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## THE OLD HOME.

An old lane, an old gate, an old house by a tree.  
A wild wood, a wild brook—they will not let me be.  
In boyhood I knew them, and still they call to me.  
Down deep in my heart's core I hear them and my eyes  
Through tear-mists behold them beneath the oldtime skies.  
'Mid beech-wood and rose-bloom and orchard-lands arise.  
I hear them; and heartick with longing is my soul.  
To walk there, to dream there, beneath the sky's blue  
Around me, within me, the weary world made whole.  
To talk with the wild brook of all the long ago,  
To whisper the wood-wind of things we used to know.

## The Doctor's Trunk.

By CHARLES ADAMS.

In the old New England county where the writer's boyhood was passed, All Fools' day was never forgotten; and he was a way lad who escaped being "fooled" in some way during the twenty-four hours following the midnight of March 31st.

The form of joke or trick most in vogue was of the nature of a harmless "sell," as, for example, that which my mother—who was a very merry person—played upon my brother Napolean and me on the morning of my story. Instead of giving us eggs boiled in the usual way at breakfast, she blew the contents of the egg through a small hole at one end, then filled the shells with salt and water, carefully covering the hole with tissue paper. Our surprise on breaking the eggs was complete.

But some of the pranks played on All Fools' day were less harmless. My father's younger brother, Jarvis, or Uncle Jarvis, as Poley and I called him, perpetrated the worst one on record. The governor of the state had to be called in before the affair was settled. Another young fellow was concerned in the prank, but Uncle Jarvis bore the brunt of it.

Uncle Jarvis was then about eighteen years old. Grandfather Adams had sent him off to Follet's Mills with eight bushels of corn. We raised our corn in those days, and had to go to mill often. The distance round by the main road was four miles.

Uncle Jarvis set off, but had not gone far when he overtook a young fellow named Alfred.

was not wholly dead in him. He was feeling badly, but could not make up his mind what to do. Again he went to bed early, but he could not go to sleep; and at last he made up his mind to go and tell the old doctor all about it, and to go at once.

About half past ten Aunt Louisa heard him get up and go quietly down stairs. She had not gone to bed herself; and after waiting a moment, she followed him out to the stable, where he had a lantern lighted and was cautiously harnessing old Nance to the driving wagon—for Uncle Jarvis never would walk even for half a mile if he could avoid it.

Aunt Louisa hastened back and got her jacket and hat, then came out again just as Uncle Jarvis was slowly rolling back the stable door to drive out. She got into the wagon before he fairly saw her. "I'll go with you, Jarvis," she said.

Somewhat to her surprise, he offered no objection whatever. They drove slowly through the doorway without speaking, so as not to wake grandfather and grandmother. But when they were out on the road Aunt Louisa said, "Jarvis, you tell me all about this."

And by that time the affair had worried him so much that he was not sorry to talk it over with some one of the family. He told Aunt Louisa what

## CORNERS THAT FAILED.

AD CORNERS THAT COLLAPSED MAN'S FOOLISH AND FUTILE EFFORTS TO "BEAT" NATURE.

Unforeseen Events That Knocked the Plans of the Manipulators Into Cocked Hats—Some Big Deals That Collapsed.

John W. Gates seems to have succeeded in escaping from his attempted "corner" in wheat without having any of the report fall on his shoulders. He is reported to have unloaded his great holdings in the market at a substantial gain but he appears to have been obliged to admit that his efforts to obtain entire control of the market and "boost" the price of wheat to \$1.50 a bushel are vain.

The history of the Gates deal is very much like that of all previous attempts to corner a commodity. It differs from most others only in the fact that the prime mover has escaped the result of his juggling, and stepped unscathed from under the wreck. Leiter, Sully, Partridge, Old Hutch and others too numerous to mention were not so fortunate or smart—they reared their heads to find too late that the key stone had been left out of the arch, and fell about their ears before they had gathered in the spoils.

His rivals knew this and began to sell. Sully had to buy to keep the price up. Up, down, up, down it went till at the beginning of March it went down and stayed down just long enough to make it necessary for the Sully & Co. to announce its

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## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY BISHOP BURGESS, D. D.

Subject: The Church's Foundation. Brooklyn, N. Y.—In the Church of the Messiah the Right Rev. Frederick Burgess, D. D., Bishop of Long Island, on Sunday preached from the text, Matthew xvi:13-20, and particularly the passage: "And whom say ye that I am? Simon Peter answered: Thou art the Christ, the Son of the living God. Jesus answered and said: Blessed art thou, Simon Barjona; flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. I say also unto thee: Thou art Peter, and upon this rock will I build My church." He said:

These words can be scarcely understood apart from their context. The author of the Bampton Lectures pointed out that Caesarea was the borderland of the Jew and the Gentile, and this was a fitting place for proclaiming the divinity of Him who came to save, not one race, but all mankind. Later study of our Lord's life revealed the fact that He was at that time truly in exile. It becomes almost self-evident, as we read the Gospels, that our Lord was suffering depression and felt that His work was, to a certain extent, a failure. The cities of Capernaum and Corazin, where He had preached and labored, were all against Him; and you can recall the sad farewell which He gave to those cities. In the Gospel of St. John we can see evidence that a large number of people who at first had believed in Jesus were gradually estranged from Him by His teaching and by His unpopularity. He had been forced to leave His native land and to go into exile. The words which He spoke to the Syrophenician women, "It is not meet to take the children's bread and give it to the dogs," shows the sadness, almost bitter sadness, and when He came to His own "His own received Him not."

In one way and another, we can see how bitterly He felt and, while we have no real picture, yet, nevertheless, we can, in fancy, see Him, as we read the Gospels, with His little band of disciples, and we know that He was, in a certain sense, a failure. The cities of Capernaum and Corazin, where He had preached and labored, were all against Him; and you can recall the sad farewell which He gave to those cities. In the Gospel of St. John we can see evidence that a large number of people who at first had believed in Jesus were gradually estranged from Him by His teaching and by His unpopularity. He had been forced to leave His native land and to go into exile. The words which He spoke to the Syrophenician women, "It is not meet to take the children's bread and give it to the dogs," shows the sadness, almost bitter sadness, and when He came to His own "His own received Him not."

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## STORY OF INDIAN MAGIC.

Tricks That Defy Detection and Mystify All Who Behold Them.

The following story of Indian magic was told me by the person to whom it was told by the late Lord Lytton. I give it in my own words, for the excellent though humiliating reason that I have mislaid the manuscript. When in India, Lord Lytton often sought out conjurers, but never saw any but the usual feasts, such as the mango tree trick and the basket trick. The method in each case is known, or at all events plausible explanations have been given by Mr. Maskelyne and other experts. On one occasion Lord Lytton liked something in the looks of the conjurer who was performing in an open space before his house. After the ordinary exhibition, his lordship asked the magician if he could not do something more out of the common way. The man said he would try, and asked for a ring, which Lord Lytton gave him. He then requested an officer to take in either hand a handful of seeds; one sort was sesame; the name of the other sort my informant did not know. Holding these seeds and having the ring between his finger and thumb, the officer was to go to a well in the corner of the compound. He was to dispose of the seeds in a certain way—I think on the low way around the well, into the depth of which he was to throw the ring. All this was done, and the magician asked Lord Lytton where he would like the ring to reappear. He answered, "In his dispatch box," of which the key was attached to his watch chain, or at all events he had with him on the spot. The dispatch box was brought out. Lord Lytton opened it, and there was the ring.

This trick would be easy if the British officer was a confederate of the juggler's and if he possessed a duplicate key to the dispatch box. He would not throw the ring into the box, but would take it into his hand, and insert the key into the box and insert the ring into the box.

After Revival—What? The remarkable religious movement which not long since arose in the West like a little cloud no bigger than a man's hand is apparently spreading throughout Christendom. It has already assumed proportions which command attention from all quarters and has won for it general recognition as "the revival." Every genuine Christian, at least, will be on the watch to make the utmost of its best features and the least of its blemishes. It is alike impossible that the latter can be essentially divine, or that the former can be exclusively human.

Here, as in all Christian revivals, it is imperative that there be in the distinct recognition of God. For it is always true that man cannot save man without Him. This principle, however, only to look with reverence on Divine elements in present revivals, to consider carefully the nature, waves of strong emotion, and the intensest of religious fervor.

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## THE HAVEN OF DISTRESS.

"Cupid is one of the best recruiting officers that Uncle Sam has," confided one of the sergeants attached to the recruiting headquarters. "Back of nearly every enlistment there is a woman in the case. Lovers' quarrels chase a lot of fine lads into the service. Your romantic youth gravitates to the recruiting office after a serious quarrel with his sweetheart as naturally as a duck takes to water. It seems to him the most fitting way in which to sacrifice himself when love's young dream is apparently dispelled. Way down in his heart he nursed the idea of making his erstwhile enamored sad, and it's the army or navy, with the prospect of death in battle for him, that he turns to for relief."

The following story of Indian magic was told me by the person to whom it was told by the late Lord Lytton. I give it in my own words, for the excellent though humiliating reason that I have mislaid the manuscript. When in India, Lord Lytton often sought out conjurers, but never saw any but the usual feasts, such as the mango tree trick and the basket trick. The method in each case is known, or at all events plausible explanations have been given by Mr. Maskelyne and other experts. On one occasion Lord Lytton liked something in the looks of the conjurer who was performing in an open space before his house. After the ordinary exhibition, his lordship asked the magician if he could not do something more out of the common way. The man said he would try, and asked for a ring, which Lord Lytton gave him. He then requested an officer to take in either hand a handful of seeds; one sort was sesame; the name of the other sort my informant did not know. Holding these seeds and having the ring between his finger and thumb, the officer was to go to a well in the corner of the compound. He was to dispose of the seeds in a certain way—I think on the low way around the well, into the depth of which he was to throw the ring. All this was done, and the magician asked Lord Lytton where he would like the ring to reappear. He answered, "In his dispatch box," of which the key was attached to his watch chain, or at all events he had with him on the spot. The dispatch box was brought out. Lord Lytton opened it, and there was the ring.

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After Revival—What? The remarkable religious movement which not long since arose in the West like a little cloud no bigger than a man's hand is apparently spreading throughout Christendom. It has already assumed proportions which command attention from all quarters and has won for it general recognition as "the revival." Every genuine Christian, at least, will be on the watch to make the utmost of its best features and the least of its blemishes. It is alike impossible that the latter can be essentially divine, or that the former can be exclusively human.

Here, as in all Christian revivals, it is imperative that there be in the distinct recognition of God. For it is always true that man cannot save man without Him. This principle, however, only to look with reverence on Divine elements in present revivals, to consider carefully the nature, waves of strong emotion, and the intensest of religious fervor.

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## QUAINT AND CURIOUS.

The official figures show that there are 17,000,000 children in Russia between the ages of six and 16 who are not getting any signs of an education.

The telephone system of New York is the largest in the world. The first of the year there were 154,934 telephones in use in the city, and Chicago has only 90,000.

Arabs invariably wear beards because Mahomet, the founder of their religion, never shaved. A long, flowing beard is regarded by them as a sign of distinction.

The finest building stone in the world is neither granite, sandstone, limestone nor marble, but the Egyptian fossil coral. When first quarried it cuts like cheese, but after being exposed to the air it quickly hardens. With the years it becomes incredibly hard and no more enduring stone is known.

During the 21st and 24th years a man's hair grows quicker than at any other period. It takes an eyelash 20 weeks to reach a length of .429 inch, and then its life is from 100 to 150 days. By means of camera the wink of an eyelid has been measured, and it was found that 90 winks can be made in four seconds.