

NOTES AND COMMENTS

There appeared in the London Academy not long ago a pleasant article on the French cure and the society that he adorns in the little country villages. Even the first families were not oppressive in their parade of worldliness and for their rest competition in the cost of high living was never thought of. As he proceeds with his description the author is driven to a comparison, and this is what he says: "Here is a faithful picture of the simple life, than which there is no better, and the sustained and complicated efforts of ultra-modern people to lead it are well-nigh pathetic, for this reason, that they have lost inner consciousness of the few things that really count and fastened upon the externals. But simplicity can not be acquired by letting one's hair run wild and perpetually dressing in green."

Sorrowfully it must be confessed that these simple ones are only pretenders. The simple life is truly admirable and probably it would be better for us if we were to live it, but we don't know how. We have a thousand ways that we can't get rid of no matter how we try. They have become second nature, and every man who talks about retiring is at his wit's end when he tries to figure out just how far he can cut down expenses. He would like an automobile in his retirement because he would have increased opportunities for using one, but an automobile in the simple life would soon lead to a general blowout. The little bungalow is a beautiful dream, but when we come to plan it we add all those nice little things that we have come to consider necessities till the little bungalow is equipped like one of those so-called cottages that serve as the little country nests of millionaires.

If the man is satisfied the woman isn't, and contrariwise. As the planning goes on the simple life looms up as a terribly complex affair that makes the retiring income look like aims for a beggar. Try it and see. Then before making over the bungalow be sure to make yourself over if you can. There is no other way and the contract is a mighty big one.

Young Folks

A Bedtime Story.

"I don't want to go to bed!" cried Elizabeth, and her face was all puckered up into a scowl. "Well, well," exclaimed grandmother. "I wonder what the little white sheep on the hillside would say to a little girl who did not want to get under the fleecy white blankets that were made from the wool taken from their backs?" Elizabeth stopped to listen. "I wonder," continued grandmother, "what the geese in the pond would say to a little girl who did not want to lay her curly head on a pillow made from the soft down that grew on their breasts?" Elizabeth drew nearer grandmother. "I wonder," went on grandmother, "what the silkworms on the mulberry tree would say to a little girl who did not care to use the pretty quilt made from the fine silken threads which took them so long to spin?" Elizabeth climbed up into grandmother's lap. "Please tell me some more," she coaxed. "You may unbutton the buttons," she added. "I'll get ready for bed now." "I wonder," went on grandmother's gentle voice, "what a certain delicate blue flower would say to a little girl who did not know that from the stalks of its plant threads are obtained, and that the threads make the nice, white linen for Elizabeth's pillow-cover, Elizabeth's crib sheets, and Elizabeth's dainty little nightgown?" "I don't mind going to bed now," and Elizabeth laughed. "The little lambs are safe in the fold," said grandmother, as she laid Elizabeth down, "and the little geese are asleep under their mother's wing, the pretty blue flowers of the flax-plant have closed their petals, and they have—all gone—to sleep." Grandmother's voice was getting softer and softer—and softer. Elizabeth was getting sleepier and sleepier—and sleepier. Now grandmother's voice was still. Elizabeth was fast asleep.—Youth's Companion.

Pat Still Alive.

Some time ago a notorious character in the North of Ireland was sent to jail for two months. During the time of his incarceration a false report got circulated about the village that he had died in jail. One day after coming out of jail the priest met him in the street. "Well, Pat," said the clergyman, "I heard you were dead." "Oh, sure, I heard it myself," replied Pat, "but I didn't believe it."

Her Dad (sternly)—"So you want to marry my daughter, do you?" Seared Sutor—"Y-yes, sir; b-but not any worse than she wants to marry me."

HEALTH

Stomatitis.
"Stoma" is the Greek word for the mouth, and stomatitis is inflammation of any part of the mouth in front of the soft palate. Stomatitis springs from different causes. Sometimes it follows mechanical irritation, such as the constant scratching of a broken tooth, the irritation of a badly fitted toothplate, or the frequent use of a pipe. Sometimes it is a sign of inefficient nourishment or a low condition of the general health. Infants who are cutting their first teeth often have little round gray patches in the mouth; these are called aphthae, and this form of the disorder is called aphthous stomatitis. The patches by and by turn into little red ulcers, and the baby becomes feverish and fractious. The ulcers must not be neglected, but they will not give much trouble if they are properly treated. This form of mouth trouble, known also as the thrush, is most likely to attack neglected and ill-nourished children.

Gangrenous stomatitis is seen most often in children. It is probably caused by some microbe that has not yet been discovered. It starts on the inside of the cheek, eats its way rapidly through to the outside, and is generally fatal. Very prompt and thorough surgical treatment is essential. Happily, this form of the disease is not common.

Stomatitis is often a symptom of a general illness, such as measles, diphtheria, smallpox, or scarlet fever; or it may be caused by medicines given in the treatment of some other trouble. Children suffer from attacks of stomatitis oftener than adults, because they so oftener put soiled fingers or germ-laden toys into their mouths.

The treatment requires absolute cleanliness of the mouth. To this end a physician should be consulted, and the washes he prescribes must be faithfully used. If the diet is at fault, it must be very carefully regulated.

Pain in the Feet.

We do not realize how constantly we use our feet until something happens to interfere with their function. When that occurs, we are likely to suffer a good deal of pain, and still more inconvenience, and even to find our general health seriously affected by our inability to walk—for walking is the most valuable and necessary of all forms of exercise.

In many cases the pain in the feet is owing to the presence of corns, bunions, or chilblains. But there are more obscure affections that cause pain in walking. Two of the most common are flatfoot, and the opposite condition—an overhigh arch. The latter is really a partial clubfoot, although those who have it like to regard it as a mark of aristocratic blood.

When the arch is too high, the weight of the body is not properly distributed, but falls on the heel and the ball of the foot. The pain is especially severe in the ball of the foot. In flatfoot the pain is most severe in the early stages, when the fibrous sheet that stretches between the ball of the foot and the heel has to do all the work of keeping the foot in shape, since the ligaments that are meant to support the arch are already weakened and elongated. After this fibrous structure—the plantar fascia—is fully established, the pain is much less acute.

The fibrous structures are sometimes painful even when the arch of the foot is neither too high nor too low, owing to a so-called gouty or rheumatic condition. Physicians are still uncertain just what this condition really is, but it can usually be cured in its early stages if the patient has perseverance. There are certain neuralgic conditions—one is known as "Morton's painful toe"—that are often as difficult to cure as neuralgia elsewhere.

When both heels are painful, it usually means either that flatfoot is beginning, or that the rheumatic or gouty tendency is declaring itself. When only one heel is affected, the cause is usually bruise or strain. As soon as the doctor discovers the source of the trouble he must try to remove it, and the patient can often help him. Something will be said on that point in another article.—Youth's Companion.

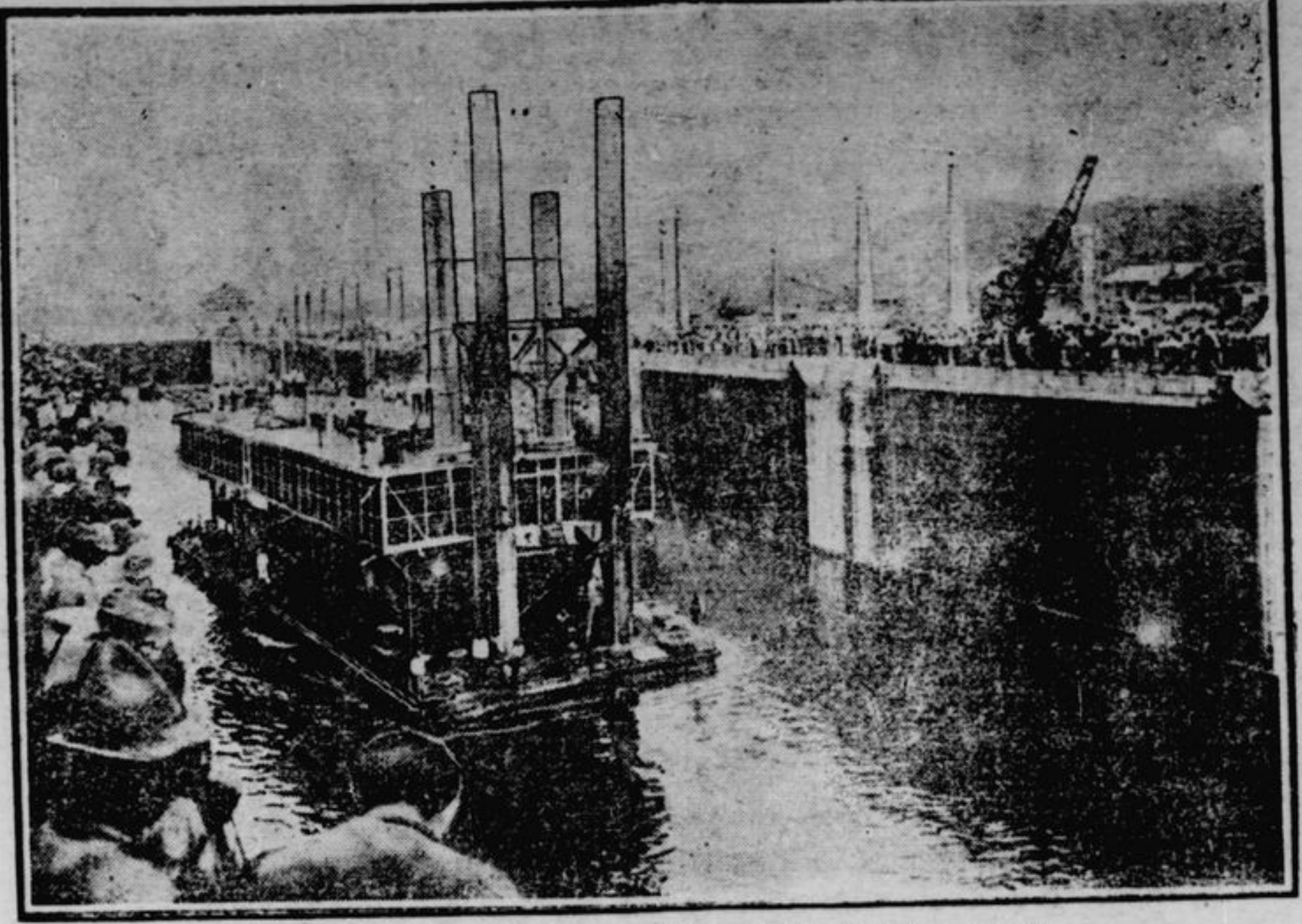
Begging Off.

"Can you direct me to the best hotel in this town?" asked the stranger who, after sadyly watching the train depart, had set his catch-up on the station platform. "I can," replied the man who was waiting for a train to go the other way, "but I hate to do it." "Why?" "Because you will think after you've seen it that I'm a liar."

His Excuse

The tramp had called to ask for food, and the mistress of the house asked him to wash his hands in hot soap and water before she would give him anything to eat. "Not much," said the tramp. "Why not?" asked the woman in surprise. "I was married once and my husband kept me in hot water all the time, and I've had enough, thank you."

SUCTION DREDGE TO KEEP PANAMA CANAL FREE OF EARTH SLIDES.



One of a Fleet of Dredges with a Useful Duty to Perform.

Suction Dredge No. 85, one of the fleet of dredges which is to keep the canal free of any possible deposit of earth on the bottom, left there by slides, passing out of Pedro Miguel Locks. This is the first heavy vessel to pass out of the locks since the linking of the two oceans by the blowing out, October 10, of the Gamboa Dike. Thousands of spectators gathered on the walls of the chamber to watch the monster dredge go through the locks.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON, DECEMBER 7.

Lesson X.—The Fall of Jericho.

Josh. 5. 10 to 6. 27. Golden Text, Mark 3. 23.

Verse 8. The chapters intervening between this and our last lesson mention the erection of two monuments, each composed of twelve large stones taken by twelve men from the empty channel of the Jordan at the command of Joshua. The first of these was set up west of the Jordan at the place of the first night's encampment of Israel after crossing, the second in the river-bed itself at the place where the priests bearing the ark had stood while the people passed over. At Gilgal, south-east of Jericho, the host of Israel is commanded to pause before marching on to the actual conquest of the city. Here the covenant of circumcision, neglected during the entire forty years of desert sojourn, is re-established, and here Joshua is greatly encouraged by a night vision of the prince of the host of Jehovah.

When Joshua had spoken—the words of instruction and exhortation reported in verses 1-7. Before the Lord—That is, before the ark of the covenant, which Jehovah himself among his people, 9. Armed men went before—the rearward came after—the priests with their trumpets, followed by other priests bearing the ark of the covenant. These marched in the centre of the column and were protected before and behind by the armed men who constituted the actual fighting force of the invading army.

10. Neither shall any word proceed out of your mouth—Silence on the part of an advancing or attacking army in open combat or attack on the stronghold of an enemy was practically unknown among the ancients, who seem to have gathered courage in proportion as their tumult and shouting was louder than that of their enemies.

11. Going about it once—Once on the first and on each of the succeeding five days, until the seventh, on which the city was compassed not once, but seven times (compare verses 14, 15). 12. The camp—At Gilgal. 13. Compassed the city after the same manner seven times—The circumference of the walled city may have been somewhere between three and five miles, making a total march for the last day of between twenty-five and thirty-five miles. 17. Accursed—Razed to the ground and utterly destroyed. The word in the original has the same sense as the word "consecrated," the utter desecration meted out to the place being the consuming of a sacrifice or offering to Jehovah. Rahab the harlot—First mentioned in chapter 2 in connection with the visit of the two spies sent by Joshua to ascertain the strength and position of the besieged city. This woman, like many others of her unfortunate class in ancient times, seems to have carried on the trade of "lodging keeper for wayfarers." From the mention of the stalks of flax arranged on the flat roof of her house for drying, and the further mention of the scarlet or crimson thread or yarn in her possession, it has been inferred that she was engaged also in the manufacture of fine linen, and that she practised the art of dyeing, for which especially the Phoenicians were early famous. In Matt. 1. 5 Rahab's name occurs in the genealogy of Jesus. There she appears as the wife of Salmon, the son of Nason, and the mother of Boaz the grandfather of Jesse (compare Ruth 4. 9, 21; 1 Chron. 2. 11, 51, 54). The service rendered by Rahab to Israel in hiding and protecting the spies called forth the nation's sincere gratitude and secured for herself and all of her family and relatives the protection of the Israelites and admission into the community of Israel doubtless on terms of equality of citizen-

ship. The narrative in the book of Joshua tells us nothing concerning her after life and conduct, but faith in the God of Israel and adoption into the community of his chosen people was doubtless accompanied by true conversion. New Testament estimates of Rahab's worth are very remarkable. The author of the Epistle to the Hebrews places her name in the roll of heroes of faith (Heb. 11. 31), while the apostle James speaks of her as being justified by her works.

18. Keep yourselves from—Do not appropriate to yourself the accursed thing. Accursed—Hebrew, "devoted," that is, fit for utter destruction, as was the city of Jericho. Ancient Jericho, like Sodom and Gomorrah and other near-by cities of the plain, was notorious for the licentiousness and immorality of its inhabitants. A sad commentary on the condition of ancient Jericho is the village of er-Riha, the inhabitants of which still bear the same reputation for looseness of morals as did their ancestors centuries before, and this in marked contrast with the high moral standard of the surrounding Bedouins.

19. But all the silver, and gold, and vessels of brass and iron, which could not be destroyed, but were, rather, purified by fire, were to be holy unto Jehovah. Every man straight before him—Without the necessity of seeking a gateway or other means of passing the wall, which now no longer formed an obstacle to the invading Israelites. "And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox and sheep, and ass, with the edge of the sword" (v. 21).

Doings in Europe.

Poincare Visits Naturalist and Post.
President Poincare, of France, returning from Spain, visited Henri Fabre at his garden. The President, standing, called him beloved and great master, and gave so passionate attention to the study of the humblest creatures that in the small hours of the night he was very great ones, and at every page of your work we feel a sensation of looking into the eyes of the great man. Poincare also visited Frederic Mistral, the famous poet of Provence, living at the village of Maillane in his garden. The President, who is reported to have spoken of his fifty years ago acquaintance with the poet, and when the President finished Mistral through his eyes into M. Poincare's arms and embraced him.

Portuguese Royalist Killed.
A grim incident of the rising in Portugal was narrated by a French sculptor to a Paris paper. A peasant's cart filled with straw drew up at the Spanish-Portuguese frontier. The official glanced into it; one, to satisfy himself, thrust his sword several inches into the bundles. "Pass on," he said, "but do not forget to carry off the remainder." An instant later he uttered an exclamation of horror. Blood was trickling from the straw. The driver sprang from the cart and fled, followed by revolver shots from the customs official, who overhauled the cart. The official found beneath the straw a dead man. The sword had passed through his heart. He was a Portuguese Royalist leader, trying to smuggle himself into Portugal for the rising.

Yugoslavians in Bulgaria.
Official statistics just issued show that despite her small population Bulgaria possesses by far the largest number of emigrants of all the countries of Europe. Among her 1,500,000 people there are 183 persons of at least 100 years of age. Other countries return the following figures: Roumania, 1,074 centenarians; Serbia, 235; Spain, 40; France, 23; Italy, 19; England, 2; Russia, 3; Germany, 7; Norway, 2; Belgium, 5; Denmark, 2, and Switzerland, 1. The longevity of the Bulgarians is supposed to be associated with the eating of "surt", a sort of solidified sour milk or curd, obtained by fermentation.

Test for Farm Machinery.
M. Clementel, the French minister of Agriculture, has decided to institute a monster agricultural competition lasting three years, which is to determine the point of view of economy, as well as results, which is likely to give impetus to the movement in favor of motor agricultural machinery.

Lessing Weights by Science.
Mme. Emmy Destinn, the opera singer, of Berlin, has been reducing her weight by the use of a certain diet for five months without injury. Her diet is the following: Coffee without sugar, one dry roll and fruit ad lib. in the morning; for luncheon no soup, no fat, five large potatoes in their skins, no butter, but ear-

THE SOUL AND THE BODY

Retirement Is Dangerous and Active Life In the Outer World Always Beneficial

To the end that they may bring their sacrifices in the oven field.—Leviticus xvii. 5. Undoubtedly one of the most accurate discoveries of modern medical science is that of the value of fresh air as an agent of general bodily health. In the old days we used to muffle up our throats to keep out bronchitis, pad our chests against consumption and sleep behind closed windows to escape the contagion of the night atmosphere. To-day all this is changed. The victim of a bad throat or weak chest is taught to expose the affected parts to the outer air as much as possible. The fresh air treatment of tuberculosis is now universal. The wise man sleeps in winter as well as in summer with every window wide open—or, better still, out of doors! To keep out in the open air is in our time the first law of health.

Now, very impressive is it to note that what is so true as regards the body is no less true as regards the soul. In the spiritual life, as well as the physical, we are learning the value of fresh air. No longer do we drive the tempted soul into the ways of solitude or separate the sinner from contact with his fellows. No longer do we regard the monastery as the refuge of virtue or the dark silence of the hermit cell as the

Cure of Spiritual Corruption.

If a man is overweighted with cares or beset by temptations or stricken with some loathsome moral cancer let him flee from the lonely chamber where he knows only dull brooding and sterile remorse and desert the towering altars where he makes confessions and does penance. Let him take his anxiety or sin into the open air. Let him go down to the sea, and look unto the hills. Let him heed the skylark, and dance with the daffodils. Let him seek the company of the sun, and bow to the benediction of the stars. Let him, in a word, hold communion with Nature in her variable forms, and let his cares will fall from him like a ragged gar-

ment and his sin vanish away as a little thing. The air will make him pure. The sun will give him light. The shining firmament will lift him to its own expanse of beauty. In the words of Mrs. Browning:

The little cares that fretted me I lost them yesterday Among the fields above the sea, Among the winds at play— Among the husking of the corn Where drowsy poppies nod, Where I thought I died and good air born, Out in the fields with God.

And if it is beneficial thus to bring our ills under the influence of Nature, how much more beneficial still is it to bring them under the influence of our fellows! What unworthy thought can flourish

In the Presence of a Good Man,

or what ignoble motive survive the grace of a good woman! How shall we maintain our petty envious and deceptions in the face of little children, or keep our selfishness alive amid the sweet influences of comradeship and family love? Where is there cruel passion or secret sin which is strong enough to resist the wholesome impulses of the crowd? What we need, if we would keep our souls free of all unhealthiness, is simply the open air—the open air of rubbing elbows, clapping hands, making friends, knowing people, "going with the multitudes"—above all, of seeking the near companionship, if possible, and the distant influence, if nothing better, of men and women who are stronger, braver, purer than ourselves! To know men, to live with men—to know the grace of brotherhood and the joy of fellowship—this is the first law of the spirit!

Out in the open, therefore! Away from solitudes and secesses—from windows closed and doors barred against the world! And lo! it shall be seen that strength and beauty are the sanctuary of the soul as well as of the body.—Rev. John Haynes Holmes.

Fashion Hints

Chenille flowers are used for corsage bouquets now. They are made of strings of chenille, in heavy, soft quality, looped into petals, and mounted on green chenille stems, stiffened with wire. Brilliant, but at the same time, soft shades of red and blue and violet and green and yellow are used. These little flowers have a charm all their own, and are especially effective worn on the dull, gloomy days for which December is famous.

Turnback Cuffs for Gloves.
Long white gloves are made with wide, turnback cuffs at the elbow or slightly above it. These cuffs, which flare out and away from the arm, are made of black velvet, mounted on kid, and embroidered with gold or silver beads, applied in straight lines. The stitching on the backs of these gloves is also marked with beads, to match those used on the cuffs.

New Embroidered Blouse.
A charming new blouse of white chiffon is embroidered with dragon flies. There are two on each side of the front closing. They are worked with beads of silver, pale blue, mauve and iridescent green. The dragon flies are in graceful poses, and form a decorative touch to the blouse.

Bead Tunics Now Shown.
Bead tunics of many kinds are shown in the shops. They are not of the kind that have been on sale for several months—tunics of net embroidered with beads. To be sure, these are still sold. But the new sort are made of strings of pearl beads, formed into tunics. For instance, there is one, formed of many strings of beads fastened to a chain of beads that goes about the neck.

The strands are caught in it at the waist, then fall loose again to form a sort of tunic which ends where they are caught in about the hips. There is a second tunic, formed by a second looping up of all the dozens—and dozens of strands of beads—under the arms at the waist—and then they hang in a little loose tunic at the bottom. Other tunics are made in different fashions of strings of beads. Some are double, some are single, some are in straight and some are in irregular outline. These tunics must, of course, be made up over some fabric, for the strands of beads separate with every motion. They are especially effective made up over satin.

Gold Lace Belts on Blouses.
On some of the new satin blouses there are wide belts of gold lace. The blouses are worn, naturally, under the skirt, and the belts are so attached to the blouses that they fall over the skirtbands. The lace is mounted over gold net or chiffon.

Speaking of men, there is a vast difference between bigness and greatness.

The man who follows his inclination seldom travels long in the straight and narrow way.

you do not tell them, you will have all the worlds running into each other, like cars in a railway collision.

There was one promising little person, nicknamed "The Archbishop," who evolved a system of marginal notation to his sums. Against an indistinct figure he would put "Tau, wei, nani" (This, O my friend, is a 9). Opposite the next, perhaps, it would be "Tau, wei a terei!" (O friend of mine, I have done this wrong!) and wrong assuredly it was! He then ventured on English, and wrote a diffident "from" across another sum. He meant this for "wrong," but the sum was right!

The bishop always had an answer for the critic who asked, after being told about the general educational work of the missionaries, "What, after all, is the good of teaching little blacks to make dolls?"

"It is not the doll that matters," replied the bishop; "it is what the doll represents—the patience, perseverance, and concentration of mind that it is so difficult and yet so necessary to teach in this tropical land."

At His Own Price.
"So you sold that mule for \$5," "Yes," replied Erastus Pinkley. "He kept a-beating me till finally I had to beat him down, till finally I just sold him de mule at his own price. I didn't want to miss de chance of de mule's turbin' loose an' kickin' dat man's stinky head clean off 'im."

Men.
"Woman," orated the suffragette, "is denied her great opportunity. She is continually restrained, held in. And what is the cause?"

And before any one had a chance to yell "Man," somebody shouted "Corsets."

Getting Careless.
He—Your father didn't object to our engagement as much as I expected.

She—Poor papa isn't as particular as he used to be.

Algy—"You say she only partially returned your affections?" Clarence—"Yes; she returned all the love-letters, but retained all the presents."

"My dwelling is bounded on the north by a gas works, on the south by an india rubber works, on the west by a vinegar factory, and on the east by a glue-boling establishment." "A nice neighborhood, I must say." "Quite so, but it has one advantage. I can always tell which way the wind blows without looking at the weather-cock."

The large-hearted son of Erin was digging postholes one day when the boss rambled along to size up the job. "How are you making out, Pat?" asked the boss. "Foine as silk," answered Pat, keeping right on with his work, "as yeep will notice rezult." "The work looks all right, Pat," jokingly responded the boss, "but do you think you will ever be able to get the dirt back in the hole again?" "No, sor, not as it is now, sor, but it's me intion to dig the hole a little daper."

And if word or, "Three" word! And if