## NOTES AND COMMENTS

While cynicism is common enough among Parisians, pessimism is rare. As a race, the French are definitely on the side of joy, and their temperament, aided by their training, enables them to have a very jolly time in this vale of tears. It is not surprising, then, to find M. Henry Marx's new cult of happiness enthusiastically received by his countrymen and recognized even by such distinguished persons as Maeterlinck. M. Marx, a poet, holds that pessimism is simply a confession of defeat; if life doesn't make you happy the fault is your own. He is thoroughgoing; listen to him:

To be happy we must learn to understand life and to know ourselves. Take, for example, when we deal with a broken leg or an attack of typhoid fever. My contention is that it is quite a mistake for people to be bad-tempered because they are ill. Illness is a hazard of life, and we ought to do all we can to restore ourselves to health. It is quite possible to rise superior to pain and mental depression, and to recognize that life is not responsible for illness. To be unhappy is to blame life unjustly. The definite result of our teaching is that we are able to alleviate the terrors which people feel when faced with the facts of life and death.

The Stoics taught indifference to pain, but how different was their attitude to life! They were realists who faced the fact of pain and bore it with fortitude. But if M. Marx's cult of joy increases the sum total of happiness in fair weather or foul it is not to be despised.

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The son of an English baron, who, by the way, is not yet 21, publishes the announcement that he has become a convert to the teachings and practices of syndicalism. Syndicalism to the working masses means ultimately lead and bullets. It means widows and orphans. It means years of confinement in jails. History shows that wherever the masses resort to violence and underground warfare to gain their rights, they get the worst of the bargain. Spoiling goods and machinery is sabotage as long as you are not caught. When caught at it, it is criminal and you lay yourself open to imprisonment. Bricks and stones hurled by strikers are effective weapons of warfare only until the militia is called out. Before a detachment of soldiers with gleaming bayonets their effectiveness is lost. Karl Kautsky, the theorist of the German Social Democracy, has frequently pointed out these delusive qualities of syndicalist strength.

For fifteen or more years France has been the hotbed of syndicalism. They have had spectacular strikes there and violence and sabotage to their hearts' content. The German workers, on the other hand, went all these years along the safer route of evolution. They kept on passing law after law to protect the weak, and to give social justice to all. What is the result? It will take many years before the working masses of France will enjoy half the justice and protection which the masses of the fatherland now enjoy. Even so brilliant a syndicalist leader of France as Gustave Herve now rues his too hasty and sweeping condemnation of political and legislative action.

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### A BRAVE WOMAN.

**Took Sick Husband's Place in Signal-box and Saved Train.**

An extraordinary occurrence took place at a junction signal-box on an English railway. A signalman who had been off duty through illness a considerable time started to work before he had fully recovered. His wife, on taking his tea to the box, found her husband lying helpless on the floor and too exhausted to attend to his work. Making him as comfortable as possible, she rushed to the train register, where all signals sent and received are inserted by the signalman on duty, and seeing that her husband had received the "line clear" signal for the south express, and, turning to the levers, she was horrified to see that the signals and points were put for the freight line.

It was very foggy at the time, and while on her way to the box she had noticed a mineral train standing on the freight line directly in the way of the oncoming express. She had on previous occasions spent a good deal of time in the box with her husband, who had explained all the details of its complicated workings. It now served her in good stead.

She reversed the levers of the freight road, and put the points for the express passenger line, then pulled off the signals, just as the train was sighted. In a few seconds the train rushed past, not any of her precious passengers ever thinking how that journey would have terminated had it not been for that cool and brave woman. After the passing of the express help was fetched from the next station, and a relief man sent.

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The best some people can do is to express somebody else's opinions.

## THE SUNDAY SCHOOL STUDY

**INTERNATIONAL LESSON, MARCH 23.**

**Lesson XII.—The Empty Tomb (Easter Lesson), Mark 16. 1-11. Golden text, 1 Cor. 15. 20.**

Verse 1. When the sabbath was past—The Jewish Sabbath began and ended with sunset. Hence the time referred to was after sunset on Saturday. According to Jewish reckoning, this would be the beginning of the third day since the crucifixion.

Mary Magdalene—So called from her native or home city, Magdala, now known as el-Majdel, on the western side of the Sea of Galilee. It was this Mary who had been delivered by Jesus from seven demons, since which time she had been one of the company of women ministering to his comfort (compare verse 9 below and Luke 8. 2, 3).

Mary the mother of James—The word mother is left to be supplied in the Greek, though it occurs in the preceding chapter, where the same group of women is referred to, namely, "Mary Magdalene, and Mary the mother of James the less and Joses, and Salome" (15. 40). The identification of the James referred to is uncertain, though it is commonly supposed to have been the second James in the list of the twelve apostles (Mark 3. 14-19). The expression "the less" may mean either the younger or the smaller in stature.

Anoint—The process was simply an anointing, and not, as has sometimes been supposed, an embalming, which was unfamiliar to the Jews.

2. The first day of the week—Sunday.

3. Who shall roll us away the stone?—The large, round, flat stone with which it was customary to close the opening into the hillside sepulchers. The women seem not to have known of Pilate's order to seal the grave, nor of the setting of the watch to guard it (Matt. 27. 62-66).

4. Looking up—Absorbed in conversation and downcast, they had come almost upon the tomb without noticing that the stone had already been rolled back from the door.

5. Entering into the tomb—In order to do this it would be necessary to stoop down and pass in one at a time. The sequence of events is slightly different in the different accounts, due to the extraordinary nature of the events and to the fact that the testimony of the various eye-witnesses was not written down by these witnesses themselves, and by others only years after the events had taken place.

A young man sitting—Matthew describes him as an angel; Luke represents the women as frightened by the sight of two men who stood by them, arrayed in white. The appearance of the heavenly visitant, according to Matthew, "was as lightning, and his raiment white as snow" (Matt. 28. 3). Luke, in turn, speaks of their "dazzling apparel" (Luke 24. 4). The impression made upon the women was overwhelming. Some remembered having seen only one; others two.

6. Be not amazed—The words of the angel are reassuring.

Jesus, the Nazarene—So called from his boyhood home, Nazareth in Galilee (compare comment on Mary Magdalene, verse 1).

He is risen—Returned to life.

Behold, the place where they laid him—The rock-hewn shelf on which the body had been placed was empty. So Peter and John found it somewhat later (John 20. 3-10), save only the "linen cloths" in which the body had been wrapped. These, according to Luke, Peter saw still lying in their orderly place when he stopped and looked through the door into the tomb (Luke 24. 12).

7. Tell his disciples and Peter—It is not clear from the narrative itself whether the special message to Peter was to him as leader and spokesman of the apostolic group or as a token that his denial of his Lord had been forgiven.

As he said unto you—The reference is to the words of Jesus recorded in Mark 14. 28, "Howbeit after I am raised up, I will go before you into Galilee." Had the disciples understood this promise of Jesus, they would not have tarried at Jerusalem in a spirit of despondency, but would have proceeded to Galilee with the expectation of seeing him again.

8. Went out, and fled from the tomb—The strain of the presence and words of the angel was too great to be long endured.

9. Now when he was risen—The two oldest Greek manuscrips of this Gospel, together with some others, omit verses 9 to 20 entirely. Still other early copies of the Gospel have a different ending from that described in these verses. The description of Mary which follows does not seem to be a natural or wholly appropriate link in the narrative at this point, and is supposed by most commentators not to have been a part of the original Gospel.

11. Disbelieved—The news was too good to be true. In spite of all that Jesus had told them in advance, the disciples one and all were incredulous.

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### Outvoted.

"I always reason things out with my boys. When I don't want them to do a thing I sit down and explain to them why."

"And do you get away with it?"

"Of course."

"You're lucky. I've tried that several times, but each time they have called in their mother and together decided that I was dead wrong."

## SPEAKER LOWTHER.

**The Man Who Made British History With a Single Ruling.**

Speaker Lowther of the British House of Commons has made history and a place for himself in it, with a single ruling. It is already famous, but when it was first pronounced it was something better; it was unexpected. The oldest Parliamentary hands admit that the incident was sensational. Moreover, the ruling was idiosyncratic. It came very near expressing the Speaker's personal wishes in regard to the treatment of any legislation affecting the Enfranchisement of Women.

"A Lowther Arcade may pass away, but you have preserved for us our Lowther Arcadia," wrote one happy member the same night on a sheet of House of Commons note-paper. Mr. Lowther, without delving deep in the classics that survive to him from Trinity days, could prove that even an Arcadia has its shepherdess, or its Countess, of Pembroke—or of Selborne, as the case may be. Mr. Lowther, by the way, found time to take honors both in the Classical and the Law Tripos at Cambridge before he was called to the Bar in 1879. Seven years later he married the lady who helps to rule Speaker's House in a way thoroughly to the liking of parties and their wives.

**The Cousins.**

A Speaker never speaks; it is said he need seldom think. Impartiality displaces principles and gags many a mouthful of fine argument—or of platitude. But beneath Mr. Lowther's silence, deep down under his smile, lie the strong convictions of a party man. It is now a matter of guessing more or less when one would know the secrets of his Conservative soul, for the manner that makes him a good Speaker has become a habit with him; and there are not more than two people alive who have his confidence. He sometimes regrets that he is so hemmed in with reticence. The armor he wears irks his spirit, and the spirits of others. It is said that even Lord Lonsdale finds a week-end all too short to probe the real opinions of his arcane cousin.

Mr. Lowther must swallow his political prepossessions. He is,

Speaker Lowther.

moreover, too deeply involved in the interests of the world to pass his time in the House unscathed, from the personal point of view. "My relatives," he says, "always seem to be, quite unintentionally, at the old joke of pulling my chair from under me." Family ties, he means, threaten the equilibrium of his official position, although they never really disturb it. With his heart and his relatives among the Lords and their leaders he must nevertheless spend his life attending to the permitted ribaldry of the Commons. Mr. Claude Lowther, M.P., has an eye, but it must not be caught or disregarded more or less than Mr. Ginnell's; and Mr. Christopher Lowther, his own son, is on the political horizon, ready to add to the minor, and perhaps somewhat delightful, dilemmas of the Chair. Even in foreign affairs, he can at times amuse himself with the puzzle of adjusting the personal and the impersonal aspects of a situation. Lowthers are in diplomacy; his brother, Sir Gerard Lowther, could not spend much time at the British Embassy in Constantinople without making many friends among the Turks. Miss Mabel Lowther, the sister of the Ambassador and the Speaker, is married to the son of a Turkish admiral.

**The Hope Churches.**

Mr. Lowther, on the other hand, was in the world of crosses when he married the daughter of Mr. Beresford Hope, the munificent church-builder. "It's enough to make infidels of his children," was the unpleasant comment of the cynic, who, after studying the figures, found that more money had gone to All Saints', Margaret Street, and other costly edifices, than to the family. Mrs. Lowther contributes, on her side, a full share of political associations and cousins to the Lowther collection. It would take the learned Speaker fully ten minutes to state the exact degrees of his connection with Mr. Balfour and Lord Salisbury, but they exist. If it was said of Mr. Gully when he was elected Speaker that half the members did not know him by sight, there obviously cannot have been, in his case, anything like such a considerable family party at Westminster.

Lowthers, too, have been builders, but with profit. The late Mr. William Lowther, of Lowther Lodge, left estate of over four hundred and forty thousand pounds, the bulk of which, with the house went to the Speaker. And the father left his son a constitution and temperament of some little value. In a letter addressed to his solicitors shortly before his death, which occurred at the age of ninety, he reassures them, lest they should think that business in regard to his will portended ill; "I did not take too gloomy a view of myself," he concluded.

**Exception to the Rule.**

Born in 1855, on April 1, a fact that led an Irish member to console him with a "Sure, Mr. Speaker, yourself is the exception which proves the rule," he faces you with a clear eye and a comfortable presence. His wrist is robust—the wrist of an accomplished fencer; his greyness is such as the novelists (it is hard to know why) call "iron." From one of the deep windows of Speaker's House, he looks out upon Westminster without a flicker of anxiety; alone among politicians, he does not know what it is to have a nervous system which, in periodic rebellion, cries out for escape from the precincts of the House. Holidays he accepts with the willingness of a schoolboy; work he accepts with as little nervous strain as when he was at Eton. Why, then, should he ever leave, for good, his splendid quarters in the Palace of Westminster? Lowther Lodge is sold; he has nowhere else to lay his head. And certainly it would be hard to find a place or a scope so exactly fitted to the social genius of Mrs. Lowther.—The Sketch.

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### REVENGE ON HEIRS.

**Will Hidden in Dry Volume Written by Testator.**

A bizarre case which has its dramatic and amusing side is the topic of the moment in Paris, France. It has to do with the succession to an estate which has been in the possession of the natural heirs for ten years, but which was partly left to other parties. The feature which is curious and unusual is that the legal legatees were given an opportunity of knowing of the fortune left them while the donor was still alive, but through what they will now be inclined to think culpable neglect they let the chance go.

It seems that in 1902 there died a M. Lefevre de Revel, a retired State functionary, at the advanced age of 96 years. He had spent his leisure for years before his death in writing out in minute detail all the events of his life down to the most trivial.

M. Lefevre was very proud of his labors and considered that the records he accumulated had a great literary and statistical value. But gradually he began to suspect that his work was rather laughed at than read, and by adroit questioning he came to the conclusion that the recipients only turned a few pages perfunctorily and returned the precious book unread.

In his eleventh volume he prepared a subtle revenge. Counting on the fact that if any of the pages were read it was only those at the beginning, he inserted a copy of his will at page 540, in which he left his estate to be divided among those to whom the book was ordinarily sent.

When M. Lefevre died in 1902 there was a search for his will, but no such document could be found and the natural heirs took possession. Ten years afterward some one idly browsing in volume XI. came across the unsuspected will. The present case is being brought by the friends mentioned in the will who were left out in the original division of the property, which amounts to $80,000.

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### TOO MUCH HARNESS.

**Lightness and Simplicity Get Best Results From Horses.**

From many fragments of the architecture of the early ages, and first allusions to the horse as a domesticated animal, it is obvious that nothing superfluous in the way of saddlery and harness was employed, and on Grecian reliefs and friezes horses are represented as being ridden without bit, bridle, saddle or stirrups, the animals being trained to obey the indications of the hand and leg, while the attachments for draft to the chariots used in war and sport were of the simplest character. As time went on, however, superfluous and injurious portions of harness were introduced, the weight of leather and metal furniture increased, and more attention was paid to appearances than utility.

This has continued down to the present time, and in spite of the protests of those who have made the welfare of the horse a specialty, and the example of a few enlightened owners who have realized the advantage of lightness and simplicity in harness, there still persists the idea that certain portions, such as the bearings and hame rein and the winker bridle, even is unnecessary and useless, give the horse a more furnished appearance, and, when dispensed with a naked look. In other terms, fashion or custom outweigh consideration for the comfort, well-being and effective working of the horse.

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**Three Thread Princes Dead.**

It is a remarkable fact, that, within the last twelve months, three members of a family, which has built up one of the greatest commercial enterprises in the world, have died, leaving millions of pounds to their heirs, and swelling the British exchequer to the extent of close upon £1,000,000 in death duties. The story of this family—the Coats, of Paisley, Scotland—who have made many fortunes out of cotton thread, furnishes a striking romance of modern industry.

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Guest—I have eaten many a better stew than this! Landlord (enraged)—Not in this house.

## KNEW NOTHING OF WASHING

**FIRST WOMAN COULD NOT TALK NOR COOK.**

**She Roamed the Dark Forests of England—A Strange Ape-like Creature.**

Through the dark forests of our land there roamed, many hundreds of thousands of years ago, a strange, hairy ape-like creature, a female member of a curious race, from whom all other animals shrank, says the London Daily Express. She was a new type, possessing a new cunning and an amazing power over the other denizens of the forest, for she could do what they could not—use implements, and clothe herself in skins.

She was the ancestress of the English race of to-day and her skull, which was discovered in Sussex, was recently exhibited before the Geographical Society. Now scientists are endeavoring to formulate some idea of her appearance and habits. What was she like and how did she live?

This ancestress of the human race in England had some resemblance to a chimpanzee, walking with a shuffling gait. Her body was probably covered with hair. She could not speak, but as she ambled along she uttered strange noises.

When she was hungry she dug roots and vegetables from the ground and devoured them just as they were. Living among the rocks, the only protection she possessed from the cold was a skin, rudely fashioned in the form of a cloak.

**Used Stone Spear.**

When she hunted she used no dogs to help her track her prey; she and her companions followed their quarry and killed it with a stone spear or hatchet.

This was the picture of the possessor of the Sussex skull, drawn by Mr. Smith Woodward of the South Kensington Natural History Museum.

"She lived," said Dr. Smith Woodward, "in either the pleistocene or the early pliocene period. If she lived in the former, most of the existing topography of this part of Europe was already formed, the only difference being that the bed of the North Sea and the English Channel was dry land through which rivers flowed. If she lived in the pliocene period, her age goes back so far that scarcely any of the existing topographical features were then evident.

"The skull is the oldest ever yet seen and belongs to the lowest type of human being yet found. In most respects she had the appearance of a chimpanzee, yet certain features in her brain which characterize the human race were just beginning to show.

**Preparing for Speech.**

"According to Professor Elliot Smith, that part of the brain directly connected with the faculty of speech, was only just beginning to be prominent, and it is curious that the brain should prepare for this faculty before the organs that are to exercise it are ready.

"Another curious point is that, although it has been shown, judging from the discoveries, that this creature used tools and implements, the monkey race have not given any proof that they have the intelligence to do so.

"Recently an orang-outang escaped at the zoo, and I am told that when beaten with a stick it managed to snatch it away; but it simply placed the stick out of the reach of the keepers, and made no attempt to retaliate on them.

"The brain of our creature was not quite twice as large as that of an ape, but was as large as that of the lowest type of savage—the Australian aboriginal of the Tasmanians. The latter are now extinct.

"The brain of these savages corresponds to that of the earliest known cave men, who came thousands of years after the owner of the skull.

"The cave men were different from the ordinary man in one or two respects. The slightly bent thigh-bone suggests that they did not walk so upright as ourselves. They had longer arms, too—more like those of an ape.

"If our creature belongs to a still earlier race she was certainly more ape-like in gait, and if the climate was the same as it is now it is possible that the body was covered with hair.

"The thickness of the skull suggests outdoor life, and the teeth are ground down in a way that human teeth are not usually ground; they indicate a root and vegetable diet, mixed with dust and sand, accidentally introduced. Tre roots would be eaten just as they were taken from the soil, without washing or cooking. This race probably had no knowledge of fire.

"The stone implements found by the skull were rude in design, and were employed in preparing skins, elevation, fills his lungs with air, and blows into the tube with no apparent exertion. The arrow flies out swiftly and silently. Almost as soon as the animal is struck it lets go of the branch and drops to the ground paralyzed.

The flesh of the game is not injured by the poison. Like the venom of snakes it is dangerous when introduced into the vascular system, but harmless when taken into the stomach. The action of the drug on birds culminates in from three to four minutes; a monkey died in five minutes, and a three-toed sloth expired in seven minutes. A human being cannot survive more than fifteen minutes. The slightest scratch means inevitable death. Even the Indians know no antidote.

# TRIBUTE TO THE DIVINE

## Man of Galilee's Face Is Seen in the Pages of the Choice and Abiding Works of the Day

Vast numbers of men think of Christianity as a thing wholly apart from life's ordinary relationships. They do not at all realize that it bears upon the thought life of every day wherever a man may be or whatever he may be doing. It never occurs to them that it is affecting vitally the social and even business standards of all with whom they have to do and really giving shape to the civilization of which they are a part. Christianity would have a new grip upon many men if they could be made to realize how it is wrapped up in the lines of activity which they count wholly secular.

To think of the tributes the secular pays to the divine opens up an amazingly fruitful line of investigation. History pays tribute. Egypt, Assyria, Persia, and Rome all speak to those familiar with their annals, of the Christian's God and of his movements among men. One cannot be familiar with the great cities of old world life, Babylon of days afar, or Athens, Corinth, Ephesus, or the great center of life and power on the Tiber, without being brought face to face with the thought of heaven. Nothing bulks larger in the life of the cities last named than the ministry of the heralds of the Nazarene. The record of the wars of Mediterranean countries takes more space in our books than the story of the ongoings of

**The Prince of Peace,**

but the civilization of now is more affected by the master's achievements than by the movements of the armies of men.

Literature pays tribute. It reveals clearly the bigness of the man of Galilee. His face is seen in the pages of the choice and abiding works of the day. Essayists, poets, and writers of great fiction alike praise him. The literature of unbelief is poverty stricken. The literature of faith is rich beyond words. Its voice is a great chorus of praise.

Art pays tribute. The thought back of the masterpiece in the galleries and museums of the world is Christian thought. The world's paintings speak of Christ. The marble hand of sculpture points upward to the skies.

The world of music joins in the acclaim. Where do the great writers get their themes for the wondrous oratorios that thrill vast audiences? The very names of some of these masterpieces quickly suggest the place of the God of the Bible and the Christ of Bethlehem in the life of the world of our time. Think of these names—"The Creation," "Elijah," and the "Messiah." No themes but themes of God satisfied the mighty masters in whose musical creations we delight.

Business and professional worlds acknowledge the lordship of Christ. The counting house has been reluctant to own the master, but he now has honor there. More and more the marts of trade recognize him.

**The Ideals of Christ**

in a man's life give that man the character that business is demanding. The application blanks of banks and railroads and factories tell the story. The search everywhere is for those who maintain in word and deed, to some degree at least, the standards counted prudish years ago, but now esteemed of commercial value.

And it is the same in the realm of lawyers and physicians and men of public affairs. The unworthy are still found, to be sure, but the recognition of to-day are more and more going to those who are not only clean of life but reverent. The sick love to have by their side a man who has been in touch with the great physician.

Lawyers are asked to know God's laws as well as man's. And our public men in legislative halls and great executive offices really fail to meet current expectation if they are not outspoken pleaders for personal and civic righteousness, honoring the book of God and exalting the Christ of Galilee. The slurs of yesterday are to-day intolerable. Everywhere the master is thus entering into his own. The lines of the secular are being obliterated because increasingly they are becoming Christian. Such is the present cheer for men of faith and the challenge of unbelief. — Rev. Charles S. Medbury, D.D.

## FROM ERIN'S GREEN ISLE

**NEWS BY MAIL FROM IRELAND'S SHORES.**

**Happenings in the Emerald Isle of Interest to Irishmen.**

The Belfast corporation has discontinued the free organ recitals in the Ulster Hall.

The death has occurred of Mrs. Margaret Johnston of South Derry, in her 101st year.

Miss Mamie Murphy has been appointed postmistress at the Bower, near New Ross.

Miss Kathleen Marron of Mill St., Cavan, has been appointed schoolmistress in the local union.

Dublin will celebrate the 100th anniversary of David Livingstone on 19th March in a fitting manner.

While reciting the Rosary at his residence, Donumonor, Mr. James Seery became suddenly ill and died.

Considerable damage was done by fire in the posting establishment of Patrick Burrough's Main street Theatre.

Mountmellick Town Commissioners have applied for a loan of $20,000 to erect 27 dwellings under the working classes act.

A salmon weighing 54 lbs. was recently taken from the River Barrow, near New Ross. It is estimated to be worth $30.

The Sligo County Council have decided to appoint a tuberculosis officer at $225 a year, with $250 a year travelling expenses.

Mr. R. Kavanagh was seriously injured at Dublin when the horse he was riding collided with a tram car. The horse was killed.

An application has been received by the Athlone Town Council from the Gaelic League to have the street names put in Irish.

The Castlederg Guardians have elected Miss Mitchell clerk of the Union and District Council and executive sanitary officer.

At Monaghan Asylum Board meeting, notice of motion was given by the Right Rev. Dr. Day to provide a piano for the asylum.

Mrs. Mary Reynolds, Bawnboy, has been restored to her holding on Colonel Betty's estate from which she was evicted some years ago.

The grocery premises of Thomas Preston, and the stores of Bright Bros. on Bridge street, Portadown, have been destroyed by fire.

The Owenmore River in the Ballymote district has caused very serious flooding all along its course, and hundreds of acres of land are under water.

The apprentice fitters in the employment of Messrs. Workman, Clark & Co. at the Babercorn Basin and the engine works, Belfast, have gone on strike.

A farm of seven Irish acres at Druny, belonging to P. J. Carlyle, was put up for sale recently and was knocked down to an American at $570.

Two fresh cases of typhoid fever have been admited to the Newry Workhouse Fever Hospital. So far the cause of the outbreak has not been discovered.

The death has occurred in Derry of Mr. Thos. Lindsay, stated to be the oldest corner in Ireland, in his 83rd year. He was appointed coroner of Derry City in 1872.

There has just been erected in St. Joseph's Cemetery a striking memorial over the grave of the late James Daly, for many years the esteemed M. P. for South Monaghan.

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### INDIAN BLOW-GUN POISON.

**Three Ingredients Used by South American Tribes.**

The mysterious poison with which some of the South American tribes smear the points of their arrows has interested many explorers, but few have had a chance to observe its preparation and use so closely as Mr. Algot Lange, who has told his experiences in the Scientific American. He fell into the hands of the Mangeroma Indians, who live along the Peruvian-Brazilian frontier, and it was among these warlike savages that he saw the process of making wourahli, as he spells the name of the famous poison.

Only three men of the tribe understood how to make the drug. First they went into the forest, and close to the creeks gathered a vine, the Strychnos toxifera, which has a rough greyish bark and a bitter, orange-shaped fruit. Next they dug several thick, bulbous roots of a plant of the Lonchocarpus family. Then they looked about for a certain species of ant, black in color and nearly an inch and a half long, the largest and most venomous to be found in the Amazon country.

These three ingredients they proceeded to mix in an earthen pot. They took four parts of the vine bark to one of the bulbous root and as many ants as they had been able to capture. Finally they added water and let the contents simmer over a slow fire for several hours.

Then they poured off the juice into another jar and left it on the fire until it reached the consistency of thick sirup. Then they dipped an arrow into the jar, and tried the strength of the poison by shooting at a bird in the forest near by.

Instead of a bow, the Mangeromas use the blow-gun, a very ingenious weapon. It is made from a tall, hollow reed that grows near the river-banks, and at one end it has a mouthpiece made from the hollowed half of the fruit of the Aracara palm. When the hunter sees a monkey or bird in the top of a tree, often one hundred feet above him, he puts a poisoned arrow in the tube and raises the mouthpiece to his lips. With his left hand he finds the necessary also in cutting wood.

"It is pretty certain that this was a race of wandering hunters. They had no domestic animals, for no bones of any have been found.

"They sheltered behind rocks, and, without having the power to articulate as we have, could doubtless call to one another and make one another understand with strange noises, just as monkeys do.

"She was not 'the' missing link; she was 'a' missing link between the monkeys and ourselves."

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**Once Was Enough.**

Crawford—How is it you let your wife have her own way?

Crabshaw—I once tried to stop her.

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But man never keeps on being crazy over a woman very long after she begins to act crazy over him.

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