

THE SENTINEL.

BY DOBYNS & CURRY.

Entered at the Postoffice, Oregon, Mo., as Second Class Matter.

A Weekly Newspaper Devoted to the Interests of the Best County in the Union.

TERMS: \$1.50 Per Year.

Watch the date following your name on the margin of the paper. It tells the date to which your subscription is paid.

Friday, May 21, 1909.

Arrival and Departure of Mails at the Postoffice, Oregon, Mo.

MAILS DEPART: 7:30 a. m. For Omaha and intermediate points, and all points north, east and west. 12:00 p. m. For all points north, south, east and west, except Tarkio and Villisca branches. 9:00 a. m. For St. Joseph and intermediate points. 4:25 p. m. For Villisca, north, mail to all points north, east, south and west, except intermediate between Forest City and St. Joseph. For all points north, south, east and west. Mail made up at 8:00 p. m. MAILS ARRIVE: 9:00 a. m. Omaha—Mails from all points, north, east, south and west. 10:30 a. m. Villisca, and Tarkio Valley branches. Mails from north, east, south and west. 3:15 p. m. Main line K. C., St. Joe. & C. B. Mails from all points, north, south, east and west. 5:55 p. m. From St. Joseph. 7:30 a. m. Rural Route No. 1, leaves. Returns at 2:00 p. m. 9:00 a. m. Rural Route, No. 2, leaves. Returns, 4:00 p. m. 9:30 a. m. Rural Route, No. 3, leaves. Returns at 2:00 p. m. 7:30 a. m. Rural Route, No. 4, leaves. Returns at 2:00 p. m. 7:30 a. m. Rural Route, No. 5, leaves. Returns at 2:00 p. m. 3:30 a. m. Main line, K. C., St. Joe & C. B. Mail from all points. Mails are made up promptly 15 minutes before departing time. Mail to Fortescue, Eulo and points on the B & M. in Nebraska within 100 miles of this office, should be mailed before 8:45 a. m. in order to reach its destination the same day. Mails for main line of K. C., St. Joe. & C. B. north and south, are made up and depart at the same time, for day trains, 12:10 p. m. New Point is supplied by Carrier, Route Number 2.

OFFICIAL DIRECTORY.

Circuit Court.

Convenes first Monday in January; fourth Mondays in April and August. William C. Ellison, circuit judge. Henry T. Aikins, prosecuting attorney. Fred W. Cook, clerk, circuit clerk. A. R. McNulty, sheriff. Harry M. Irwin, stenographer.

Probate Court.

Convenes second Mondays in February, May, August and November. Geo. W. Murphy, probate judge.

County Court.

Regular Terms: First Mondays in February, May, August and November. Henry E. Wright, presiding judge. Philip Schlotzhauser, judge 1st district. Jno. H. Hunt, judge of 2d district. Frank L. Zeller, clerk of county court.

County Board of Health.

Henry E. Wright, president. Philip Schlotzhauser, vice-president. Frank L. Zeller, secretary. Jno. H. Hunt, 1st district. C. L. Evans, county physician.

County Board of Education.

Geo. W. Reavis, chairman. W. E. Gwinn, Mound City. Mollie Palmer, Craig.

Collector of Revenue, Geo. F. Seeman. County Treasurer, Neville Dickson. Recorder of Deeds, John Speer. Commissioner of Schools, Geo. W. Reavis. Public Administrator, M. D. Walker. Superintendent of Poor, Solomon Carson. Surveyor, John H. Perot. Assessor, Will Fitzpatrick. Roy R. Miller, Coroner, Maitland.

Holt County population, 17,082. State tax, 17 on \$100 valuation. County tax, 20 on \$100 valuation. County road tax, 10 on \$100 valuation. Average school tax levy, 45 per \$100 valuation.

County created by act of legislature, January 21, 1841. County named for Daniel Rice Holt, of Platte County.

Oregon County Seat, created by act of legislature, June 21, 1841. Population, 1,601. Assessable wealth, 26,045,570. Assessable wealth, lands, town lots and personal property, 26,045,570. Lands, 2,845,220. Town lots, 28,220. Live stock, 65,840. Other personal property, 1,295,150. Total, 26,045,570. Oregon county seat. Electric lighted. Waterworks system. City tax, 70 on \$100. School tax, 70 on \$100.

WANTED - FAITHFUL PERSON TO TAKE care of well established house in a few counties, calling on retail merchants and agents. Local territory. Salary \$1024 a year and expenses advanced. Position permanent. Business successful and rising. Standard House, 334 Dearborn St. Chicago.

We call your attention to the ad of the Weekly Kansas City Star on our seventh page. The Star and The Sentinel for \$1.50 per year.

M. E. Church.

Last Saturday and Sunday were days of exceptional privilege to Oregon Methodism and its friends marking the time of the visit of Bishop Nuelson to this place.

The reception given by Mrs. Moore on Saturday afternoon and evening was a very pleasant and successful affair, many availing themselves of this opportunity to meet the Bishop in a social way.

A large and appreciative audience greeted the speaker on Sunday morning. The pastors of the German M. E. and Evangelical churches with their respective congregations, besides a number of visitors from out of town were in attendance.

In his introduction of the Bishop the pastor being not fully informed said that before this time but one bishop had visited Oregon. He gladly stands corrected in the information that Bishop Earl Cranston, who has relatives here, has in visiting them, twice visited this place.

Bishop Nuelson addressed himself to the theme, "The church the body of which Christ is the Head" preaching a very strong sermon, the salient points of which will doubtless long remain in the minds of many of those that heard.

The following being some of them: The relation of the head to the body is simple and well understood. The head is the seat of the mind, the body is constituted of many members. The head plans, the members execute those plans. The body though composed of many members is a wonderful machinery of many parts.

Man has and is accomplishing great undertakings, as materialized in the world's great buildings, temples, cathedrals, parks, expositions, transcontinental railroads and the Panama canal, all of which were first conceived in the mind and afterwards wrought out by the hands of the busy multitude of workers.

The world stands in wonder in the presence of the materialization of these mind visions.

No vision of the mind of man compares in its magnitude nor its beauty or effectualness with the vision of the man of Galilee when he saw the universal kingdom of his church which reaches out and takes all kinds of materials, the white man, the black man and the brown man. The classical and the illiterate, the Jew and the Greek, the master and the slave, bringing all to a harmonious whole. Solving the vexing problems of race and cast, that threatens the worlds peace.

Many men seem to entertain the old and false conception of this kingdom as if it were a ship or an ark upon the sea. Those on board have but to spend their time in song and prayer, while the waters about them are filled with the millions of the dead and dying which they seem to have neither sympathy nor concern, and need not extend the helping hand. He then gave a number of instances of consecrated helpfulness which in themselves moved the emotions of many hearts.

Dr. Agnew, President of Missouri Wesleyan College, who was present with the Bishop then followed with address setting forth the merits of the Christian college and explaining the present forward movement of our college as relating to the endowment and the W. A. Rankin proposition.

The congregation was highly pleased with both the sermon and the address and were profuse in their praise of each.

The singing was inspiring. Beside the hymns, the choir rendered an anthem very acceptably and Mr. Howard W. Kinsey, of Lathrop, Mo., rendered "Abide with me" as a baritone solo. The decorations were profuse, having been in place by members of the high school in readiness for the baccalaureate services which were held at the evening hour.

Long will memory hold distinct in its annals the events of this day.

T. C. TAYLOR.

Corning and Vicinity.

Corning Mirror, May 11, 1909.

The school enumeration foots up 128-70 males, 57 females and one colored male. This is a loss of one over the enumeration of last year.

We regret to hear that J. S. Mayhew has been bedfast for two weeks at the home of his daughter in the east end of the township. The ailment seems to be of the kidneys and of a dropsical nature.

C. E. Danks has just finished mounting a record breaker Gar fish which is 54 inches long and weighed 16 pounds and was caught in the Missouri river. He has also just received a fine Badger from F. J. Danks, of Nebraska, which he will also mount.

William Dege this week sold his 100 acre farm located at the north end of Schulte lake, to Gus Veits southwest of Craig. The price was \$8,000 and Mr. Dege by paying rental for the year will hold onto the farm until March 1, 1910. We think Mr. Veits got a bargain as it is one of the best bottom farms in this section.

The Fruit Seasons Alternate.

A. E. Bostwick, whose farm is seven miles north of Craig, raises nearly all of the common species of fruit. He has a theory regarding fruit yields and failures well worth heeding. Here it is:

"Frosts do not decrease the yield of fruit so much as natural fatigue. It is not natural for two good crops of fruit to grow on the same vines or trees on consecutive years, and such a thing is almost a phenomena, frost or no frost. Frosts curtail the yield, of course; but many a good crop of fruit has been raised the same season that 'killing' frosts came late. This was because the vines or trees had not been depleted of their vitality by bearing a heavy crop the previous season.

"In other words 'killing' frosts do by far the greatest damage to those trees and vines least able to recuperate from their effects. The same frosts do the least damage to trees and vines which bore little or nothing the year previous and have plenty of vitality to start the next year with.

"This principle has abundant illustration in every neighborhood: Fruit vines and trees alternate their crops with the years, almost regardless of frosts. This conclusion I reach from observation of my own and others' orchards.

"Mind, I am not disregarding the effects of frosts or of freezes without frosts, but I do say that they are greatly exaggerated by nearly everybody; and that on the other hand the ability of trees and vines which did not bear one season, to resist cold the next spring is usually minimized by almost everybody."—Craig Leader.

Hughesville and Vicinity.

Two new buggies are expected in this locality soon.

Jeff Hulse and family were visiting friends in St. Joseph this week.

Teed Garner and wife buried their infant at the Huatt cemetery Sunday last.

Charles Dinwiddie and wife, and Herb Williams, were visiting in this locality last Sunday.

Mrs. Fannie Pierman, has returned home after a week's visit at the home of Dan Markt.

Sunday last, Sam Hughes had a house full—Mrs. George Profit and daughters, Ida and Agness and Zella Kretzer and Sherman Profit, spent the day with them.

Miss Lenora Turner has come home from a two weeks' stay at the home of Mrs. George Graham, near Fillmore, she having been quite sick, but is now much better.

The little baby of Mrs. Rogers, got hold of a can of concentrated lye and in attempting to take a drink, spilled it over its little face and body, and was burned in places that caused the little one great suffering.

Miss Mary Hughes has returned home from a four weeks' stay with James Profit and family, near Fillmore. Miss Estella Hughes, has been at home on a brief visit; she has been working at the home of Mother Atkins in Andrew county, who has been quite ill, but is now some better.

RAMBLER.

REAL ESTATE MIMEOGRAPH

PUBLISHED WEEKLY BY W. H. RICHARDS, OREGON, MO. OFFICE UPSTAIRS IN THE MOORE BLOCK.

Abstractor and Negotiator of Loans.

Transfers for week ending May 15, 1909:

- WARRANTY DEEDS. Mary A. Ellinger to Chas. E. Noland, lots 13, 14 and 15, block 10, Forest City, \$ 1 Dan Kunkel to Frank L. Stout, se sw 15, 59, 37, 2,100 Jno. Donovan to D. Ward King, lot 16, block 14, Maitland, 50 Dan Goatcher to Mattie Marchand, lot 1, block 2, Pink-stons add Oregon, 400 Jas. Meyer to Wm. A. Meyer, n2 nw 12, 61, 38, 8,000 Ivan Blair to Ora Ware, pt block 2 w Oregon and pt nw se 27, 60, 38, 1,600 Cordelia Noland et al to Surrelda F. Hemming, pt sw sw 31, 62, 38, 325 QUIT CLAIMS. C. B. & Q. R. R. Co. to W. T. Davis, 2,674 sw 4 4, 50, 38, 267



McCALL'S PATTERNS Celebrated for style, perfect fit, simplicity and reliability nearly 40 years. Sold in ready-made form in U. S., Canada, Europe and elsewhere, or by mail direct. More sold than any other make. Send for free catalogue. McCALL'S MAGAZINE More subscribers than any other fashion magazine—million a month. Invaluable. Latest styles, patterns, dressmaking, millinery, plain sewing, fancy needlework, hairdressing, etiquette, good stories, etc. Only 20 cents a year (worth double), including a free pattern. Subscribe today, or send for sample copy. WONDERFUL IMPROVEMENTS to Agents. Postal brings premium catalogue and new cash price offers. Address THE McCALL CO., 228 to 229 W. 37th St., NEW YORK

LEHMAN'S BARGAINS

FOR OUT OF ST. JOSEPH CUSTOMERS.

You will do well to save this list if you contemplate a visit to St. Joseph soon.

LONG BLACK SILK GLOVES.

Double tipped fingers, elbow length, all sizes, \$1.25 quality, pair... 39c

CORSET COVER EMBROIDERY.

18-inch deep beautiful Embroidery work, regular value 25c. per yard..... 12 1-2c

LADIES' KNIT UNION SUITS.

Beautiful lace trimmed garments, regularly 59c, per suit..... 39c

JAP SILK WASHABLE.

28-inch beautiful colors, regularly 50c. per yard..... 29c

LADIES' SUITS.

of linen finish material, tailor-made, very special..... \$3.89

LADIES' GOWNS.

Embroidery trimmed Wed. great bargain. 39c

LEHMAN'S,

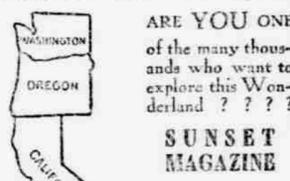
515-517 Felix St. Mail Orders Promptly Filled.

The first food of the day.

Every man, woman and child begins the day with more or less vigor of mind and strength of body according to the first food supplied to the stomach. The best first dish of the day is a bowl of Quaker Oats. The stomach can assimilate it more quickly and with less effort than other foods. There is little or no waste and every ounce of food is converted into muscle, vigor and brain activity. The strongest people in the world are the regular eaters of Quaker Oats. You should eat it for breakfast every day.

The regular size package of Quaker Oats sells for 10c, the large family size package comes at 25c and 30c.

FREE TRIP to the PACIFIC COAST



ARE YOU ONE of the many thousands who want to explore this Wonderful ????

SUNSET MAGAZINE has instituted a new department, whose special work it is to put within the reach of every one an opportunity to see the FAR WEST. Write for Sample Copy. : : : : : For full particulars address

Sunset Travel Club

16 Flood Building, San Francisco, Cal.

Drs. Josephine and Sylvia Pringle, OSTEOPATHS.

Office over Post Office. Day and Night Calls Promptly Attended Home Phone, 87. Mutual Phone, 104.

G. W. MURPHY, ATTORNEY - AT - LAW OREGON, MO.

PETREE BROS. ATTORNEYS AT LAW Office up stairs in VanBuskirk building, OREGON, MISSOURI.

THE COUNCIL AT JERUSALEM

Sunday School Lesson for May 23, 1909 Specially Arranged for This Paper

LESSON TEXT—Acts 15:1-6 Memory Verse 2: 29

GOLDEN TEXT—"We believe that through the grace of the Lord we shall be saved, even as they." Acts 15:11

TIME—About 50 A. D., as is commonly agreed, though various scholars place it earlier.

PLACE—Antioch in Syria, and Jerusalem.

Suggestion and Practical Thought. V. 1. "Certain men," perhaps those sent by James (Gal. 2: 12) "came down from Judea." The Roman text says that these visitors were Pharisees, members of the strictest sect of the Jews. Perhaps they came to investigate rumors of laxity in the church; at any rate, they "taught the brethren" (the verb is in the imperfect, implying continued action,—they kept teaching), "and said, Except ye be circumcised... ye cannot be saved." "A very different doctrine from St. Paul's 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31)."—Rackham.

The Importance of the Question.—The Christian church, during its first 20 years, had spread over Palestine, Phoenicia, Damascus, Antioch, Cyprus and South Galatia in Asia Minor. It was rapidly growing, especially among the Gentiles. The difference that had arisen set off against each other the two great centers of growth, Jerusalem and Antioch. It threatened to divide the Christian churches into two contending and irreconcilable factions. If that happened, it would probably be the deathblow to the young religion, the destruction of the hopes of the world through Christ. Could any matter be more momentous?

V. 2. "They ('the brethren,' v. 1) determined that Paul and Barnabas, and certain other of them (including Titus, Gal. 2: 1, afterward Paul's companion, a Greek, a man of much ability, who would serve as a specimen of the Gentile converts), should go up to Jerusalem (300 miles away) about this question." Paul went "by revelation" (Gal. 2: 2), which is entirely consistent with the statement that the church sent him.

After much debate, that everyone might express his views, as is proper in a democratic assembly such as all Christian gatherings should be, Peter spoke up. His nearness to Christ and his strong character combined to make him a leader. Moreover, in this case he had had personal experience which placed him on Paul's side—the divine revelation bidding him go to the Gentile Cornelius, and the outpouring of the Spirit upon that convert and his household. It was precisely such witness to the right of the Gentiles to enter the church without circumcision as Paul himself described from his missionary experience. Peter insisted upon it with characteristic vigor, closing with the pointed question, "Why... put a yoke upon the neck of the (Gentile) disciples, which neither our fathers nor we were able to bear?"—the yoke being the minute oppressive rites of Judaism, with the Pharisaic additions, imposed as a condition of salvation. There is only one condition of salvation, said Peter in conclusion,—"the grace (the free gift, unthought by any deed of ours) of the Lord Jesus Christ." As Peter sat down, Paul must have clapped his hands!

The decision embodied in a letter: (1) To clarify and unify judgment in the preparation of it; (2) to guard against slips of memory on the part of the envoys; (3) to prevent misunderstandings; (4) to preserve for future occasions the results of the conference. Capt. Cuttle's advice, "When found, make a note on," applies to all weighty matters. The reasons for the restriction: 1. The "pollutions of idols" (v. 29), explained as "meats offered to idols" (v. 29), came to be a sore trouble in the church, and liberty to eat such meat (the meat commonly sold and nearly all formed part of sacrifices) was at a later time claimed for Christians very strenuously by Paul. But until the Gentile churches were confirmed in their new separation from Judaism, it was wise to require them to abstain from whatever might tempt them with memories of the heathenish revels which heathenism celebrated in the name of religion. 2. "Fornication," however, was the great sin of idolatry, which glorified sexual vice with the halo of a sacred sanction.—Schaaf. Courtizans were the priestesses of the temples of Venus, and crowds of abandoned women gathered around most of these so-called holy shrines. To this day, sexual immorality is the terrible sin of idolatry, as the missionary annals of Africa, India, China, Japan and the South seas most abundantly show.

3. "Things strangled," meant "the flesh of such animals as were killed in snares, and whose blood was not poured forth."—Gloag. The Jews were forbidden to eat these, as coming under the larger restriction that follows: 4. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

The decision embodied in a letter: (1) To clarify and unify judgment in the preparation of it; (2) to guard against slips of memory on the part of the envoys; (3) to prevent misunderstandings; (4) to preserve for future occasions the results of the conference. Capt. Cuttle's advice, "When found, make a note on," applies to all weighty matters. The reasons for the restriction: 1. The "pollutions of idols" (v. 29), explained as "meats offered to idols" (v. 29), came to be a sore trouble in the church, and liberty to eat such meat (the meat commonly sold and nearly all formed part of sacrifices) was at a later time claimed for Christians very strenuously by Paul. But until the Gentile churches were confirmed in their new separation from Judaism, it was wise to require them to abstain from whatever might tempt them with memories of the heathenish revels which heathenism celebrated in the name of religion. 2. "Fornication," however, was the great sin of idolatry, which glorified sexual vice with the halo of a sacred sanction.—Schaaf. Courtizans were the priestesses of the temples of Venus, and crowds of abandoned women gathered around most of these so-called holy shrines. To this day, sexual immorality is the terrible sin of idolatry, as the missionary annals of Africa, India, China, Japan and the South seas most abundantly show.

3. "Things strangled," meant "the flesh of such animals as were killed in snares, and whose blood was not poured forth."—Gloag. The Jews were forbidden to eat these, as coming under the larger restriction that follows: 4. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

4. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

5. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

6. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

7. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

8. "Blood" was forbidden the Jews as an article of diet (Inductive Study 7) because blood was a symbol of life, which was to be held sacred, and of sacrifice, which was to be revered. It was the holy token of the remission of sin (Heb. 9: 22). Their most precious religious ideals urged the Jews to abstain from blood; but among the Gentiles it was, in various forms, a delicacy. To abstain from blood would be a little self-denial on the part of the Gentiles, while failure to do so would make it almost impossible for Jew and Gentile Christians to eat together.

LITTLE DEMAND FOR SERVICES.

Business of Ghost Eradicator Not in Very Flourishing Condition.

These are the days of the special list in all things and it is not surprising to read of a gentleman who describes himself as "The Original Haunted House Restorer and Ghost Eradicator." Nor is it astonishing to find that he complains of slackness of trade. A ghost, if it be a well authenticated and respectable ghost, represents an asset and these are days when property owners do not willingly sacrifice assets. Moreover, a well established family ghost with a history of generations has a title to regard himself as a vested interest and entitled to all compensation for disturbance, says the Westminster (Eng.) Gazette. If there were any real prosperity in this trade of ghost banisher we should have to contract its destructive power by a great league and covenant of all the printers of Christmas stories, of the amateurs of the occult and the scientific searchers after a spirit world. For all these the ghost is an essential to continued existence. Banish the spook and their occupation would be gone, and John Burns would be invaded by an army of psychical researchers out of work and demanding special treatment in the forthcoming legislation of the government.

SAW GROWTH OF DISPOSITION.

All That Good-Natured Man Was Willing to Admit.

There is an extremely good-natured Yankee merchant near Southampton, Mass., who has for years sustained the burden of "looking out" for an invalid cousin, a man whose infirmities of temper have increased in direct ratio to his bodily ailments. One day a neighbor had overheard the cousin's entirely unwarranted recriminations as to the manner in which he was being taken care of, recriminations that had been met with perfect equanimity by the long-suffering merchant. The neighbor was indignant. "Why on earth, Bill," he asked, "do you allow that old codger to abuse you so, you who are so good to him? He's getting worse and worse." "Well," said the good-natured man. "I suppose Tom's troubles make him a trifle cross at times. Though," he added, apparently against his will, "I must say that recently I've thought Tom was increasing a little in his disposition."—Illustrated Sunday Magazine.

Free Masonry.

The origin of Free Masonry is unknown. Its history can be traced for upwards of 500 years. Its traditions go back many hundreds of years previously. It is fraternal and benevolent in its purpose. Ancient Craft Masonry consists of four degrees only, but many other branches and degrees have been added from time to time, further exemplifying and illustrating the lessons taught in the original degrees. William Morgan was an impetuous printer of northern New York, who threatened to print the so-called secrets of Masonry, and who, on being arrested for debt or some other cause, suddenly disappeared. His disappearance about 1825 was taken hold of and exploited for political purposes. The so-called exposure is unreliable and valueless. Morgan was not a true Mason.

The Biter Bit.

A week or two ago an attendant at one of the big theaters on the Paris boulevards found a fine pear necklace which she handed over to the box-office. One of the spectators, a lady, saw the woman pick up the necklace, and went to the box-office and claimed it as her own. To mark her appreciation of the attendant's honesty she gave her 20 francs. The next day, however, the real owner of the necklace presented herself at the theater to make inquiries. On hearing what had occurred she burst into a laugh, and explained that the pearls were but imitation, and had cost her 12 francs only. So the smart "lady" loses at least eight francs on the transaction.

The Esthetic Bachelor.

The modern bachelor is an ardent admirer of well chosen furniture and of beautiful pictures and china, nor is he oblivious to the charms of lovely old silver and dainty napery. To have tea with him is often an esthetic as well as a material pleasure. Only in one thing in his establishment does one note the missing feminine touch. A woman's room always contains flowers; a man's scarcely ever.—Black and White.

Find Water Where Badly Needed.

A Hindu engineer experimenting in artesian boring at Patiala struck a spring of water 100 feet below the surface which discharges 6,000 gallons an hour through a three inch tube. It is believed that the discovery may revolutionize local agriculture, which has languished owing to the lack of irrigation, as the artesian stratum extends apparently from Patiala to the Himalayas.

To Develop American Artists.

Five wealthy New York women subscribed \$5,000 each to create a fund, the income of which is to be used to send one American architectural student to the Paris Ecole des Beaux Arts every three years for a 2 1/2 years course. The donors are: Mrs. Golet, Mrs. Harry Payne Whitney, Mrs. Auchmuty, Mrs. W. K. Vanderbilt and Mrs. Alexander G. Cochran.