

## NOTES AND COMMENTS

In England they are laying plans for an elaborate celebration of the centenary of Anglo-American peace. The British committee has Lord Grey for chairman, with Lord Rothschild and Lord Revelstoke as treasurers, and includes besides fifty men "representative of both political parties, eminent churchmen, literary men, artists, and leaders of the commercial life of the country." This committee has called for a fund of \$300,000, of which it is proposed to apply \$100,000 to the purchase of Sulgrave Manor, Northamptonshire, the ancestral seat of the Washingtons, to be maintained as a place of pilgrimage for Americans in England and "as a centre for British-American fellowship for periodical meetings and social gatherings."

Other main features of the plan are the erection of a suitable memorial in Westminster Abbey, to which the Dean and Chapter have given their consent, and the foundation of a permanent chair of Anglo-American history, to be held in succession by eminent American and British historians, and the endorsement of a scheme of annual prizes in the elementary and secondary schools for essays on topics germane to the objects of the celebration.

Meanwhile, a committee in the United States, with Col. Roosevelt as honorary chairman, and another in Canada, having the official approval of Prime Minister Borden and Sir Wilfrid Laurier, are engaged in plans for celebrations and memorials on this side of the Atlantic, while the city of Ghent will take part in commemoration of the treaty which began the century of peace.

One year remains for preparation, the treaty having been signed on Christmas eve, 1814—and, strictly speaking, peace did not begin with this formal act, for the battle of New Orleans was fought Jan. 8, 1815.

At first sight an article in the London Lancet would seem to lend scientific and medical support to the no-breakfast theory. In the morning, it says, the body is refreshed and strong, and should be best able to tackle the day's work without a meal of solid quantity. But no sooner is this proposition laid down than qualifications are nicely fitted thereto. The person who has heavy or manual labor to perform does well to eat a substantial breakfast. He might get along for a while without it, but it is safer to fortify himself for a long morning and forenoon. The brain worker or professional man should breakfast lightly, on coffee and rolls, say, or one egg, or a little oatmeal. This can do him no possible harm, while to many it does positive good.

Thus once more science confirms common sense. The no-breakfast idea is an idea carried by faddists to absurd lengths. A light breakfast, a fairly substantial lunch and a more substantial dinner between 6 and 7 in the evening—here is a regimen that is sane and good for most people, provided they take reasonable exercise and enjoy fair health. It will profit one little to cut out breakfast—or lunch—if the system has been abused or digestion impaired by lack of exercise, over-feeding, loss of sleep. Instead of resorting to a fast, correct bad habits and get back to normal living under sound guidance.

### TIN IN NOVA SCOTIA.

#### Discovered in Lunenburg County, Near Lake Harris.

It is reported that a new tin discovery has been made in Nova Scotia. A tract of nearly 4,000 acres has been taken up by prospectors in Lunenburg County, near Lake Harris, which is about 20 miles from Chester Basin, the nearest railway station, 40 miles southwest from Halifax. Such reports as have been received indicate that a series of narrow veins cross the entire property, the largest being probably about four feet in diameter, the country rock being granite and slate.

In this vicinity there are one or more eruptive porphyry dikes, and the quartz veins follows fissures due to the intrusion of the porphyry, wolframite being found principally in the quartz, and the tin in altered, very felspathic granite.

It is stated that the property is largely controlled by wealthy lumbermen, who have abundant means to develop the property and determine whether or not the grade and extent of the ore justifies expenditure for the erection of a mill and power plant. Water power is available in the vicinity. The presence of tungsten and copper complicates the metallurgy for tin and vice versa. If tungsten should prove the more valuable constituent.

A Scotch minister who was taking tea with one of his parishioners remarked to his hostess that the teapot had but a poor spout. "Aye," she replied, "it's just like yersel!" It has an uno bad delivery."

## Young Folks

### Little Bear's Bee-Tree.

Whenever Father Bear and Mother Bear went after honey, they left Little Bear at home. Little Bear wondered about that honey, and why he was always left at home.

"Where do you find honey, Father Bear?" Little Bear asked, one day.

"In a bee-tree, Son Bear, in a bee-tree, to be sure!" answered Father Bear.

"What is a bee-tree like?" asked Little Bear. "Is it like a needle-tree, or a maple-tree, or is it like a birch-tree with leaves that flutter, or what is a bee-tree like, Father Bear, and how does it grow?"

"A bee-tree," answered Father Bear, "is any kind of a hollow tree in which the bees build their nests and store their honey."

"How do you find a bee-tree, Father Bear?" said Little Bear, trying to look wise.

"How do you find a bee-tree?" repeated Father Bear, trying to look wise himself. "Why, Son Bear, you find a bee-tree by—well, a bear knows where to look for a bee-tree; that is all—you find it because you find it! Yes, yes!"

"Could I find a bee-tree?" asked Little Bear.

"Oh, no, Son Bear," Father Bear answered, "not even the way Goldilocks' father found his bee-tree." "Please tell me about it!" begged Little Bear.

"Well, Goldilocks' father found his bee-tree the way most men do in the north woods. He filled a little box with honey made of sugar and water. Then he caught a bee and shut it up in the box. When the bee had gathered all the sweetness he could carry, Father Goldilocks opened the box and let the bee go. You must know, Son Bear, that bees fly in a straight line to their nests; that is what is meant by a 'bee-line.' Goldilocks' father followed the bee as far as he could see the right direction; and at last Father Goldilocks reached the bee-tree and helped himself to honey."

"Oh, I wish I could find a bee-tree!" cried Little Bear.

"No, no, Little Bear, no, no!" Father Bear insisted. "You won't know how to find a bee-tree until you grow to be a big, big bear!"

Now that every day Little Bear did find a bee-tree, and this is how it happened: he was playing in the woods between the house and the river, when he jumped upon a long, moss-covered log, and began to dance and sing:

"When I'm big, I'm going to find a bee-tree!"

Just then Little Bear danced straight through the roof of that old rotten log, which had once been a tree, and down he went into a bee's nest! Out came the bees after Little Bear's nose! Home ran Little Bear, fast, very fast.

"I found a bee-tree! I found a bee-tree!" shouted Little Bear, brushing the bees from his nose, first with one paw, then with the other paw. "Oh, I did find a bee-tree!"

"Son Bear found a bee-tree!" echoed Father Bear. Out came Mother Bear, and the three ran back after the honey. And that honey was so sweet Little Bear did not care if the bees did sting his nose!

"After that happy day the three bears always went together in search of honey.—Youth's Companion.

**Third Place.**  
It was a cold day in December, and the superintendent of a charitable institution was examining a number of poor children as to their claims for more comfortable clothing. Margaret was under examination. She was pinned up quite securely in a thin shawl.

"Have you any clothes at home?" she was asked kindly.

"No, ma'am."

"What have you got on?"

"Please, this is me aunt's shawl, an' me dress is next, an' then comes I."

**Easily Ascertained.**  
As a preacher in a country village was walking to his pasture one Sunday morning he saw the son—  
"Now, John," said the minister, reprovingly, "what would your father say if he knew you were here?"

"I could easily find out," the boy replied, "as he is over in the next field, digging more bait."

**Why He Failed.**  
Weary Willie—Lady, I wuz wunst a prosperous merchant, I had a luxurious home, an honorable name, an' ten bloomin' an' highly educated daughters.

Mrs. Weirman—What brought you to poverty?

Weary Willie—My daughters insisted on marrying highly educated men and I had ter support tea families.

**Not Doing His Share.**  
The big sister decided the children could not sit up until mother came home. Tommy did not care; Willie cried lustily. When the sister retired he cried still more loudly. She waited for a few moments at the foot of the stairs to hear if he became quiet. At last he stopped, and this was what the sister heard: "Tommy, you cry a bit now; I'm tired!"

**Quick Work.**  
"You seem to have a badly distorted eye."

"Yes. A man rested his feet there for only a fraction of a second, yet look at the damage he did!"

## THE SUNDAY SCHOOL STUDY

### INTERNATIONAL LESSON, NOVEMBER 9.

#### Lesson VI. Abstinence for the Sake of Others, Rom. 14:7-21. Golden Text, Rom. 14:21.

Verse 7. The verses selected as the basis for our temperance lesson today are a part only of a longer passage (Rom. 14: 1 to 15: 6) in which the apostle Paul discusses the broader theme of Christian toleration, or the relationship between the strong and the weak in faith. In preceding chapters he has spoken of Christian sacrifices, of the relation of the Christian disciple to others not of the faith; he has discussed such subjects as Christian vengeance, the relation between the church and the state, the one great obligation of every Christian disciple, and the law of love. In this chapter he proceeds to exhort those who have grasped the fuller meaning of the Christian faith that they condemn not their fellow Christians who are still bound by detailed rules relating to food and drink and the observance of certain days. He has urged upon his readers the necessity of each one becoming established in his own mind with regard to essentials and nonessentials of daily conduct. He points out that it is to Christ alone that each will be responsible, and proceeds in the verses of our passage to exhort once more against censoriousness, adding also an exhortation to those strong in faith that they place no obstacles in the way of their weaker fellow-Christians.

None of us liveth to himself—Every life is lived in relation, none in isolation.

8. Unto the Lord—The apostle is thinking of the relationship of every human life to the divine life, rather than to other human lives.

10. But thou—Thou fault-finder. The judgment-seat of God—His immediate presence, in which all things become manifest.

12. So then—This verse belongs properly to verses 1-11, to which longer passage it forms a conclusion. Personal responsibility, the apostle has pointed out, should be a sufficient reason for consistency of action in one's own life and charity towards others.

13. Let us not therefore judge—The apostle includes himself with those to whom more especially the letter is written. We note again the broad and general character of his argument.

This rather—There is a higher principle of action than that of discovering the error in another's life, and that is the exercising of great care and especially the blindfold in his brother's.

14. Nothing is unclean in itself—The apostle is thinking of the ceremonial law and of the foods and drinks, and the meats and wines, offered in the public market place after having been dedicated to heathen idols. These latter many considered as improper articles of food for a Christian because of their previous association with idol worship. Paul, however, insists that to him who is able to rise to the moral standard involved even these things need not in themselves be defiling or wrong.

See the point to him who accounteth himself to be unclean—Only if a man believes that a certain course of action is wrong, and is compelled by the opinion and practice of his fellows to do violence to his own conscience, he commits sin.

15. Destroy not with thy meat him for whom Christ died—A special application of the general principle announced in verse 13, that none should give another occasion for stumbling.

16. Your good—The course of action concerning which you yourself are persuaded that it is right. Content to adopt another course rather than have others look upon you as one who is doing wrong continually.

17. The kingdom of God—An echo of our Lord's teaching.

19. Things which make for peace—These are the essentials of conduct, and together with those things whereby Christians may edify one another, can be considered only after the occasions for friction and misunderstanding have been removed.

### COMMISSIONER OF CUSTOMS.

John McDougald Interprets the Customs Tariff.

Tariff making is of immense importance to the industries of the country; but only less so is tariff interpretation. We had a striking example of this in the case of rates on partly dressed lumber a short time ago. A change in interpretation made in the winter of 1911-12 transferred a whole class of lumber from the free to the dutiable list. Every little while a list of tariff decisions is handed down which means more or less taxation for some industry; and these are all matters of interpretation. The man who, under the supreme authority of the Master of Customs, is in charge of this branch of the service, which makes these interpretations is Mr. John McDougald, Commissioner of Customs and Excise, Scot.

The lumber case mentioned illustrates strikingly the responsibilities which deputy Ministers have to bear and the high respect in which Commissioner McDougald is held. When the issue was raised in the House the Minister of Customs at once made the defence that the decision was the work of the Boards of Customs, of which Mr. McDougald was head. It was, he argued, merely a simple interpretation of the letter of the statute; and as evidence of its good faith he cited the approval of John McDougald, who had been Commissioner and

head of the Customs Board throughout the Liberal regime. In the end, it will be remembered, the case was taken to the courts and the new interpretation was set aside. The point I wish to make here is that Mr. McDougald is the man who had to bear the responsibility for the interpretation. Of course, that made no ill-feeling between him and his old Liberal friends, because they know that the real responsibility rested on the Minister of Customs himself.

**Discreetly Silent.**  
Through it all the four commissioners kept a discreet and unvarying silence. That was his duty, but that is also the most silent men in the service of the Government.

He gathers his officials around him for conferences on different points that crop up, and he asks their opinion and listens carefully. He speaks just enough to make his meaning clear and not one word more. He is as economical in his employment of words as the traditional Scot is of pennies.

John McDougald has had a remarkable career in the public service. He was one of the officials appointed by the Tupper administration just before it went out of office after its short tenure in 1906. He was appointed in May and Sir Wilfrid Laurier came into office in July. Hon. William Paterson was given control of the Customs and he left Mr. McDougald at his post. In its result the commissioner, although appointed by a moribund and unfriendly administration, was true to the new men who had re-



Mr. John McDougald, C.M.G.

ceived the confidence of the people. Paterson and McDougald were soon working together as fast friends, and their mutual confidence was never shaken to the end. Once more the commissioner has now seen a change of Ministry; and once more the confidence is mutual. This time the Minister is a political friend of Mr. McDougald's old political allies; but that makes no difference to this faithful public officer. He is loyal to the Liberals, he is loyal to the Conservatives, but he is no more.

**An Excellent Servant.**  
There is a good deal of criticism heard of the appointment of politicians to Government posts, and no doubt the general objection is well taken. Nevertheless, it must be admitted that the bad principle has given the Dominion a number of excellent public servants. John McDougald is one of these. In the early days the miners of Pictou county sent two members to Parliament, and he was a political friend of Mr. McDougald's old political allies; but that makes no difference to this faithful public officer. He is loyal to the Liberals, he is loyal to the Conservatives, but he is no more.

At the end of the day of Ramadan, or period of fasting, a tumult arose in the mosque which had been serious consequences. The cause of the disturbance was absurdly trivial. A man who belonged to the heretical Wahabi sect was in the great mosque while some people were visiting the tomb of the prophet Yab-Yah, who is supposed to be buried there. These "visitations" consist in standing in front of the vault and reciting a long salutation to the deceased. By the Wahabis they are held to be idolatrous. This man started to declaim against the custom, and attracted a considerable audience, one of whom, a Meehan Arab, a well-known forward hitting the preacher on the head. The Governor of Damascus, who happened to be in the mosque at the time, observed these indecorous proceedings, and ordered the arrest of the Arab without troubling to make inquiries.

**Streuous Religion.**  
Mohammedanism as such a social system as a religion. The mosque is no more like a church than it is like a fraternal clubhouse or temple. The people do not consider it improper to eat, or sleep in it, discuss secular subjects, or read books or newspapers. It serves as a refuge for homeless strangers, and as a meeting-place for the folk of the town. And, as Mr. A. J. B. Wavell shows in "A Modern Pilgrim in Mecca," the mosque sometimes sees even stranger sights.

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**In Between.**  
Not many companions of Richard Brinsley Sheridan cared to engage the dramatist in an encounter of wit. The royal dukes in the following story were more courageous, but not more successful, than most of the playwright's friends.

Two royal dukes, friends of Sheridan, were walking in St. James's Street, when they happened to meet the dramatist.

"I'm Sherry," said one of the dukes, "we have just been discussing whether you are a greater fool or rogue. What is your opinion, my boy?"

Sheridan smiled, took each by an arm, and instantly replied, "Whv, faith, your royal highness, I believe I am between both."

**Cause of the Trouble.**  
The church choir had resigned, and the parson asked what was the cause of the trouble. "Well," replied one of the officers, "you have yourself to blame. You know you said: 'Providence having seen fit to afflict all our choir with bad colds, let us join in singing 'Praise God from whom all blessings flow.'"

## HEALTH

### Our Duty To Our Teeth.

Many people seem to think that an annual, or at most a semi-annual, visit to the dentist, with the perfunctory use of a tooth-brush once or twice a day, is enough to do for the health of the mouth and teeth. As a matter of fact, that is far from being enough.

The dentist stops the mischief already caused by neglect, and puts the mouth in a condition to withstand further mischief. He can instruct his patients on the care of the mouth, and stimulate them to more persistent attention to it. We all know how careful we are for a few weeks after a good scolding from a conscientious dentist; we should be just as careful three hundred and sixty-five days in the year, and several times in the day.

How frequently should the teeth be cleaned? That depends on how clean you wish to be; but this, at least, is certain—you should clean your teeth immediately after eating, no matter how often you eat, and above all, you should clean them last thing at night.

Teach children to use the tooth-brush at a very early age—toothbrushing, as they can hold the brush. You can make a sort of kindergarten game of it, and establish the habit for life. That is much better and easier than to wait and introduce the process to the child of seven as one more of the many bothersome penalties of being alive.

Merely to present the brush is not enough; for with the hurried maternal query "Did you clean your teeth this morning?" save a single tooth. Teach the correct use of the brush as you would that of any other tool. Let tooth-brush drill be a favorite nursery game, with penalties and prizes.

Teach your child also to use the dental floss, and to rinse his mouth and throat with some antiseptic solution. See that the brush is pushed back and forth, and up and down in every direction, and that the waxed thread is passed with a sliding motion between every two teeth. Teach him to be very careful with the back teeth, for those are the teeth with which he chews. Teach him to be very careful with the front teeth, for those are the teeth that others see whenever he opens his mouth. Teach him to be careful with them all, for good teeth mean good looks, good digestion, and good breath.—Youth's Companion.

**Health Hints.**  
An apple eaten before breakfast serves as a natural stimulus to the digestive organs. In fact, any fruit eaten raw is nutritious at breakfast.

It is well to remember that a fresh cold in the head may sometimes be broken up immediately if treated early by snuffing warm salt water up the nose from the palm of the hand. A teaspoonful of salt to the pint is about the right proportion.

Asthmatic people should lead a quiet life, have plenty of rest and sleep and breathe pure, cool, and moist air. Hot stuffy places of entertainment should be avoided. An exciting life is especially bad for this complaint, on account of the increased strain on the nervous system. The patient must also guard against excessive nervous fatigue and physical strain.

**Those Who Succeed Us.**  
Of heartache and scheming, And then there's an end, Of tolling and dreaming.

Our places are filled, By those who come after, And may they know more, Than we do of laughter!

**What Was Needed.**  
"What I want," said the speaker, "is reform. I want police reform, I want social reform, I want temperance reform, I want—I want—"

"What you want," called out a listener at the back of the hall, "what you want is chloroform."

**Just So.**  
Dentist—The teeth in this case were all taken from prominent literary men.

Visitor—Extracts from popular authors, so to speak.

**Knew Each Other.**  
"Saunders and Harris are close friends, aren't they?"

"Yes; neither can borrow a cent from the other."

**Time.**  
"I don't know what I would have done if it hadn't been for you," exclaimed the discharged prisoner, "you would have done time," was the dry comment of his attorney.

**Matter of Time.**  
Father—You must know, sir, that my daughter will get nothing from me until my death. Sutor—Oh, that's all right; I have enough to live on for two or three years.

A small boy, after a day's absence from school, carried this note from his father to the teacher—"Please don't let my son learn any more German to-day. His throat is so sore he can hardly speak English."

It was in the cyclone season and a bad storm having come up in the night Mrs. Hall roused her family and they hurried into their clothes, preparatory to retiring to the cellar. The thirteen-year-old daughter, who was just beginning to be particular as to what she wore, hastened—before dressing—into her youngest aunt's room, and, although half-dressed, inquired anxiously, "Aunt Nellie, would you wear your hobble skirt if you were me?"

## WE STAND WITH IDLE HANDS

### He Who Really Wants to Serve God Can Usually Find the Chance

"What shall we do?"—Acts, ii, 37.

As we face the stupendous problems of modern life—the diseases which must be healed, the poverty which must be abolished, the political corruption which must be extirpated, the industrial strife which must be stilled, the injustices which must be banished, the sins which must be at once blasted and forgiven—and then, on the other hand, survey the poor abilities and feeble purposes which we can bring to the solution of these problems, there are few of us perhaps who are not discouraged at the contrast which is thus presented. What is there that we can do to bring order out of chaos, and some good out of much evil? Where can we apply the little energy and capacity with which we have been endowed? We hate the evil and love the good; we have the passion to serve and the ambition to achieve; there are some of us who would gladly sacrifice our all, if we only knew some altar upon which it could be laid. But the very immensity of the problem overwhelms us. The very complexity of the difficulty confuses us. And behold we stand with idle hands, doing nothing, simply because we know not where to find entrance into the lists.

**Use One Talent to Good Purpose.**  
For many of us—nay, most of us—there is undoubtedly a place in the ranks of the army of God. Sincere desire, more often than not, seems to create its own opportunity. But even though this be not true in our particular case, there is no reason whatever for our feeling that we cannot use our one talent to good purpose. There is no one of us who is not filling some place in the world, however small—charged with some task, however insignificant—brought into personal relations with some people, however few. And to the extent at least

that we are bus a part or one little segment of the human whole we can offer our unit of devoted service upon the altar of God's kingdom. We can keep our back yard clean and put ashes on our sidewalks in icy weather. We can pull weeds and plant flowers in our little space of earth, even though it be nothing more than a window box. We can be a good comrade with our associates in the day's work. We can do our task as though on honor and speak our word as though under oath. When we sell we can put honest goods upon the counter, and when we buy we can pay twenty shillings to the pound. We can cleave to simplicity of life and abhor luxury as though it were the plague. We can respect all women as though they were our sisters, and love all children as though they were our own. We can keep our hearts unspotted from the world and thus make our home to be as

**A Holy of Holies in God's Temple.**  
This—and much more than can be detailed here—we can do, be we rich or poor, high or low, great or small. Nor is this a petty or unworthy offering. However small it may be with men, it is surely great and worthy in the eyes of God—and does more to bring in His kingdom upon the earth than we begin to realize.

How wonderfully Stevenson expressed this truth when he said, in that great paragraph which shall live as long as words have meaning: "To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a fairly good thing for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."—Rev. John Haynes Holmes.

## Fashion Hints

### Seen in Paris Shops.

Buttons used as trimmings are always used in some contrasting color.

Coats have tailored collars and Russian blouses are trimmed with fur.

Wraps not in the draped class lap over in uneven lines to the left side.

The fichu and long jabot are outrunning the flat collar so long in favor.

Sleeves are fuller about the shoulder, and they are long and close fitting.

There are quantities of brilliants used in the evening costumes for the older women.

Stiff boned corsets are not worn, as the new gowns show every curve of the natural figure.

The popular corsage ornament is a single flower, measuring five or six inches in diameter.

The upstanding collar of lace or plaited frill of tulle, lace, or mousseline de sois is in high favor.

Long scarfs of brocaded velvet or satin bordered with bands of fur are worn with afternoon costumes.

Green moleskin—dye, of course—is one of the wonders of the moment, a charming hat in this fur—and the green is soft and modulated in a sort of olive with a good deal of black in it in places—is made in close-fitting fashion. Two black satin chin ribbons are fastened to the brim and they end in little knots. There is no other trimming.

An interesting frock for a very small girl is made of white lawn and Valenciennes lace. There is a short skirt, that flares a little, attached to a tight little bodice with long sleeves, much trimmed with insertions of lace. Then there is a tunic that reaches about to the knees, and within a few inches of the bottom of the skirt. This tunic is made in two pieces, and is fastened together on the shoulders and at one point under the arms. A rolled blue satin ribbon is fastened at the waist line—rolled loosely, like a wool shaving or a ringlet.

The powdering of the hair, which is more of a fashion in Paris than most people realize, is deftly done and does not give one the appearance of having a white wig. Those who go in for beauty say that a slight powder on the hair, especially at the brow and ears, is vastly becoming to the majority of faces. It should not be done with vital, youthful hair that has a brilliant color, but it is admirable on hair that is slightly faded or partially gray or a bit lifeless. It is sifted on with a powder puff and only the dead white can be used. If there is any chance of it showing out in the day hours it is better not to use it, although every one claims that it is especially becoming under a thin veil. At night it softens the face to a remarkable degree. But remember the vital point about it, that it should not be used on dark hair, or any kind that has little color and vitality.

Keep the door of your heart shut and women will peep through the keyhole and pass notes between the crevices. Open it wide and she will look the other way.

A poor old woman of the Tennessee mountain type was found weeping bitterly by a passing traveller. He made bold to inquire the cause of her grief. "I done heerd my son's Cain sent to the leglater, and son's Cain sent to the leglater, and she answered, "I don't know fer what ner fer how long, but I prays God they'll be easy on him."