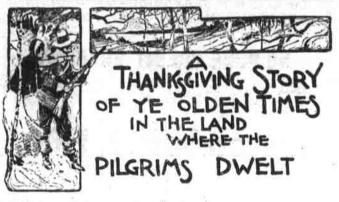


Buying the Thanksgiving Turkey. A Picture of Puritan Days, Drawn by Lynn B. Hunt.



By Flossie Featherbrain

Kent On saying it.

OF HER EYE AT A MAN,"

Next day Standish walked out to the

green Wheat Field on the hillside.

Rose Standish slept beneath it with

thought of Priscilla Molines and the

way she Laughed at the Men. Myles

There was John Alden. John was a

big, soft-hearted Strawberry Blonde.

Priscilla Looked at him Frequently.

John and the Captain lived togeth-

er. Myles wasn't much for Size, but

he Didn't have his red beard for Noth-

ing, and he Bossed John. John would

Myles went home and he said: "John.

go and tell Priscilla Molines that I am

John nearly Fell to Pieces. He had

been trying for a Month to get his

Grit up and ask her for Himself. He

He Jammed his hands into his Hip

pockets and Started to the Elder's

Priscilla was Spinning. She asked

Were the Savages Coming? He said

he did not Know, he Hoped so, and

that Myles Standish was Ready to

Priscilla's eyes looked Dangerous

house. He Forgot his Hat.

Marry Her.

Gulped twice and said: "Yes, sir,

but he Never said Anything.

Standish Groaned. Then he Thought

Out a Pretty Plan.

do Anything for him.

Bendy to Marry her."

ONG, long ago, there was like a Dutch Uncle. You Ought to

The Rock. It lay in the Marry. It is your duty to the Common-shallow Mud Flats of the wealth to Become a Family Man." Bay, looking out across the It knew its Own Worth, say Marry to me.

Unsmiling This was in December, 1620. Then the Pilgrims lauded and Took the Rock and called it Theirs. They did not build a fence Around it the First Season, for they had Something Else to Do beside Knocking off Pieces of it

to keep in their Writing desks for paper weights and Curios, There were One Hundred One Pilgrims and the baby, Perigination White, who came on board so late that he didn't have to Pay any Passage

Money. "Massachusetts Bay is Not Virginin," said Myles Standish as he wiped his Feet on the Rock. This was No Joke and the Rock Felt it.

Then Standish got Ready to make it Warm for Jones, the Master of the Mayflower, for landing them There. But there was so much Snow and Ice that it was too Big a Contract; besides, Governor Carver said he was a man of Peace, and there was No Proof that the Dutch had agreed to Put up Boodle for Jones if he landed the Pilgrims outside Manhattan Colony Limits.

Somehow, The Rock wasn't Up to Date as a place for Housekeeping, and the Log houses the Pilgrims built



ONE DAY GOV, BRADFORD TOOK THE LIPPLE CAPTAIN BY THE BUTTONHOLE. didn't have Furnaces and Modern Conveniences enough to suit Jones, though he got into Hot and Cold Water whenever he met Standish, so be satied away with the Mayflower for Eng-

Then the Young Wives and the little children, Even some Strong Men, and the gentle Governor Carver Ate less and less each day, Often not at all. But the Less they Ate the More they Prayed, Singing weakly, "I'm a Pilgrim, I'm a Stranger, I can Tarry, I can Tarry but A Night," And One by One they set off on a Longer journey

In the spring there were so many widowers and bachelors that the women were not Tempted to waste Time and money in Matrimonial Agencies, but only had to Decide Whom they would Condescend to Marry.

This Deciding Things troubled Pris-eilla Molines. Priseilla was the French Maid. She Laughed a Great Deal, for her Teeth were Small and even a threi's. She was the Best Cook in Plymouth Colony, and she could Shrug her Shoulders and look out of the Tall of her Ers at a Man. Other girls said

HTS AND STARTED FOR THE BLOBES.

Too busy to go Courting, so he sen

Priscilla said she did not Like little Men, and there could be too much Red Hair in One Family.

John felt Better and told her how Kind and Honorable and Brave and Gentle and generally Elegant the Captain was, until Priscilla's Thread got Tangled up. She took a Step Toward She Tipped up One Shoulder and looked Down at him from the Corner of her Eye. Her lips were Red. 'Why don't you Speak for Yourself, John?' she said. Then John Took a few Steps and her Thread Broke and She Ran away. But Myles Standish was Mad Clear

Through. Well, the Pilgrims Worried through

the Summer, though there was Plenty of Nothing but Prayer and Privation. "All Fasting and no Feasting nukes me Weary," said Governor Bradford, so after the Harvest, in November, he Standish wagged his Red Beard. Ordered a Week of Feasting and Bay, looking out across the Standish Wagged his Red Beard. Ordered a Week of Feasing and Ocean and Waited for "Oh, Come Off, Will Bradford," says Thanksgiving, Massasoit and Ninety has Coming. When at last It he. "I'm in shape to Blow the Heads Braves were Invited, just to show came The Rock remained Cold and off of the Indians for you, but don't them that the White Man Forgave the

> The Indians came early and Brought their Appetites. Most of the Pilgrims were in Bed. Massasolt did not Ring the Doorbells. He merely gave a few Playful Warwhoops and his braves did the Rest. The Pilgrims Got Up.

"A Dog does not Bite the Hand that Feeds him," said the governor. "Fly around, girls, and get Breakfast." This was the Bill of Fare:

Hasty Pudding, Treacle. Clam Chowder. Cold bolled Venison.

Turnips. When the Guests Left the table its

wasn't Anything else left except th Dishes, and not having Pockets, Mussasoit and his Braves did not Carry Away the Spoons as Souvenirs. Next Captain Standish had his Int

ings. The Captain Played in Great Form. He marched his Army of Nineteen Men down from the fort by Twos and Threes and Fours. They made Hollow squares and Every Old Thing he could think of. They Blazed away with the Cannon on Top of the Fort, and the cannon on the Hill. Then they All fired together into the air. At Fifty others from the Colony. Then he



'MY SWORD IS A GOOD WIFE, MARRIAGE IS A PAILURE, ANYHOW,

this Time Massasolt decided that it would be a Good Plan to go deer Hunt-So he and his Braves Went. Priscilla sang, "I Don't Care if They Never Come Back," but they did, and brought Deer and Turkeys and Oys ters by the Bushel. Priscilla Bossed the other women and John Alden and they Cooked and Cooked, and the Men Ate and ate, just as they do Now, for Three Days.

When Captain Standish saw John Alden bringing Wood and Water for Prisellis, and Opening oyster shells and Standing Close by Her, and heard her Singing, he turned and looked at the Wheat Standing Untouched on the Hillside. Then he went up into the little Fort and Cleaned up the Guns, saying to bimself, "Well, what's the Difference? My Sword is a Good Wife. Marriage is a Failure Any how."-Detroit Free Press.

Mrs. Muggins—"Do your new ne hors do much borrowing?" Mrs. I

A SERMON FOR SUNDAY

A STRONG DISCOURSE ENTITLED. "MAN'S CONDITION: COD'S REMEUY."

Conference by Str Robert Anderson, K. C. B., LL.D.—The Spiritoni Helplers-

LONDON, ENGLAND.—The following address, entitled, "Man's Condition, God's Remedy," was delivered at the Midmay Conference by Sir Robert Anderson, K. C. B., Li., D.

Conference by Sir Robert Anderson, R. C. B., I.L. D.

The special subject assigned to me is "The Spiritual Helplessness of Man by Nature, and the New Birth From Above." I am not here to defend the deemas that theology has based upon this truth. What concerns us is the truth itself. I say this with emphasis, because of what is passing around us.

And this should be our position in regard to all the great doctrines of faith. The age of creeds is passed. In days of chivalry, when men had respect for truth and honor, creeds abut out those who could not honeatly accept them. But now they avail nothing to protect the gold against "thieves and robbers." Men, will publiely, and in the most solemn way, they avail nothing to protect the gold against "thieves and robbets." Men will publicly, and in the most solemn way, pledge their belief in every Christian truth in order to gain office in our churches; and as soon as they secure the prestige and pay which office affords, they use the pulpits to attack the very truths they are pledged and subsidize to defend. This being so, let us abandon the outworks of our creeds, and, falling back upon the Bible, stend four-square in its defense.

tipon the Bible, at nd four-square in its defense.

In this spirit I approach my subject. I am not ignorant of what theo cay teaches about human depravity, nor of the controversics respecting it which preceded the settlement of our creeds. But on this platform I will recognize no authority save an open Bible. My reason for saying this is because here, as on many other questious, the opponents of the truth owe their vantage ground to what is called Christian doctrine on the subject. For the doctrine is inconsistent with facts, whereas between truth and fact conflict is impossible.

doctrine is inconsistent with facts, where as between truth and fact conflict is impossible.

A natural man, i. e., a man who has not experienced the new birth, and who has not the Spirit of God, may live a life of the highest morality and rectitude. Scripture testifies that in these quadities the Apostle Paul made no advance after his conversion. It is no answer to this to say that in his unconverted days he came under the external influences of divine trath. The fact remains that they were unconverted days, and that with such an environment he was able to maintain such a life of purity and piety and zeal, albeit he was spiritually dead in sins. He took to religion as another man might take to pleasure, or to study, or to trade, or to drink. But in this, as he himself declares, he was only following his natural bent—"the desires of the flesh and of the mind."

Neither is it an objection that such a case is exceptional. What man has done men may do. If the Fall made it impossible for men to live pure and upright lives, in would be unjust in God to judge them for their vices.

There are two great standards or principles of divine judgment. With those who hear the Gospel, the consequences of accepting or rejecting Christ are finsi and irreversible. As for the rest, men will be judged by the law of their being, whether is stamped on heart or conscience, or as formulated in express commands at Sinai.

THE NATURAL MAN.

The first three chapters of Romans claim notice here. The first chapter describes

of the Paganism which it thus persecuted.

These things need stating if we are to understand aright the closing words of the first chapter of Romans. The vile practices of the heathen world were not the time to the control of the transfer of the transfer

practices of the heathen world were not due to ignorance. They knew that their deeds were evil. They knew the judgment of God, that they who practiced such things were wortby of death, and yet they practiced them.

But the case of Saul of Tarsus was wholly different. If what men call conscience were the arbiter of human conduct; if that were right which a man honestly believed to be right, his was a perfect life. As judged by any and every honestly believed to be right, his was a perfect life. As judged by any and every human standard, Saul of Tarsus was a pattern saint; but as judged hy God he was a pattern sinner. And if you read the middle verses of Romans 3 intelligently, this is the lesson you will learn from them: It is God's estimate of the high of the natural man at his best—the life of the natural man in the sylve of God. The story is told of the first Duke of Cambridge, that when, in the reading of the Decalegae, the Seventh Commandates. the Decalogue, the Seventh Commandment

Cambridge, that when, in the reading of the Decalogue, the Seventh Commandment was reached, instead of the orthodex response, he answered, in an aside, that was plainly audible, "I never did that." But here was a man who could make a like response to every commandment in the Decalogue. "As touching the righteousness that is in the law, blameless." Such was his pround bosst.

You will say, perhaps, that this only proves that he was utterly blind and dead. But that is precisely what I am invisting on; that so far is it from the truth that human nature is hopelessly corrupt and depraved, as men judee of corruption and depravity, that a natural man may live a life that would put to shame half the saints in the calendar. By a course of un-Christian asceticism and severe penances for "punishing the body," these calendar saints attained to what men deem saintship. But to this man saintship was as natural as sin was to many of the saints of the calendar.

One of the tests which people hold to be final is that man shall "do his best." What more can possibly be expected of him? This man "did his best," and his best was a "record" that has never been beaten. What purity of life was his What piety! What bursing seal! What self-sacrificing devotion to what he believed to be the cause of Godd. But looking back upon it all, he writes, "Who was hefore a blasphemer." And what a blasphemer!

And so, when be comes under the Divinc

fore a blasphemer." And what a blasphemer!

And so, when he comes under the Divin, searchlight, he declares himself the chie of sinners. Scanning the long line of althe sinners of the race, he takes his place at their head, "of whom I am the first. If these were not the words of an inspired Apostle in an inspired epistle, which is a supported to the construction. And yet the only express the well recognized principal that privilege increases responsibility an responsibility deepens guilt. Of course he knew no better. But that only made hi case the worse, for if ever there was man who ought to have known better was lin. And so he takes his place a "chief of sinners." And he humbly add "I obtained mercy."

And he repeats this. For he was twice morrised. It is not God's way to publish he him to of the Lord's "exceeding about dant grace" in calling time to the aposition was the case. "I obtained units to be seen.

he thinks of the Lord's "exceeding abun-dant grace" in calling him to the aposities ship, he says, "I obtained mercy, broause I did it ignorantly in belief." But for a mat, dead sinner a plea like this avails absolutely nothing. For such, the one and only plea is "that Christ Jesus came into the world to save sinners."

THE WORK OF BEDEMPTION. The Episte to the Romans goes on midd the doctrine of salvation. Sin a signs the sinner before the Divine jud-ient seat, and he stands there as gail and documed. Salvation therefore can on

which we are told that Christ came by water and blood, not by water alone, but by water and blood, as the R. V. renders it. "by the water and the blood."

D. We sill know what the blood means. We are redeemed by the previous blood of Christ as of a lami without blenian and without spot. But some of a ser much should not be some of the series of Caleson. The Hunters for Plumage Hate Them, and Their Lives are in Danger—sand the types, both will turn out thoughts to the serifice of Caleson. The under the sin offering was only for a redeemed by the blood of the Passhel Lamb. When the blood of the Passhel Lamb. When the seed of the Passhel Lamb. When the seed of the Passhel Lamb. When the blood of the Passhel Lamb. When the blood of the Passhel Lamb. When the seed of the Passhel Lamb. When the blood of the Passhel Lamb. When the seed of the Passhel Lamb. When the blood of the Passhel Lamb. When the blood of the Passhel Lamb. When the blood of the Passhel Lamb. When the passhel Lamb. When the water and the blood. The slood has already been shed, redemption is as essentially the water and the blood. The slood has already been shed, redemption is as essential the special steady seen shed the special st

wills.

It is to this thirty-sixth chapter of Excited that these words of Christ refer.

Three elements in the new birth are specified in the prechecy:

(1) "I will aprinkle clean water upon you, and ye shall be clean." (v. 25.)
(2) "I will give you a new heart."
(v. 26.) "And I will put My Spirit within you." (v. 27.)

"THE WATER OF REGENERATION." "THE WATER OF REGENERATION."
In Matt. 19:28, the time of its fulfillment for the man is designated by the Lord as "The Regeneration." And in the only other passage in the New Testament where that word occurs, it is used in connection with "the water of purification" and the Ezekiel prophecy. I allude of course to Titus 3:5: "He saved us by the washing of regeneration and renewing of the Holy Ghost." The word here used is loutron. It is mis-rendered "washing." for it is a noun substantive and not a verb; and the R. V. gloss (margin) is misleading, for loutron is never

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There are two great standards or principles of divine judgment. With those them for their vices, and the principles of divine judgment. With those them for their vices, and the principles of divine judgment with the consequences of accepting or rejecting Christ are final and irreversible. As for the rest, men will be converted to the principles of divine judgment with the consequences of accepting or rejecting Christ are final and irreversible. As for the rest, men will be consequenced of the sample on heart or conscience, or as formulated in express commands at Sinal.

The NATURAL MAN.

The first three chapters of Romans claim notice here. The first chapter describes the condition in which the mass of the heathen world was a sunk

as dry bones scattered on the earth—be born again to God? "Can these bones live?" was the question which led the prophet to cast himself on God. And the 37th chapter of Ezekiel gives the answer: Preach to them. Call upon them to heer the Word of the Lord. (v. 4). This is man's part; or if anything more remains it is "Prophecy unto the breath"—pray that the Spirit may breathe upon these dead. The rest is God's work altogether. For "the Spirit breathes when He wills."

Men preach; the Spirit breathes; and the dry bones live. Thus it is that sinners are born again.—London Christian.

There is glory for the time to come great many people seem to forget that the best is before us. Dr. Bonst once said that everything before the true believer is "glorious." This thought took hold on

best is before us. Dr. Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul, and I began to look the matter up and see what I could find in Scripture that was giorious bereafter.

I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory," the city we are going to inhabit is the city of the glorified; the songs we are going to sing are the songs of the glorified; we are to wear garments of "glory and beauty," our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God

the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and of the Lamb.

There are many who are slways looking on the backward path and mourning over the troubles through which they have passed; they keep lugging the cares and anxieties they have been called on to bear and are forever backing at them. Why and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

Tray For Houness. Let our prayer be ever for more holiness and more fitness for the kingdom. Then shall the tabernacie of God be with men, and we shall be His people, and God Him-self shall be with us.

NEWSY GLEANINGS.

Locusts have become a plague in British coal is now shipped to Jeru-

The war has already cost Japan Many people were killed this year in gathering edelweiss on the Alps.

Ex-Senator W. E. Chandler broke at arm trying to start his automobile at In an impromptuduel at Middleboro, Ky., Max Wolf was killed and Jefferon Effer seriously wounded.

daughter and herself at Kansas City The two colliers authorized by Congress for the navy will be built in the Government yards at New York City

In a fit of melancholia Mrs. Bessie

drowned her three-year-old

By the explosion of alcohol in the Marion (Ind.) Hospital Burr Wallace, an employe, was killed and several othra were injured.

Fruit and vegetable growers in Flor ida, Alabama, Georgia and Mississipp met at Jacksonville to organize to se

Four persons were killed by a freigh Ivalo on the Wheeling and Lake Eric Rallived running down a two-horse wagon near Chagein Falls, O. Devailed by cown on the track, a the beau Central train was prown on the ditch at Lincool, M.C., and Engineer Thomas the was killed.

A Diuffion (Ind.) man has filed

wild country of mangrove islands, im-penetrable jungles of saw grass, treacherous mudholes, apparently bottomless creeks of soft mud, and almost impassable morasses. One would think that in this sort of country the bird would be safe.

"But as a matter of fact this whole egion is infested with outlaws, white and black. They make their living hunting and fishing and selling plumage to millinery dealers. There are excellent laws in Florida for the protection of birds, but laws are obeyed on ly when there is a warden on hand Bradley has been a most active i... efficient warden, and that's the reason I'm afraid they're going to kill him some time. They have sent him word that they will.

"The plume hunters are, of course, the worst depredators. There are laws covering the dealers in plumes, but Bradley is warden only in one county, and the plumes are sent to stores in the next county, where they are collected for the city trade.

"The white egret, abundant twenty years ago, is so nearly exterminated that it does not pay to hunt it any more. The special purpose of my visit to Florida was to get material for a paroquet group for the museum, Early in the last century all the Southwestern States, as far north as Virginia, were full of paroquets.

"I traversed the entire Kissimmee river region and camped seven days on the edge of the Okeechobee swamp and saw but twelve of the birds. From talk with residents I found that the bird is practically extinct. No one in the world has ever seen its nest, so far as reported. I did not find one, and when found how scarce the bird was I made no attempt to get specimens."

The birds have towns and cities of their own throughout Monroe county, where they collect at nesting season. The warden makes special efforts to protect these rookeries. Just before Mr. Chapman's visit a white heron rookery which had been guarded with care was invaded and every bird kill only very beautiful, but very elaborate. bune.

Some of these rookeries are exceed ingly remote. There is one of the wood ibis two miles inland on Bear Lake. To reach this the warden has to pack his canne on his back for two miles through a thick tangle of mangrove swamp. There are only about twenty nests in this rookery. To visit the big rookery at Cuthbert Lake, seven miles inland, one has to pole and scull a small skiff through a chain of six lakes connected by narrow, tortuous creeks overgrown with a tangle of red mangrove.

The big rookery itself is on a mangrove island two acres in extent. On this 4000 birds have their nesting places. About half the colony are Lousiana herons. Even this great rookery is surpassed by one discovered in an almost impassable morass at Alligator Lake, four miles inland from Cape Sable. The mangrove islands on which the birds were nesting were surrounded by an almost impenetrable jungle. The area was too vast and travel too difficult to permit the taking of a

census. The American egret and snowy her on, both of them "birds of the bonnet," are almost exterminated. The white ibis and roseate spoonbill sought for food and sport, are rapidly decreasing. Other birds, like the Louisiana and little blue herons, the plumes of which are not fashionable, still exist in great numbers.

On Pelican Island, in Indian River, Warden Paul Kroegel watches over the welfare of the young pelican. This interesting infant is one of the characters of the bird world. He begins to talk before he leaves the egg, in a tone resembling that of an unintelligent puppy, and keeps it up incessant ly until he begins to learn to fly. He fights from the first time he leaves the nest, and waddles over to the next one to whip the occupants, at whom he has been squawking defiance for days. Three or four thousand of these agree able youngsters are coming to maturity at Pelican Island.

At the Sandy Key Lighthouse the lighthouse keeper protects a colony of least tern. This colony now numbers more than 3000 birds. On Bird Key, a little island among the Dry Hortugas an A. O. U. warden protects a large colony of sooty and noddy terns. They arrive about the middle of April and leave late in August, all departing at one time and in the night.

Up in Virginia, eight wardens guard the great breeding grounds which run from the mouth of the Chesapeake to the Maryland line. Here the danger is from egging. Not many of the birds are now shot; a change from a few years ago, when three men killed

1800 in three days. Ten of the society's wardens watch the Maine coast. So well do they do their work that a colony of night hertheir work that a colony of night her-ons, occupying twenty acres of wood-land at Palmouth, within ten minutes walk of an electric car line, enjoy per-fect security. On Bluff Island near by a colony of terms increases about 600 a year. Their eggs are so plenty that one must walk with care to avoid treading on them.

At Metinic Green Island the only leaughing guils that breed in Main- find

Gorgeous yellow butterflies and brown Kiowa bables are seldom linked together in song or story, yet in real life their wrappings, while in the chrysalis state, bear a remarkable resemblance to each other.

The cocoon cradle proper and its various modifications as found among the different tribes of North American Indians are constructed from the skins of animals. And right here we may pause and trace the origin of another famous nursery rhyme to the Indian cocoon cradle. For did not the father of Baby Bunting go a hunting to get a little rabbit's skin to wrap that mythical baby in? All full-blood Kiowa babies are born into the Pho-li-yoye, or Rabbit Circle, and are taught to dance in the mysterious Circle of Rabbits as soon as they learn to toddle, belonging to the Rabbit Order of the Kiowa soldiery.

Hence a rabbit skin would be a very appropriate wrapping for a Kiowa Baby Bunting, though neither large enough nor strong enough for his cradle. The red deer of the forest, quarry of the red-skinned hunter, gives of his beautiful covering to make the cradle that is to swing from the treetop, literally treetops, cut from the cottonwoods and elms that fringe the clear little streams rippling through the Kiowa reservation, and piled high on a framework of poles, to serve as a "summer parlor" in front of his father's tepee.

The crude deer hide is carefully dressed by a tedious and secret process known only to these Indians, and when finished is as soft and pliant as the most expensive chamois skin. Then loving fingers skilfully embroider with guills beautiful beadwork designs upon the delicately tinted deerin. Klowa cradles are more ornamental than those of other tribes, and Kiowa squaws excel in that marvelous Indian beadwork now the popular fad of their paleface sisters. Some of of this beadwork embroidery is not strikes."-Cincinnati Commercial- Tri-The Sloux squaws, who alone rival dles of their little ones with bands of deerskin, upon which are wrought, in colored beads, gorgeous patterns of men, horses, birds, fish and flowers Instead of a wooden framework they substitute a basketwork frame of reeds and sometimes they use seed and grasses instead of bends.

The Cheyenne, Apache and Comanche Indians all use cocoon cradles, patterned after the Klowa cradles, but theirs are not ornamented as elaborately as those of the Klowas. In truth, the grim and warlike Comanche of the plains wastes very little time in decorating the receptacle of his offspring. A stout piece of deerskin, fastened to an equally stout wooden frame and laced up securely with raw hide thongs, suffices his simple need.

A Piscatorial Pet.

A remarkably story is told of a lady living near Ingestre Hall, Staffs, who has made a pet of a trout. A correspondent writes that while walking round a pool in that neighborhood he observed a lady throw a piece of bread on the water. Almost immediately the surface of the pool was ruffied, there was a glimpse of bright color and the bread had disappeared. Other crumbs followed, thrown nearer and nearer to the bank, and gradually there swam into view a fine trout.

Without the slightest trace of shynessfi the trout came to the edge of the bank, to the very feet of the lady, and waited for more bread to be thrown.

In reply to questions put by the via itor, the lady stated that the trout had been her pet for a long time, and had ecome so tame that it would even take a worm or a piece of meat from her fingers.

The pool is stocked with hundreds of trout, but this, curiously enough, is the only one among them all to act in this way. It lives by itself in a part of the pool which no anglers are allowed to invade, and comes regular ly at the appointed time for its meals of bread.-London Daily News.

The Russian Peasant's Dainties.

The Russian peasant, even if the bread he cats is black, has a bonne bouche to add to his meal much sought by epicures in the western world—the wild mushrooms which grow thousands upon thousands on the steppes of Russia. At any time a full and savory meal is provided with the addition of sausage and onions; even a mushroom alone often contents them for a meal with their coarse rye bread. The poorest laborer also has a luxurious drink always available in a luxurious drink always available in from the ever-gresent samovar, and the test they drink would be the envy of any American connolsseur of that beverage, for the best of China's tea is found in Russia, and all classes en-joy its quality and fragrance. Never is the water allowed to stand on the tea over a few moments, so none of the the poisonous tannin is extracted, and a delightful, mildly stimulating, straw colored drink is the result—Social

THE APPLE CURE.

In these days of indigestion, Of fever and congestion, new and pleasant remody has latery come to light;
The very latest wrinkle—
Inst a big round apple and you'll be all right.

Then goodby to inflammation,
To pain and ulceration;
The vermiform appendix will be forgotten quite:
Throw away your pills galore,
You won't need them any more,
Just cat a big tenud apple and you'll be
all right.

f swear words rise and choke you,

If an awful thirst comes o'er you.

If an awful thirst comes o'er you.

And you can not find the keyhole in the
middle of the night,

This will bring the peace of mind.

After which you long have pined—

Just cat a big round apple and you'll be
all right.

Then goodby to palpitation,
To germs and amputation,
te surgeous and the specialists are in
a dreadful plight;
Throw away your pills galore,
You won't need them any more; ust eat a big round apple and you'll be

If you're feeling pessimistic
In a way that's realistic—
f everything is going wrong and things
look black as night;
If you're ill in mind or body,
Do not stick to an old hobby—
fust eat a big round apple and you'll be
all right.

all right. Then goodby to all narcoties,
To tonics and hypnotics,
The medical profession will soon be loss
to sight;

to sight;
Throw away your pills galore,
You won't need them any more;
You eat a big round apple and you'll be
all right.
New York Sun. -New York Sun.

JUST FOR FUN

"Is he rich?" "Rich! Wby, man, he owns a seat in the United States sen-

ate!"- Town and Country. He-I wish I had money enough to ravel, I wouldn't be here. She-Wouldn't that be delightful.-Puck. "I doubt if you know the difference

between grand opera and comic

opera." "Oh, but I do. Grand opera is

comic."-Puck. Sparticus-Does that fountain pen of yours leak that way all that time? Smarticus-No, only when I have ink in R .- Baltimore American

Visitor-I've bought you a few chocdates. But I suppose you always have a quantity of sweets? Ethel-No, I don't. I eat 'em all.-Punch, Heax-"Why do you spend so much ime over the advertising pages of the

magazines? Joax-I like to read the cereal stories .- Philadelphia Ledger. "An umpire'd make a poor walking delegate, wouldn't he?" Don't see why." "He's always calling off

"Yes, sir, Charley says Miss DeWitt made a perfect monkey out of him. "Has he thanked her yet for the im provement she brought about?"-New

rleans Times-Democrat. His Sphere-He-Don't you know that I'm a fatalist? I believe that what is to be will be. She-Well, I'm guite sure. Cholly, that you'll never do any-

thing to prevent it.-Puck. Tom-And is she prefty? Jack-Yes, figuratively speaking. Tom-What do you mean by that? Jack-She has a bank account that is rather prepossessing -- Chicago Daily News. "I suppose you have made it a rule

in politics never to forget a friend." "There's no danger of that," answered Senator Sorghum. "If a man has done anything friendly for you in politics he never lets you forget it."-Washington Star. "You are a newspaper man, are you

not?" asked the physician. "Yes."

"Well I think that you have fallen

into sedentary habits. You must be more active. "That is impossible. You see I am a war correspondent."-Cleveland Leader. "Tee! bee! giggled Miss Passay, "Mr. Guschley tells me that I inspire all the love sonnets he writes. Yes?" remarked Miss Pepprey.

noticed all the ideas in his sonnets

were old and not by any means pretty."-Philadelphia Press. The Elder Miss Spinster (appearing at the back door)-Tell me, my good man, are you the person who called here last week? Knight of the Road-You don't mean the bloke what you give the 'omade ple to? No, mu ain't 'im. 'E left me 'is ole togs when

'e pegged out, that's all.-Judge. "You can fool all the people part of the time, and part of the people all of the time, but you can't fool the peo ple all of the time," declares the street crator. "You can if you sell canta-loupes," chuckles a man who is going toward the bank with the last L. stallment of his summer receipts."-

Eminent Specialist-Yes, m your husband is suffering from ten rary aberration, dut to overwork. It's quite a common occurrence. Yes; he insists that he's a millionaire Eminent Specialist-And wants to pay me a couple of hundred pounds for advice. We'll have to humor him, you know."-Pick-Me-Up.

The Church of St. Nicaise, in the city of Rheims, is surrounded with pillars. When a certain bell in the tower is rung the top of one aways to the extent of seven is on each side, although the base i movable, and the atones are so i cemented as to seem like a solid of masoury. Notwithstanding each of the four bells is same distance from the trembill lar, none of the others has the

Devotion to Stealist