NOTES AND COMMENTS

A vigorous arraignment of the inhospitality of churches has been made by a contributor to one of the late popular magazines. She supplies a few paragraphs of statistics showing that she visited sixty-one churches, and in fifty-one of them the pastor or parishioners "paid her no attention whatever." All this, she adds, in response to her curiosity to see whether the sign "Strangers cordially welcome" meant anything, or if any one "would speak a word of encouragement or greeting to the stranger within their gates."

The enormity of the offense on the part of the churches arraigned does not immediately appear. In short, it might be submitted that the curious woman received only the treatment to which, under existing conditions, she was entitled. Men or women who are racing about from church to church until sixty-one have been covered in a speculative inquiry are hardly at liberty to criticise the people with whom they are for a few minutes thrown in contact. Furthermore, the obligation of a church and the meaning of a welcoming sign seem to have been misunderstood. That the members of a city church should resolve themselves into a social body for the purpose of giving the air of an agreeable society function to a church service is not exactly clear. It is presumed that churches are maintained for public worship, and that those who go to churches go to obtain the advantages of a place of worship and not for social relaxation or to make acquaintances.

It would appear, also, that when a church announces that "strangers" are "cordially welcome" it lives up to its promises by offering freely the means of worship at its disposal. It does not guarantee to the stranger a reception in Delmonico's or assure him that he will be surrounded by an eager crowd of parishioners clamoring for the honor of his acquaintance. It may be privileged, even, to imagine that the stranger comes to the church for religious service and not for social entertainment and neighborhood gossip of the afternoon tea, and if it provides a comfortable seat and hymn book, and quietly leaves the stranger to his religious meditations before he wanders away to the next of the sixty-one churches, it properly feels that it has been sufficiently cordial.

In cities it is not to be expected that the obviously glad hand will be extended to every stranger who happens to drop in at a church. There might be a suspicion that the stranger would resent the act as an inexcusable familiarity, and go the next time to an edifice where he would be allowed to worship quietly and undisturbed. It is one thing to ostracise a constant worship and familiar pew-holder and another to treat with ordinary respect and courtesy the extremely casual visitor. The fault-finding woman has made out a poor case, which seems in no way to reflect on the churches or the people she is so anxious to arraign.

TAKES OFF FACE TO WASH IT.

Artificial Jaws and Cheeks for Victim of Accident.

Dr. Delair has just presented to the members of the French Academy of Medicine a man with an artificial face. In consequence of an accident with a gun while out shooting, the man had his chin, the lower part of the lower jaw, lips, a portion of his tongue, and the whole of his upper jaw and nose blown away. These have been replaced by artificial parts and the doctors present expressed astonishment at the marvelous ingenuity with which the work had been done.

The mechanical face is in four pieces. The first consists of a silver groove, into which some of the lower teeth are fixed. This is attached to a dental apparatus of tin, into which are fixed the remaining teeth. The second piece consists of a dental apparatus in vulcanite and gold for the upper row of nine teeth. This is fitted to two small prolongations, which fit into the nasal cavities. This also fills up the right sinus, back to the hard palate and hooks. The third piece of the mechanical face consists of the chin and lower lip. This is of india rubber, painted to resemble nature. Over the chin a false beard is fixed. At the back are a couple of small holes, which pass through holes of the teeth and fix the lip to the artificial lower jaw. The fourth and last piece of the apparatus consists of the upper lip and nose, also in india rubber, and painted, to which is attached a false moustache. At the back are two small clasps, to which the upper dental piece and jaw are fixed.

The man is able to masticate his food with comparative ease. From a distance of a few feet the appearance of his face is quite natural. He can take off his artificial face himself, and washes it in soap and water every day.

WHAT HO! LANDLORD!

A man walked into an hotel the other day, with an enormous bag and a big appetite, and, going into the dining-room, tried for a few minutes to enjoy his dinner. He then broke out with:—

"What ho! landlord! Is there a blacksmith within the precincts of this mighty city?"

Landlord: "Why, yes, of course."

Tragedian: "Then send one hither."

Landlord: "What do you want with a blacksmith in my dining-room?"

Tragedian: "I would have him test his steel and brawny arm by severing in twain this steak from the shoulder of the deceased bovine of many years, and then, for my physical recuperation, I would have him saw, file, and chisel off a few morsels from its hardened bulk, for I would dine the while. I pray thee haste and fetch him quickly. Stay thee! Your bread you can take to a stone quarry for a blast; these biscuits I can, with dexterous art, and a glass of water, manage to swallow whole. Go bring the blacksmith. Away!"

The landlord fainted, and awoke almost a raving maniac.

THE TRUE PEACEMAKER

People Whose Presence Is Always Like Oil on Troubled Waters.

"Blessed are the peacemakers, for they shall be called the children of God."—Matt. v., 9.

How simple are the gateways that open into the most sublime moral and spiritual privileges! The great teacher says that if any would be known as the children of the Eternal they have but to learn to be peacemakers among their fellows. The ordinary virtues commonly are the conditions of the extraordinary beatitudes.

If the teacher meant by peace quietness, indifference, ease, and sleep there was a time when the people of the church might well lay claim to being called the children of God; they were at peace with their own selves and willing to be at peace with the world if only they might continue to sleep undisturbed.

There are those who conceive of no other peacemakers than those who arbitrate between warring nations. If these are the only children of God the family is a small and by no means a homogeneous one. You may have little to do with the good work of disarmament and still be a true peacemaker as you bring to human conditions and relations greater calm and more perfect harmony.

They are peacemakers who have the spirit of the family of the greater Father in their hearts, who bring men together in these

DIVINE FAMILY TIES.

There never will be harmony amongst men by means of laws or agreements; one thing only will bring it—the spread of the spirit of brotherhood.

When a man begins to order his life for the helping of other lives, when he no longer plans to beat his fellows, but to bless the race, he becomes the servant of divine peace; he catches the spirit of the coming kingdom based on the universal brotherhood.

There are people whose lives breathe out calm, whose presence is always like oil on troubled waters. There are others who never fail to stir up strife, who have a faculty for accentuating antagonisms and for setting folks by the ears. The one looks out on life with eyes of love, with a desire to help and promote good feeling; the other with cupidity and enmity.

We need men and women who by their bearing and conduct will promote good feeling and friendliness a good deal more than we need laws for the banishing of weapons and plans of war. The finest peacemakers in this world are the plain men and women who help us to like other folk and live with them.

Whoever, in any way, succeeds in taking any of the friction and unrest out of life is a peacemaker. The kingdom of heaven that is coming will be the kingdom of perfect harmony; it will come when humanity learns the great lesson that all this experience of pain and joy should be teaching us, the lesson of living at peace and in love with our brothers.

Fair words about fraternity easily are spoken and soon forgotten; it is a good deal easier to preach peace than it is to practice it. Its day never will come so long as the chief concern of each life is to get ahead of every other life. It never will come until we fully see that Jesus meant something more than a pretty figure of speech when he talked of the divine fatherhood and

THE HUMAN BROTHERHOOD.

Why should there not be the same harmony amongst all men that there is in a family? Homes are enriched and the chief joys of our lives found by the process of ceasing to live for our individual selves and living for the social group.

Some day we will open our eyes to see the waste, the loss and pain and discord caused by our individualism. We shall see fully what we now but dimly apprehend—that the real riches, the lasting joys, the enduring prosperity of life spring from the things we have done for others without thought of ourselves.

So long as each is wholly for himself there will be conflict, discord, and pain; when each shall live for all, then all will be working for one common end, the race rather than the man, then all will move in harmony, peace will have her perfect work and all will be known as one family, the children of God.

HENRY F. COPE.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, OCT. 13.

Lesson II. Israel Enters the Land of Promise. Golden Text: Psa. 107. 7.

THE LESSON WORD STUDIES.

Based on the text of the Revised Version.

The Life and Life Work of Joshua.—It is worth our while to consider for a moment the life and career of the great hero from whom the book containing our present lessons has derived its name. The original name of Joshua was Oshea, or Hoshea, meaning "salvation." This was afterwards changed by Moses to Jehoshua, or Joshua, meaning "the salvation of Jehovah." Like many other Hebrew names this one also was in later times modified by its passage through the Greek into the Latin and English languages so that the Hebrew "Joshua" appears sometimes in these more modern languages as "Jason," but more frequently as "Jesus," which, since the time of Jesus of Nazareth, has become indelibly impressed on history as the greatest of all names. The Old Testament hero who first bore this name which is now above every name, was born a slave in the land of Egypt. His father, Nun, belonged to the powerful tribe of Ephraim. Of his mother there is no mention in the ancient Biblical narrative. Reared in an environment of Egyptian idolatry, his early experiences must have acquainted him with the fascinations of these mystic heathen rites, as they lead special force to his later declaration to the leaders of the ransomed nation when safe within the borders of the Land of Promise, "Your fathers worshiped other gods in Egypt." Joshua was perhaps forty years old at the time of the exodus. Shortly after the departure of Israel from Egypt he comes into prominence as a military leader, selected by Moses to command the people in their encounter with Amalek at Rephidim (Exod. 17. 9-14). At Sinai he is permitted to accompany Moses to the mountain top where the latter receives the commandments written on tables of stone (Exod. 24. 13). In Num. 11. 26-29 he is mentioned in connection with the prophesying of Eldad and Medad. From Kadesh-barnea he is sent apparently as the leader of the twelve spies to search out the length and breadth of the Promised Land, and to ascertain its character, products and the character of its inhabitants. As might be expected from our previous knowledge of him Joshua at this point does not fail to prove himself worthy of his name. With Caleb he courageously opposes the discouraging report of the other spies, insisting that with the assistance of Jehovah the people are well able to enter immediately upon their promised possession, regardless of the character and strength of the inhabitants of the land. When Israel finally arrives on the eastern shore of the Jordan, Joshua appears as the minister and right hand assistant of the aged lawgiver and leader. He is therefore the natural and logical successor to Moses, and upon the latter's death assumes the leadership of the entire nation with the same courage and confidence in the help of Jehovah that have characterized him throughout his earlier career. Among the most conspicuous traits of his character were his military courage, his straightforward honesty, his devout fear of God, and his purity and blamelessness in personal life. The keynote of his whole career after assuming leadership over Israel was perhaps the remarkable simplicity of unquestioned faith with which he carried out the charge he had received from Jehovah. After te long and bloody wars of conquest were over Josua carried out the distribution of the conquered territory, not with the self-seeking greed of an oriental despot, but on principles which place the conquest of Palestine, even in that remote and barbarous age, in favorable contrast with the arbitrary caprice by which in modern times and among so-called civilized nations acquisition and distribution of foreign territory has sometimes been achieved.

Verse 5. Sanctify yourselves—An exhortation partly to ceremonial purification, partly to the prayerful concentration of thought on that which Jehovah was about to perform among his people and in their behalf. The word means, literally, "to set apart" for some sacred purpose.

To-morrow—The tenth of Nisan, the anniversary of the day on which forty years before the Israelites had celebrated the first Passover, just before their escape from Egypt.

6. Priests—Members of the tribe of Levi, specially chosen and consecrated to the priestly office.

The ark of the covenant—So called because containing the Ten Commandments received at Sinai at the time of Jehovah's making the first great covenant with Israel.

7. Magnify thee—Honor thee by special recognition of thy office and leadership among the people.

8. The priests that bear the ark—The law especially provided that no other persons should carry or even touch this sacred emblem of Jehovah's presence.

9. And Joshua said—Verses 9-13 contain the substance of a solemn address to the assembled people, in which Joshua explains more fully what has already been concisely stated in verses 7 and 8.

Jehovah your God—The Hebrews seem to have come but gradually to a clear recognition of the fact that Jehovah was the God of other nations as well as of the Jews. While they did not recognize the idols of the surrounding nation, or even the deities of Egypt and later of Assyria, as true gods, still they did not seem to recognize either that Jehovah was concerned about the welfare and salvation of other peoples and nations besides themselves.

10. The living God—A title applied to Jehovah to indicate that he was not dead as were the idols of the heathen roundabout (comp. Deut. 5. 26).

Canaanite—Lit., "lowlander," properly so called because originally occupying the low coast border along the Mediterranean Sea, the valley of Esdraelon, and portions of the valley of the Jordan.

Hittite—Compare Lesson Word Studies for October 6.

Hivite—A people sometimes omitted in the enumerations of the nations originally inhabiting Palestine. They are mentioned, however, in connection with Joseph's return to Canaan (Gen. 33. 2). They seem to have been a peaceful and commercial people, dwelling at the foot of Mount Hermon, in the land of Mizpah (Josh. 11. 3), and in the valleys of Lebanon (Judg. 3. 3; 2 Sam. 24. 7).

Perizzite—A people of central Palestine; or more probably, as some think, simply the peasants or laboring people of the land—from perazi, meaning "country-folk" or "rustics."

Girgashite—Supposed to have been a larger family or subdivision of the Hivites, since omitted in nine out of ten places in which the original nations of Canaan are enumerated, while in the tenth enumeration they are mentioned and the Hivites omitted. Their home seems to have been that part of Palestine lying just east of the Sea of Galilee.

Amorite—Meaning, literally, "mountaineer." The Amorites, according to Gen. 14. 7, occupied the barren hill country west of the Dead Sea. They seem later also to have crossed the Jordan to the eastward, and to have occupied the country "beyond Jordan" from Arnon to the Jabbok.

Jebusite—A powerful mountain tribe occupying the strong fortress of Jebus (Jerusalem). They are uniformly mentioned last in the enumerations of the original inhabitants of Palestine.

11. The Lord of all the earth—A significant title of the Most High at a time when the conquest of the land was about to be undertaken.

12. Twelve men—One from each tribe.

13. The waters of the Jordan shall be cut off . . . they shall stand in one heap—Compare note on verse 16 below.

14. When the people removed from their tents, to pass over the Jordan—On the tenth day of Nisan (or Abib), corresponding to our month April-May.

15. The brink of the water—At this time far back from the usual channel of the stream.

For the Jordan overfloweth all its banks all the time of harvest—In the low semitropical valley of the Jordan the harvest comes earlier than on the higher plains to the east and west of the valley. The first ingathering of the harvest season had already begun, while at the same season the melting of the snow on Hermon and Lebanon caused the narrow channel of the river to be filled to overflowing, transforming the stream into a muddy, swollen, and turbid flood.

16. The waters which came down from above stood, and rose up in one heap, a great way off—The wording of our narrative strongly suggests a landslide, which temporarily obstructed the narrow channel and dammed the waters of the river until these again broke away the barrier and came rushing down with even greater force than before (comp. 4. 18.))

At Adam—The name signifies, literally, red earth and has been thought to lend support to the suggestion of a landslide as the explanation of the unplace higher up in the Jordan valley usual phenomena which clearly took place higher up in the Jordan valley where the clay banks almost overhang the river.

Beside Zarethan—A city supposed by some to have been near the mouth of the Jabbok, near Succoth (1 Kings 7. 46). It has been identified by others with an ancient site some seventeen miles north of Jericho where steep cliffs confine the stream within its narrowest limits, almost as it were, throwing a barrier across its path.

Wholly cut off—Flooded away entirely, leaving the channel empty.

WORLD'S FINEST POLICE

SOME FACTS ABOUT THE ROYAL IRISH CONSTABULARY.

Their Duties Include Services Not Imposed Upon Any Other Force in the World.

"The Royal Irish Constabulary, whose grievances have lately brought into conflict with the authorities, has been described as the "world's finest police force." With the merits or demerits of the dispute we have no concern here. Of one thing, however, the public may rest assured. The men of the R. I. C. are proud of their past record. The most troublous times in the Emerald Isle have always found the loyalty and discipline of this force of the highest standard—qualities which were duly recognized by the late Queen Victoria when, after the suppression of the Fenian conspiracy forty years ago, Her Majesty conferred upon the Constabulary the title of "Royal," an unprecedented distinction for a police force.

The R. I. C., which at the present time consists of about 10,000 members is also unique in one or two other respects. The physique of the rank-and-file is remarkable, inasmuch as no man is under 5 feet 9 inches, while at the head-quarters in Phoenix Park they have the finest drill-ground in Europe. Readers are doubtless aware that the R. I. C. is

A SEMI-MILITARY FORCE.

Each man is trained like a soldier and armed as the rifle and bayonet—which he always carries in addition to the baton—as well as any infantryman. Swords and revolvers are carried by the officers, one-half of the latter being ordinary constables who have won promotion and the other half men who have secured cadetships in the force.

Constables have excellent chances of promotion, even after five years' service, although in the ordinary course of things a man would not be eligible for a higher position until he had been in the force for twelve or fifteen years. After five years' service, however, a constable may enter an annual examination, open to men of all counties, and if he succeeds in getting amongst the first thirty is then promoted to the rank of acting-sergeant. The subjects at this examination include not only questions dealing with

POLIC DUTIES AND DRILL,

but also concerning arithmetic, geography, composition, handwriting, and reading.

All promotions are made by the Inspector-General, who is the head of the force, and who is assisted by a Deputy Inspector-General and three Assistant Inspectors-General. Each county or riding is under the immediate charge of a county inspector, who is the responsible head of maybe six or nine district inspectors, each of whom in his turn may have command over five or six "barracks," as the police-stations in Ireland are usually called. Each "barrack" is in charge of a sergeant, who has usually from four to eight constables under him.

Thus it will be seen that there are quite a number of grades of promotion, and as the ordinary constable begins at only $150 per annum, rising to $350 after twenty years' service, he is usually very keen about improving his position, either by passing the aforementioned examinations, or

BY SHOWING ZEAL AND ABILITY.

There is not a great deal of difference between the salary of an acting-sergeant, and a head constable the highest rank of non-commissioned officer). The first-named begins at $139 per annum, a sergeant at $377, rising to $493, and head constable at $455, rising to $520. The salary of a district inspector, which begins at $625, may rise to $1,500, while county inspectors can earn as much as $3,500 per annum.

It may be interesting to mention that the duties of the R. I. C. include civil services not imposed upon any other police force in the world. In addition to being guardians of the peace, the Constabulary have to collect yearly agricultural statistics, act as auctioneers for distress sales, perform the duties of inspectors of weights and measures, and as Customs officers and Excise men. From which it will be seen that the R. I. C. are a hard-working as well as an exceptionally trained body of men. —London Tit-Bits.

HE KNEW ALL THE SAME.

A painter was praising the other day the artistic taste of John G. Johnson, the famous Philadelphia lawyer. Mr. Johnson has collected one of the finest private galleries in the world, and as a connoisseur he has few living equals.

"A young impressionist," said the painter, "got John G. Johnson to visit his studio last year. He showed his latest picture, and tried to get Mr. Johnson to buy it. But Mr. Johnson would have none of it. He said politely that he thought the picture was not good.

"This so annoyed the impressionist that he let his temper get the better of him. He said, hotly:—

"'After all, Mr. Johnson, what do you know about pictures? You never painted any.'

"'My dear sir,' the lawyer retorted, smiling, and rubbing his glasses with his handkerchief, 'I know a bad egg, but I never laid one.'"

Gunner: "This cigar is so expensive it comes in a celluloid case." Guyer: "H'm! Is that the celluloid case you are smoking, or the cigar?"

ST. LAWRENCE RAFTING

IT HAS MANY PICTURESQUE FEATURES.

French and Indians Predominate Among the Rivermen—How the Rapids Are Shot.

In the old days of square timber rafts went down the St. Lawrence every year, and hundreds of vessels were employed in transporting the timber to Europe. But new growths of pine and oak did not spring up in the place of those that were squared for the Quebec trade, and for a generation now the people of Ontario have known little of the export timber trade, except as they have charmed to notice from the steamer's deck huge rafts floating down the swift current of the St. Lawrence.

These rafts are not now cut anywhere south of the Ottawa. They are from the forests of the North. Brought by big fresh-water freighters down the great lakes to Kingston, they are then rafted into "drams." Six drams are fastened together, two abreast, and the monster raft is towed down to the head of the first rapid. There the drams are separated and each dram is manned by a pilot and ten to twenty river men. After running the rapid the drams are again fastened together, the steamer again takes hold, and so the process goes on until Montreal is reached and the last of the rapids is left behind.

At Quebec the raft is broken up and the timber loaded into ocean-going vessels for London or Liverpool or Glasgow. The average value of a raft of this character is about $100,000.

TO AVOID THE RISK OF LOSS

involved in river transportation some firms ship their timber by rail. The old ways, however, is cheaper, and with modern methods the danger of loss has been reduced to a minimum. In fact, rafting is a different story from what it was thirty years ago. Now rafts are loaded by steam. The withes—slender birch saplings which are twisted by steam, and, most important of all, the steam tug now shortens what used to be a journey of a month into one of four or five days. Sails and oars were once the only motive forces; now they are only auxiliary. In former days big gangs of men had to be employed, and plenty of them could be found. Now the case is altered. Men are scarce, and the policy of the present day lumbermen is to get along with as few as possible. Formerly there were hundreds of small raftmen on the river. Now one company does all the forwarding from Kingston to Quebec.

Although the rivermen as a class are dwindling, they still retain their picturesque characteristics. To appreciate these qualities one must have been among them. Here, for instance, is a big chap from the Long Sault raftmen. Proad shouldered, strong as an ox, tanned like an Indian, with piercing eyes looking from under a grey felt hat—watch him as his sinewy body sways back and forth on the oar. Out swings his foot, then down comes his heavy spiked boots on the foot rest, and the sweep fairly churns the water.

HE IS THE ENGLISH TYPE.

For commoner, however, among the rivermen are the French and Indians. At the Coteau all the raftmen are French. Old Henry Lerome has been and is still one of the best pilots on the rapids. He is seventy-eight, he says, but looks scarcely sixty. At Cornwall Henry gets on the raft to run the Coteau. He is a privileged personage and he makes himself at home till the rapids are reached.

After supper when the cook has put away the tin plates and mugs, the old man will spin a yarn or two. The old foreman in charge of the raft, who hardly ever takes his mind off business, has to break into a smile. The younger men fairly double up with laughter.

Then one of the Indians gets out his mouth organ and Henry starts to dance. A clog, an Irish reel, another clog—then he sits down, tired out, confessing that he is getting old.

Then there is Elishus, the St. Regis Indian pilot, typical of the older and more sedate Indian element. One may see him after supper sitting on a stick of timber, legs crossed, head sunken in shoulders, his chopped off pipe curling out wreaths of vile-smelling smoke.

The raftman's life has lost little of its wild excitement. The St. Lawrence is still untamed. The rapids of the Long Sault, the Coteau and Lachine are the same, and the method of navigating has not altered.

FIRST COMES THE LONG SAULT.

Though not as violent as the Coteau or the Lachine, its channel is narrower and its eddies, sheers and tortuous passages are more frequent. Many are the good rafts that have been broken in this first serious encounter with the rapids. Pepper Mill Point, French Houses, Red Horse, Stone's Eddy, the Crab, are all names familiar to river men and dreaded.

Stone's Eddy is perhaps the worst spot on the river. The current races east with terrific speed, and the eddy is making just as fast in the opposite direction. The pilot keeps close to the eddy to avoid striking the opposite bank at the next bend and usually gets through safely.

A recent experience was the exception. There was a shout and everyone scurried to the centre of the dram. Some unknown current had sucked them in. As the dram swung the bow ploughed twenty feet up the gravelly bank and the stern sank perhaps as far under the waters of the eddy. Men were running, shouting, cursing in English, French and Indian, wildly gesticulating, the water seething and boiling all around, the whole dram trembling like a leaf.

But the fierce current soon tore them away, the dram swung round and floated broadside down the current.

It is such a scene that helps one to realize the dangers which beset the raftman's life.

The Coteau is run the first thing next morning. At half-past three everyone is astir. The French pilots and oarsmen come down by twos and threes from the village. By four o'clock the raft is off. The current runs faster and faster, until the white swells of the rapid appear. A moment later and they

PLUNGE INTO THEIR MIDST.

The dram doubles and twists, timbers creak, water splashes high in the air, here and there a big stick turns over and rolls with a thud against its neighbor. Then the next moment it is over; the raft is out of the swells and in the swift boilers again. On they go past a big, green wooded island, then into the Cedars, the next of the Coteau series. With a dull boom, boom, a rock raises the timbers in the centre bow. The fierce current swings them round and tears them away with a wrench. But if the Long Sault is exciting and the Coteau more so, Lachine is the wildest and most thrilling of all. Under the big bridge the raft goes, moving always faster and faster—the six drams extending almost two miles up the river, the furthest in the distance appearing like a chip manned by a swarm of bees. Now the water races as down a steep hill.

The Indian pilot stands on the stern with impassive face. He lifts his hand, the men, who never take their eyes from his face, bend to the oars. Another wave of his hand. All rowing ceases. In half a minute the raft is past the danger point. A few yards either way would have meant a wreck on the black rocks to the left, or the "cellar" to the right. Still a little further to go—a winding, narrow course between more black rocks and foaming water—a final plunge and the raft has covered three miles in seven minutes.

MAN FROZEN TO DEATH

ON THE SUMMIT OF THE MIGHTY MATTERHORN.

The Survivor of a Tragedy of the Alps Tells a Tale of His Terrible Experience.

Dr. Robert Helbing, of the Swiss Army, has given a vivid account of the terrible experiences which he and two friends, Major Henri Sporri, also of the Swiss Army, and Herr Karl Infeld, an engineer, underwent near the summit of the Matterhorn last week.

"We started from Zermatt with the object of passing the first night at a hut on the Lac Noir," said Dr. Helbing. "Darkness overtook us two hours from the hut, however; and we spent the night on the Col du Lion.

"We continued the ascent at daybreak, but as we climbed the weather grew steadily worse. Nevertheless, after a consultation, we decided to push on. Major Sporri was especially anxious to stand on the summit of the Matterhorn.

FOR THE FIRST AND LAST TIME,

he said.

"At 2 p.m. we reached the dangerous portion of the journey, where ropes are attached to rocks overhanging deep precipices. Then the storm broke.

"It is impossible to describe the fury of an Alpine storm in the higher altitudes. The hail and snow forced us to seek shelter under a ledge of rock, which was, however, exposed to the terrific wind. There was no other shelter near.

"There we crouched all night long, while the storm raged with increasing fury. We were being gradually frozen by the icy wind.

"Thunder and lightning added to the terror of our situation toward morning, and, although we were not actually struck by lightning, we received many electric shocks. One was so violent that Major Sporri lost consciousness.

"About 11 a. m., realizing that if we remained longer under the ledge we would be frozen to death, I persuaded my companions to

RISK THE DESCENT.

"Major Sporri was in a state of exhaustion bordering on collapse, and after taking a few feeble steps he fell face downward in the snow.

"Herr Infeld and I worked for several hours trying to revive him with brandy and massage, but he died without regaining consciousness.

"Both Herr Infeld and myself were so weakened that we could only walk very slowly. We hoped that we might meet a rescuing party, but we did not see a living creature, and so we plodded on until nightfall.

"The snow was again falling thickly, but we did not seem to mind it. We continued walking as in a dream.

"Finally we threw ourselves under a ledge on the Epaule, utterly worn out and disheartened, and hardly caring whether we lived or died. I worked hard throughout the night trying to keep Infeld from freezing to death. His feet and hands were gradually freezing, and he begged me to let him die in peace.

"At the first streak of dawn we again started the descent, which under ordinary circumstances, should be accomplished in a few hours. But poor Infeld, whose legs had been badly frozen, could scarcely drag

ONE FOOT AFTER THE OTHER.

"He finally insisted that I should go on ahead to the little hotel at the Lac Noir and send up guides to assist him and to recover the body of Major Sporri.

"There was no guide at the hotel, and just as I was about to start for Zermatt Infeld stumbled into the hotel more dead than alive. I left him in good hands and went on to Zermatt. A party of guides returned immediately, and Major Sporri's body was recovered."

Herr Infeld is now in a Zermatt hospital in a critical condition. Both legs must be amputated in order to save his life.

Dr. Helbing has recovered from the effects of his terrible experience.

THE GREAT STONE FACE.

The Many Adventures of an English Army Officer.

Col. James P. Robertson, of the English army, declares in "Personal Adventures" that the history of his life would fill a chapter. When a small boy he had the present of a cannon. He loaded the cannon nearly full of paper, and to get that out he took a bit of string and made it red-hot, and tried to burn the paper out. Bang went the cannon and the wire shot through the hole of his ear.

When I was trying to blow up a wasp's nest, he continues, the mixture of coarse blasting powder went off in my face and pepped it full of the speckled large grains of powder.

I cured by my own, and with a needle I dug out every grain, and cleaned the wound with my tongue. It was a most painful operation. I did it half in the road and I should have had a true fear of it.

A fall which occurred when I was out hunting smashed the bone of my nose into little bits, and on another occasion I fell on a rock, and my two front teeth came through the skin below the under lip.

My mother used to say, "O laddie, laddie, you'll come to some awful death if you don't take more care of yourself." The harvest-fields and gardens of German able to take a twenty-mile run on my "bike," and am without mark or damage on my face.

EMPLOYED.

"Young man, do you keep your ear to the ground?"

"No, sir; my time is fully occupied in keeping my nose against the grindstone."

SAY GOLD HAS NO VALUE

IT IS NO LONGER THE STANDARD OF VALUE.

Wonderful Increase Since America was Discovered. It's Getting Common.

A [illegible] who [illegible] to be [illegible] vited [illegible] show [illegible] prec[illegible] the [illegible] 15[illegible] 16[illegible] 17[illegible] 18[illegible] 19[illegible] The [illegible] Lion [illegible] 2[illegible] fr[illegible] Here [illegible] unma[illegible] stead[illegible] gold [illegible] deleg[illegible] The [illegible] but [illegible] Pla[illegible] are [illegible] 446,0[illegible] year[illegible] ducti[illegible] of $2[illegible] will [illegible] in the [illegible] of it.

If he [illegible] prov[illegible] les[illegible] pace[illegible] fen[illegible] centu[illegible] tain [illegible] 000 [illegible] 1906, [illegible] 0,2[illegible] 0 [illegible] that

THE BAKEN GAV[illegible]

and [illegible] live of the [illegible] in a pen. The [illegible] Tres and [illegible] ing [illegible] ing [illegible] ing