

NOTES AND COMMENTS

Some time ago the New York City fire department made an analysis of the causes of fires in the city with some surprising results. It appeared that some factors which were commonly neglected as trivial were responsible for numerous fires, and that others to which sensational importance is attached were really of comparative unimportance.

Much the same conclusion is reached as the result of a study of the causes of fires in factories, mills, elevators and printing establishments, which appears in the current number of Insurance Engineering. The author points out that, while manufacturers are usually educated to a point at which they will take precautions against special hazards, they frequently neglect the common causes of fire, which picture just as destructive fires as the special hazards, and produce them in much greater numbers. A manufacturer, for example, may take special precautions against danger from benzine, and pay no attention to the refuse and sweepings of his establishment, although if he examined the statistics he would find that a quarter of all the loss in his particular kind of risk was due to the latter factor.

Among the common hazards the boiler is responsible for from 10 to 30 per cent. of the fires in most varieties of factories, but in other respects there is great variety shown in the most important causes. For example, in grain elevators and flour mills about one-third of the fires are due to sparks from locomotives, while in shop factories 20 per cent. of the fires are due to rubbish and oily materials. Each industry should understand the source of its own special risks and take corresponding precautions.

Death has lost its sting and the grave its victory, we know; Dr. Metchnikoff has studied the laws and mechanics of the physical cell. Discarding metaphysical assumptions and placing himself on the ground of science, he reached the conclusion that the pain of death was largely due to the fact that old age is pathological, in the vast majority of cases, and death was not physiological but accidental. If by hygiene, sanitary, pure and sanitary diet, rational living, and the arts of certain science we could attain an old age free from organic malady, then we should arrive at the natural termination of existence, which is rarely reached at present, and we should acquire an enormous instinct for death. The本能 instinct which we do not now possess, sufficed with life, the man would receive death at a time when from natural causes and from the affliction of the natural span of life the instinct of life would be replaced by that of death. The achievement of this result, thinks Dr. Metchnikoff, combined with the gradual regulation of marriage, must improve the human lot conquer pessimism and regret.

COSTLY PLAYTHINGS:

Tips Set With Diamonds, and Carried Home Made of Gold.
The pipe smoked by the Shah of Persia is set with diamonds, rubies, and emeralds, and is stated to be worth \$100,000. There are some costly swords in India and the Czar of Russia is said to have a sword of gold. The most valuable sword in England is the one presented by the Egyptians to Lord Weymouth. The hilt is set with brilliants and is valued at \$10,000.

The finest bracelet in the world is owned by the Maharajah of Gwalior, one of the wealthiest of Indian potentates. The handles of the doors are gold, and, while the rest of the furniture is silver.

One of the most curious pincers ever manufactured was made to the order of the Emperor of Morocco. It is said to be made in pairs, each small enough to be carried by a slave, as his H. H. is absolutely obliged to trust them to the care of his slaves, which formed his only other available means of transport. This instrument was exceedingly costly affair, being manufactured entirely of gold and diamonds, and was, indeed, worth \$10,000.

In chapter 13 it is recorded that the Israelites, having entered the Promised Land, it was natural that a number of important things should be attributed to Jehovah. He had now given to him old man and boy that his deity could not be forgotten, gathered the people together and in a long discourse reminded them of the past guidance and blessing of Jehovah, and exhorted them to obey him, to believe in him, to keep his commandments, and to be faithful to him.

The commandment, "Thou shalt not covet thy neighbor's goods," is also mentioned in chapter 13. The Israelites, however, were not so easily satisfied with this simple commandment, and therefore added another, "Thou shalt not covet thy neighbor's wife."

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THE FRUITS OF RELIGION

GET-RICH-QUICK SCHEME

No Man Is Saved Until He Is Made Strong Sane, Useful and Reliable.

"Behold their fruits, ye shall know them."—Matt. viii, 12.

There is an honest inquiry rather than querulous criticism in the question asked. Why does not religion produce a higher and stronger type of moral character? Ettismus for the teachings of Christ often is cooled by contact with some flabby willed, narrow minded protestant follower of those teachings.

It is a common saying with business men that it is hard to find a man of real worth, high and noble, and strong method in his actions, who comes up to the standards of commercial honor among those who are religious either by vocation or avocation. At any rate, it is true that a certificate of religious affiliations by no means is equivalent to a guarantee of high moral worth.

It is easy to arrive at wrong conclusions when judging the effect of religion on personal character as tested by daily business and living. One is in danger of judging from exception rather than rule. The honest, broad-minded protestant makes the soundest protestation of his piety and fails to recognize the religious sources of strength in the quietude of school, steering qualities we seek to hide our nakedness by.

WEARING IT AS A CLOAK.—
Death has lost its sting and the grave its victory, we know; Dr. Metchnikoff has studied the laws and mechanics of the physical cell. Discarding metaphysical assumptions and placing himself on the ground of science, he reached the conclusion that the pain of death was largely due to the fact that old age is pathological, in the vast majority of cases, and death was not physiological but accidental. If by hygiene, sanitary, pure and sanitary diet, rational living, and the arts of certain science we could attain an old age free from organic malady, then we should arrive at the natural termination of existence, which is rarely reached at present, and we should acquire an enormous instinct for death.

They may have or they may not have ecclesiastical affiliations; these are but incidental. They do have religion. Sometimes we feel that their actions rise to a high spiritual level of policy and virtue; sometimes they fall to a low level with light waters when they seem at desert; it is the heart in step with the infinite. One who marches on through the ages.

MIILLIONS LOST EVERY YEAR IN THE RAGE FOR BIG PROFITS.

Most Professional Men Who Fill the Coffers of These "Get-Rich Schemes."

"Fools and their money are soon parted," says the old proverb, which is just as true to-day as ever it was. These are the days of the "get-rich-quick" schemes, said a financier who has made money by clear-headed and sensible speculation, and I am going to prove to you by a few examples that all the jumblers are not yet confined within the four walls of our asylums. There is no doubt about it that the passion which motivates man, most strongly today is the passion for acquiring wealth, and to this must be attributed the methods which are lost annually in reckless stock and similar investments.

A well-known financier has declared that dealing in the stock market may be classed under three heads—as an investment, a speculation, and a gamble. An investment is one in which the principal is the secondary, [A speciality is where the principal is secondary and the interest primary. A gamble is where both principal and interest are secondary and chance primary—in other words, a game pure and simple with, perhaps, less hope of profit than putting one's money on a horse which is known to be lame.]

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