

## Topics of the Times

It appears that even Morgan is likely to howl when his fingers are pinched.

It will be a hard task, even for the President, to reform both football and the life insurance game.

Francis Wilson has become a father-in-law. This entitles him to congratulations from Lillian Russell.

Cuba seems to be overly sensitive toward the United States, to whom she owes her very existence as a nation.

"One can buy a modest little evening hat for \$50," says a fashion writer. Possibly one can, but more of us can't.

By the way, is that woman who had a needle removed from her tongue the only one of the sex to need the operation?

When the Russian soldiers begin to make demands the Czar realizes how uneasy lies the head that wears a crown.

A Boston paper refers to him as "Albert Austin, the poet laureate." But matter. He says he never reads press clippings.

Recent dispatches from the Isle of Pines say all is quiet there, the army having put its gun behind the door and gone out to hoe the pineapples.

A mob hooted at the oldest daughter of King Edward in the streets of London the other day. The outlook for the royalty business is anything but promising.

One of the railroad magnates gave his son for a wedding present the other day a check for \$250,000. Well, it wasn't at the expense of policy holders, anyway.

Professor E. Benjamin Andrews declares that football breeds kindness and restraint. This opinion is startling enough to make a pretty good ad. for the professor.

With a score of twenty-five killed and fifty-five wounded to their credit, why not arrange a match between the hunters of Michigan and Wisconsin and an all-star gridiron team?

A young man in Maryland lies so continuously and unwarrantably that his parents think that he will some day become famous as a witness before some investigating committee.

When Perkins was a boy, just entering the life insurance business, he received a beautiful letter that was full of good advice from his father. This only goes to show the uselessness of writing.

Wise men sit in the learner's seat all their lives, and no one is too old or too well informed to go to school. In a Pennsylvania Sunday school is a class of six men and women whose ages run from 75 to 84. The teacher is a mere infant, 65 years old. His pupils are obedient to their teacher and he is modestly respectful to his elders.

Voting machines, on the principle of the cash register, have worked well where they have been tried. The result is ready as soon as the voting ceases. None of the troubles of a recount can arise. Considering the rapidity with which the Australian ballot came into use, it would not be surprising, after the complications in New York City, if voting by machine now made some headway. Like many other things in the world, it is simple enough to those who get used to it.

Women are savers rather than spenders. And when they spend they spend to good advantage. A dollar in a woman's hands goes twice as far as a dollar in the hands of a man. If you want to save money let your wife be the banker. This is for the man who gets wages out of a job and for the man who gets a salary out of a position. This is for the workman, whether he labors with his hands or toils with his brain. This is for the married man and for the man about to be married. It is for men in every class of life and every walk of life. It is the best advice for the average man everywhere.

Every move that has been made during the insurance investigation has been for the benefit of the policyholder. Every damaging revelation that has been made strengthens their interests. The policyholders who remain are the policyholders that will win. Those who go out will regret it. In spite of all the sins of omission and commission that have been brought to the doors of the officers of these companies there is nothing yet brought to the surface indicating financial weakness. On the contrary, their very strength has furnished

the temptation for that exhibition of ethical weakness which has been so sensational.

Reform of the prisoner was the aim of those who first advocated the indeterminate sentence. The plan has been supposed to be satisfactory, but the recent National Prison Congress pointed out some flaws. The chief trouble comes from the fact that some States which have adopted the indeterminate sentence have complicated it with a maximum and a minimum term, so that it is indeterminate only within fixed limits. The effect of this is that many prisoners, knowing they can be held only the maximum time, obey the rules well enough to secure the rebate, but upon their release revert to lives of crime. The recommendations of the congress were: Well-guarded laws permitting the suspension of sentences before imprisonment in cases of minor offenses; provisions for indeterminate sentences in the penal system of every State; and the creation of non-partizan boards to handle the cases of paroled prisoners.

Professor Max Herz, an Austrian scientist, has lately published an essay on "the difference between wind and draught," in the course of which he defines a draught to be "a current of air in an enclosed space." He illustrates the idea by saying that if a person who is in a room sits before an open window into which the wind is blowing it is harmless, but that if he sits near an open window past which the wind is blowing the air inside is drawn out of the window by suction and is certain to give him a cold. Strangely enough the professor makes no mention of draughts except currents of air moving from a room through a window to the outside of the house. Whatever an Austrian draught may be, an American draught is any current of air which chills the body unequally. In the nature of the case this can not happen out of doors, nor can it be produced indoors by an air current of great volume or of great force. For the most part it is a gentle movement of cool air toward some limited portion of the body and the gentleness of the movement constitutes its greatest danger, because it frequently does severe damage before it is noticed. The same effect may be produced without any air current at all. A person who goes into a warm hall and sits down with his shoulder near a cold iron pillar or plaster column for an hour is almost sure to leave the place with a touch of rheumatism in that shoulder. The same thing takes place when a person sits in a warm office with one side of his body turned toward a plate glass window in extremely cold weather. The conduction of bodily heat in this way is so great that if the palm of a warm hand is held close to the window pane the sensation will be that of wind blowing through the glass. What is stranger still, some of the effects of a draught are occasionally experienced when a person who is quite cold all over has one part of his body brought in contact with a current of warm air. This shows that the essential feature in a draught is the unequal heating of different parts of the body. When a cold jet of air plays on the body of a person who is otherwise warm what happens is that the blood is driven inward until congestion is produced, and this congestion, unless soon relieved, becomes inflammation. The alarm signal of a draught is a sneeze, which is a spasmodic effort of nature to start up the circulation and relieve the congestion. A person may be far gone toward contracting a cold before he sneezes, but the moment he gets this warning he should change his position, look around for the draught and move out of it or protect himself against it. A draught is something to be sneezed at—and to be avoided. Draughts cause more deaths than war, whisky, football, consumption and yellow fever put together. Almost everybody who dies from disease dates his sickness from taking cold. This is especially true of elderly people. Yet it is a matter in regard to which there is great ignorance and great inattention. This is the season when colds, influenza and rheumatism are quite fashionable among people who live indoors, and they may save doctors' bills and lengthen their lives by reflecting on these homely suggestions. Beware the draught.

### Men Useful in Some Ways.

Life to women, especially to young women, means love, and little else but love. Man exists to be run after, or to be run away from; to be attracted, married, deceived, divorced. In the world he serves other purposes; but in the ordinary woman's ordinary novel he lives for these alone.—Bookman.

### African Salt Marshes.

Along the central part of the Kongo River there are a number of salt marshes. The Africans dig shallow holes in these, whence issue streams of hot water which, on being evaporated, leaves a residue of salt.

The average man thinks about the worst thing in the world is a doctor's bill until he meets an undertaker's.



### RICHES OF GOD.

By Rev. Russell H. Conwell.

Text: "Oh, the depth of the riches both of the wisdom and knowledge of God." Romans x1:33.

When the other day a man who considered himself useless to the world, and who, in an inventive frame of mind, had tried to create many things that were failures, his friends urged him to abandon it altogether, one wise little girl advised him to "invent something useful." That thought, as a rebuke, came to him to be his guide, and he decided to invent something useful. To show how right at hand are the discoveries and the necessities of life, we need only say that the man's wonderful inventions for cleaning public buildings and cleaning private homes have been an advance upon sanitary work, and an advance upon health that must be marvelous in its uses, showing that the simple thing right at hand is really the great discovery that the world most needed, and the explorations into the line of discoveries for the benefit of mankind have just been touched upon. We are only encouraged by what steam and electricity have done; we are simply advised to go on, by what we know from the microscope and from the telescope. We are simply on the verge of the explorations yet to be. "Oh, the depth of the riches of the wisdom and the knowledge of God!"

The nature of our extended knowledge and what lies possible before it struck me with great force when I read that they have now discovered a process of raising seedless apples and seedless oranges. The influence of the horticulturist upon the fruits of the world—see how he is able to make them more luscious in taste, more nutritious, more beautiful in exterior, and how he is able to preserve them. He takes trees of the north, that have only borne fruit at a certain season, in the fall, and guides them through culture and transference until they bear fruit like the orange, all the year round. I ask, What is not possible to man? By and by all these things shall be raised in every clime, and shall be adapted to every place, as we are only on the verge of discovery. I think it must seem almost miraculous to those who have raised apples all their years upon their farms to find that it is possible now to raise a seedless apple, in which there is no core, but all is nutritious and luscious pulp; and yet that is merely the Primer of what is to come in this direction.

By and by, they tell us, they will make vegetables as needed; that if you want potatoes, or turnips, or peas, or beets, you will just mix them up in the kitchen from the original substances which nature now extracts from the air, with very little from the earth. Chemistry, in its marvels, is able to analyze entirely the potato and tell us just what is the composition, and tell us so nearly the proportion of the combination that it seems to require but one little step farther—another discovery—to make potatoes, to manufacture them in our own cellars or our own kitchens, and to make them of any quality that we may require. That is not so far ahead, and thus suggests the depth of the riches of the knowledge of God's laws, of the knowledge of what He has done.

### TEST OF THE PURE RELIGION.

By Rev. J. B. Remensnyder.

"Pure religion and undefiled before God and the Father."—James 2: 27.

Every right-minded and sound-hearted man or woman believes in religion; that is, that man has faculties fitting him for God, relations that bind him to God, duties owing to God. But what is pure religion? There are so many counterfeiters. How shall I tell the genuine article? This is what perplexes many a person who would like to be really religious.

First, there is the religion of interest. Some persons treat it as a matter of shrewd calculation. They think it is prudent and safe to be religious. It is a good prop for the state and makes good citizens. It is a certificate of character. Religious standing in the community is looked upon as a valuable asset, much the same as a bank account.

It may also be a passport into heaven. Hence, such persons are regular observers of church services and perhaps large givers. But this religion of interest is a hollow counterfeit. It reduces piety to the level of a mere business. It has the "form of godliness, but denies the fervor thereof," and it does irreparable harm to pure religion. Many take these formalities

as true types of religion, and they think that all piety is but hollow show, empty ceremony, sounding brass and tinkling cymbal.

Here, again, is the religion of law. This regards God as a law-giver who must be feared and served. It thinks of Him with trembling and awe. Hence with it penance, rigor and self-denial are the chief graces. It is a religion of the conscience and thoroughly sincere, out its objection is that it only sees one side of God.

It is narrow, harsh and austere. It makes religion a matter of gloom and robs it of all sunshine. It tends, too, to self-righteousness. It manufactures Pharisees. Its votaries become censors of others. They judge all by their own hard legalism. And whoever does not square with their narrow, severe standard, they look disdainfully upon as publicans and sinners.

The third type is the religion of love. This does not, indeed, forget that God is law and justice, but it recognizes that supremely "God is Love." It looks upon Him as a father, only desiring the highest well-being of His creatures. It worships Him, not with fear, but with rejoicing. It serves Him, not in the bondage of a slave, but with the freedom of a son. It is not hampered by the chains of the letter, but lives in the liberty of the spirit.

It is the religion of joy. It is the ideal religion of the soul. This is the "pure religion" of our text, "undefiled before God and the Father."

"Pure religion" again is a life, and none the less it is a faith. It is a frequent mistake to conceive of these as distinct from or opposed to one another. But normally they are mutually independent as fountain to stream, root to tree, seed to fruit. There is, indeed, a dead or merely creeded, but there is also a living faith.

A man's life is none the better for being an atheist or even a heretic. Negations are not sources of life or power. "All great ages," wrote Emerson, "have been ages of belief." The purer, the stronger, the diviner our faith, the richer and more beautiful and fruitful will be our life.

And so we reach the last and fullest outcome of real religion as defined in the latter clause of our text. Pure religion is this, to visit the fatherless and widows in their afflictions. The religion of faith and love, of freedom and joy, starts in the soul the streams of charity and good will. He who has it wishes all the world to share in his blessed sunshine.

In one of Tisot's masterpieces Jesus is portrayed as moving through a multitude of sick, diseased or crippled. As he passes by the pallid cheek glows with health, the enfeebled limbs grow elastic and the whole sorrowing scene is changed into beauty, joy and gladness. So the final test of pure religion is that it touches the soul with the spirit of kindness, and that as its possessor moves through the world he has a heart of sympathy, a word of gentleness and a hand of help for every struggling brother. And thus everywhere a trail of light and a ray of gratitude follow upon his gracious steps.

### Short Meter Sermons.

Tact is touching with love.

Weeds are a call to work.

The immovable hearts move the world.

The blue heart always has a black sky.

The empty faith is usually made of sounding brass.

One does not get wedded to truth by flirting with doubt.

The only work without honor is that which helps no one.

The devil is always willing to play dead in a war of words.

He is blessed with fortune who has learned to bear misfortune.

The losses of truth are more profitable than the gains of trickery.

A man who is honest for policy will be dishonest for promotion.

Many a deacon who is long on coat tails will be found short on wings.

A loving heart is like a summer's day; it never needs to advertise itself.

You cannot look constantly on dirt and keep your windows free from dust.

Nowhere does money create a more disappointing mirage than in a moral desert.

Many of us want a God with a keen ear for our prayers and a dull eye for our practices.

Many a fly is ready to die in the pan if his epitaph shall read: "He lived in the cream."

It's no sign that you will get along with the angels because no one can get along with you here.

### HANGING OF A WOMAN.

It May Result in the Abolition of Capital Punishment.

With the execution of Mrs. Mary Mabel Rogers at Windsor it is not impossible that the last hanging has taken place in Vermont.

There has for many years been a strong feeling in the Green Mountain State that capital punishment should be abolished and on several occasions the Legislature has come close to doing away with the supreme penalty. The cold-blooded manner in which Mrs. Rogers killed her husband—enticing him to a river bank, binding him in the course of pretended play, chloroforming him and throwing him into the river at Bennington—created a demand for her execution which outweighed both the sentiment against capital punishment and the natural repugnance against hanging a woman. But, now that the woman is dead, especially as the execution was not entirely devoid of mistakes in calculation—the old feeling against the State taking human life is gaining in force. The anti-hanging forces in the Legislature will now be stronger than ever.

The case of Mrs. Rogers was the most sensational that ever figured in the annals of Vermont. The murder was committed in August, 1902, and



MRS. MARY M. ROGERS.

after her conviction she was sentenced to be executed in January, 1905. The Legislature was appealed to to interfere but refused. After that no less than three reprieves were granted, the woman coming on two occasions within a few hours of the gallows. Even the Supreme Court of the United States was appealed to on a question of constitutionality. Up to the day before the actual execution the woman had not lost hope, but the Governor refused to interfere for a fourth time. A petition signed by 30,000 women asking for clemency was ignored by the chief executive, who felt that he was not called on to interfere after the case had been so thoroughly ventilated in the courts. The woman was cool and kept up her courage to the last.

### EDISON PREDICTS NEW WONDERS OF SCIENCE.

Electrical marvels which will astonish the world are predicted by Thomas A. Edison, the inventor, who declared in an interview in New York that the problems of aerial navigation and rapid transit across the seas would soon



THOMAS A. EDISON.

be solved. Electricity, he says, will soon be generated by direct process, without the intervention of steam, and with this discovery will come a practical revolution of human affairs.

### No, Probably Not.

"Yes," said the astronomer, "we can easily distinguish signs of canals on Mars."

"That so?" inquired the languid citizen. "I wonder if the Martians can see any sign of the Panama Canal?"—Louisville Courier-Journal.

There is one good thing about a man being so old-fashioned that he clings to the Letter Writer's Friend: He never writes anything good enough or bad enough to make him trouble.