

TOWNS WHICH ARE NOT MARKED ON ANY MAP.

A Large Town of Chinamen Discovered on the Shores of the Gulf of Carpentaria.

Australians are most anxious to keep their continent exclusively for white settlers, and for that reason have passed various laws prohibiting the landing of Asiatics, especially Chinese. So it has come as a severe shock to the advocates of a white Australia, that Mr. Hansford, a Melbourne gentleman, who has been exploring in Northern Queensland, has discovered a large town of Chinamen on the shores of the Gulf of Carpentaria.

This is no colony of shipwrecked sailors, but a great settlement containing four or five thousand yellow men who live along the river flats and grow opium, which, apparently they ship, duty free, to the Philippines and to China itself. The press is clamoring that the Government shall turn the Chinese out, but it will be an awkward business.

This is not the first time that Australians have been startled by a discovery of similar kind. Six or seven years ago a party of goldminers exploring in the desert far beyond the Leopold Range happened on a tribe of Blacks of a very different type from the ordinary Australian aborigines. These were taller and better built, they were clean in their habits, they offered the travellers fruit and goat's milk, and had a distinct civilization of their own.

Most wonderful for the Australian blackfellow never has a settled habitation; this tribe had a town built of wood, and sun-dried clay, clustering round a sort of temple. They kept Saturday as a holiday, and, in the opinion of their discoverers, showed traces of having at one time been instructed in the Jewish religion. Naturally, it was suggested that they were the remnants of the Lost Ten Tribes.

HIDDEN FOR A THOUSAND YEARS.

There are other cities, too, whose existence was hidden from civilization until recently.

Only the other day a St. Petersburg paper announced that, deep in the forests of the Ural, had been discovered a flourishing city, the inhabitants of which speak a language of their own, and form a sort of ideal commonwealth. They had never paid taxes, and knew very little of what went on in the great world about them.

This story may or may not be true, but it is beyond all doubt that a British officer travelling in Arabia some years ago "discovered" a town which, except to the surrounding tribes, was previously unknown. The place, which is called Shebaiti, is situated on the summit of a great rock plateau in the heart of the Green Mountains, and is cut off from the surrounding country by enormous, perpendicular cliffs. Its people are lighter in color than those of the Arabs in the plains below, and absolutely refuse to mix or intermarry with these. Their discoverers found that they were descendants of the survivors of a Persian army which invaded Oman nearly a thousand years ago.

Some of these little known cities contain the germs of danger to other countries. There is, for instance, a town called Midi on the Arabian shore of the Red Sea, which hardly finds a place on any chart. Yet its Sheik, who does not recognize the Turkish Government, can call together 200,000 fighting men, most of them armed with modern rifles. Terrible fighters they are, too, and some of the worst scoundrels on earth, pirates, slavers, and contraband traders.

THE HOME OF THE SLAVE TRADE.

The channel leading into the Port of Midi is three and a half miles long, twisty, narrow, and almost impassable for anything larger than dhows. The inner stretches are guarded by cannon. Even if a warship did get in and hammer the forts she could do little harm to the town, for that lies at the head of a creek three miles inland. Midi is the headquarters of the modern slave trade.

Another city of similar nature, but even more inaccessible—indeed, not half a dozen Europeans have ever seen it—is Azial, the capital of those savage Moslem fanatics, the Senussi. The oasis, in the centre of which this city lies, is surprisingly fertile and well watered, and near it lies another oasis called Nejila. These two support nearly half a million people who, protected from all incursions by hundreds of miles of blazing waterless desert, are arming and drilling to head a huge Jehad or Holy War against the infidel Powers of the North.

Japan, thickly populated as her islands are, has a town which is almost unknown to people living only a few miles away. This is a little place of 2,000 inhabitants, some thirty miles north from the City of Kunamoto. The town lies in a huge pit, which is nothing else but the crater of an extinct volcano. All around tower cliffs of 900 to 1,200 feet high, and there the villagers rest, safe and secret.—Pearson's Weekly.

And the early bird sometimes gets where the giraffe got the extension.

ROYAL SECRETS ARE KEPT

THEIR CONFIDENCES ARE JEALOUSLY GUARDED.

King Edward's Investments — Kaiser's Correspondence—Czar's Private Record.

There is a sense in which monarchs have no secrets. In the nature of things they are compelled by the necessities of their position to take some one into their confidence with respect to almost every detail of their daily life. But for the most part these confidences are jealously guarded, and, in a hundred and one ways the public curiosity has to satisfy itself with more or less plausible guesses at truth.

Take the case of King Edward's private investments. These are known, says Cassell's Saturday Journal, to but three courtiers, and only one schedule of them, it may be said with confidence, is in existence. People profess to know of large purchases of West End ground rent, of huge commitments in American railways, and so forth. For the most part, however, these securities are held in the names of trusty intimates who are themselves large investors, and no estimate of his Majesty's personal estate has any value whatever.

MANY EUROPEAN SOVEREIGNS,

especially in the more restless portions of the Continent, are said, with much reason, to keep the bulk of their private fortunes in the strong-rooms of the Rothschilds and other financial houses in London and elsewhere, where their secrets are inviolable.

One veteran monarch, to the writer's knowledge, conducted his private business with his London agents through the medium of a young Englishman, whose duties were quite unsuspected even by his own relatives. Whenever he came across the Channel he used to put up with a linen draper, whose acquaintance he formed in his boyhood, and by this means his movements were kept secret. If any one had inquired his business he would have produced a case of commercial samples and offered to open an account.

King Edward carries at one end of his gold albert a gold key which opens his private writing desk, and there is no duplicate. All State papers, however, are kept in despatch boxes until transferred to the safes in the secretariat, and of these the keys are kept by Lord Knollys. When his Majesty has quitted his personal apartment, no servant is allowed to enter until an assistant secretary has destroyed the contents of the waste basket, the blotting pads, and even the printed wrappers of newspapers received from every capital in Europe.

IT IS AN UNWRITTEN LAW

that the private secretary shall not indulge in a gossipy diary after the manner of Samuel Pepys—he must, of necessity, keep a daily record of bare facts—and certain courtiers, including the maids of honor, are required as a condition of their service, to enter into an obligation of the same kind.

All royal telegrams pass through St. Martin's-le-Grand, and are manipulated by a special operator, who is reserved for this duty. Unlike public messages, no duplicates are kept, and the original messages in certain instances are promptly returned to the addressee, while a note has been made of the number of words for the purpose of the account. The cipher codes which are used between the Foreign Office and the embassies abroad are not employed for the personal messages of the King, nor is any system of cryptic writing usual between monarch and monarch.

The German Emperor encloses all his private letters in waterproof envelopes of a special make. He is believed to make freer use of secret devices in corresponding with his ministers and others than any other European monarch, and there is no doubt that his private safe contains a mass of secret intelligence, strategic memoranda

MADE BY HIS OWN HAND

and other matter which in this country are left to the departments responsible for such things. It is understood that he keeps no private diary, but the Empress Augusta has been accustomed ever since her marriage to commit her thoughts on current affairs to writing, and each January the diary for the previous year is locked and preserved in his jewel safe.

The Czar of Russia has a heavy burden to bear by reason of the suspicion with which he is compelled to regard even his most intimate courtiers. It is known to keep a private record which no one besides the Empress has access, and there is no doubt that many things which in happier surroundings would be freely discussed with his counsellors are shared by the Empress alone. His control of the treasury enables him to conduct his personal finances in the greatest secrecy.

NORWEGIAN LIQUOR LAWS.

Remarkably Successful Experiment in Government Supervision.

New Norwegian Liquor laws are successful. The Sondag system gives power to municipalities to grant all the retail spirit licenses which they deem necessary to a company which would bind itself to carry on the traffic in the interests of the community, with a fixed annual return of not more than 5 per cent. on its paid up capital.

In establishing the system the question of compensation does not appear to have presented much difficulty. The allotments of the profits are as follows: To the State, 65 per cent.; to the municipality, in lieu of larger license duties, now abolished, 15 per cent., and to objects of public utility operating as counter attractions to the public houses in towns, 10 per cent., and in the surrounding districts, 10 per cent.

The profits of the trade under these restrictions have contributed $7,000,000 for objects of public interest since the founding of the system. During the last eight years the proportion accruing to the State has been increased and set apart till 1901 to form the nucleus of an old age pension fund, which now amounts to $2,300,000. The most remarkable fact in the history of Norway sobriety is that the consumption of alcohol per inhabitant has decreased about 45 per cent. in the last fifty years. The decrease has been most marked since the establishment of the Sondag system.

The aims and principles of the Sondag system are these: The elimination of private profit and securing the monopoly value for the public; insuring highest quality of liquors sold; the reduction of the number of licenses; the easy enforcement of the law; the destruction of the power of the spirit trade, and the furtherance of all progressive measures of reform.

PAST AND FUTURE DATES

ONLY A BRIEF CALCULATION TO DETERMINE THEM.

Short Cuts in Mental Arithmetic Which Give Solutions of Difficult Problems

The following rapid method of mental calculation of the day of the week for any date in the past or future is, in reality, based on the principles explained in the article on "Short Cuts in Mental Arithmetic," but is given here in full for the benefit of those readers who may not have seen the previous article. It is determined by three factors, which will be given in the order in which they are used. The first factor is the number of the week. As there are fifty-two weeks in the year and only fifty-two days, the number of weeks will always be the same for the same day of the week. Any one of the year's fifty-two days will be called the "key day" of that week. Since every Tuesday is a Tuesday, the first Tuesday in January is the key day for all the Tuesdays in that year. The second factor is the number of the month. The third factor is the number of the century. The first factor is required for all dates in the year, the second and third only for dates in the following tables:

NUMBER OF MONTH.

January	0	July	0
February	3	August	3
March	3	September	6
April	6	October	1
May	1	November	4
June	4	December	6

NUMBER OF CENTURY.

200-299	0	1600-1699	5
300-399	2	1700-1799	4

If the year should happen to be a leap year, deduct one from the sum before dividing by seven.

HIS MISTAKE.

"He hasn't succeeded in his diplomatic ambitions."

"No; the trouble with him is that he apes the swell people—"

"That's not the trouble. He aped the swell people all right enough. It's what he did afterward monkey with the plain people."

INGENIOUS MAKESHIFTS

SCUTTLING SHIPS TO STOP THE LEAKS.

A Ship's Captain Saved His Crew's Lives by Means of Rifle Barrels.

Bricks ran short in South A... year or two ago, and a firm ... who were erecting a couple of ... found it impossible to obtain a supply immediately. They ... for a method that would ... form of sand and ... large quantity ... burnt them, ground them ... them into square ... under great pressure ... burnt them. They had ... splendid substitute for ... sand and shale ... expansion were ... ing were slowly ... the hardness of ...

Today this new ... ing the bricks in ... foreign countries ... very hot climates ... houses. ... ones. The ... position to be ... overlaid perfectly ... when set in ... sulphur ...

BAYONETS.

If you were ... of the French ... crack with the ... every man and ... fire with a bayonet ... eight ... Army ... What ... bayonets ... lengths ... handy. ... blowpipes ... way that ... mand ... and ... lead in ... small ... and ... were as ... in by a ... pedoes ... and anything ... into the ...

Mr. Fordyke, ... the Assyrian ... ship to save ... from ... the great ... banks from ... be done to ... disaster was ... Loaded a ... some ... steam, steered ... stream.

A NOVEL BREAKWATER.

When she was broadside ... bling dam, the engineer had ... ted, and as she sank in ... river, Mr. Fordyke and his ... ed themselves hoarse. The ... go steamer had saved the ... remarkable make-shift for ... water had cost nearly ...

The captain of the Hansa, ... ran ... up a bill of $250 with a big ... The captain didn't give his ... when the account was sent to ... refused to pay it, and told the ... reply to the American Admiralty ...