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Our Lady of Nerves.

The woman who is nervous from ill health, overwork, anaemia or other physical ailment merits the warmest sympathy. But it is the poseur—the woman who is "afraid" to walk a square at night when masculine escort is available, yet who would walk a mile if sufficient lure was at the other end and it was to go alone or not to get it—it is to this descendant of the agitated female of fifty years ago that scant sympathy is due. She thinks it ladylike to be timid, not realizing that cowardice, either in man or woman, is a miserable, a despicable flaw. Could some one take this great grownup baby and tell her after suitable old fashioned punishment that what she called nervousness was nothing but temper, selfishness and a determination to have her own way it might bring about a sharp but lasting cure.—Philadelphia Telegraph.

Delicate Cake.

From a new cookbook this recipe for old fashioned white cake or delicate cake is taken: Cream together a cupful of butter and two of sugar; then add slowly a cupful of sweet milk and the whites of eight eggs beaten to a stiff froth. Finally mix in three cupfuls of sifted flour in which have been mixed three teaspoonfuls of baking powder. Stir as little as possible. Flavor with a teaspoonful of almond extract. Sometimes a cupful of blanched and chopped almonds is added at the last. When such a cake is iced and ornamented with whole blanched almonds an orthodox christening cake is produced.

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THE RUINS OF NIPPUR.

Archaeologists Disagree Over Professor Hilprecht's Discoveries.

Scientists and students of archaeology are taking much interest in the controversy over statements of Professor Herman V. Hilprecht as to his discoveries in Assyria. Professor Hilprecht is curator of the collection of antiquities possessed by the University of Pennsylvania and head of the Assyriological section of that institution. This university has contributed much to historical and archaeological lore by explorations of ancient cities conducted under its supervision. Five such expeditions have been organized for exploration and excavation upon the site of the ancient city of Nippur,

PROFESSOR HERMAN V. HILPRECHT.

and several of the later expeditions have been under charge of Professor Hilprecht.

The first expedition was directed by the Rev. Dr. John P. Peters, then a professor of the University of Pennsylvania, but now rector of an Episcopal church in New York. One of Dr. Peters' assistants in this expedition was Dr. J. D. Prince, now professor of archaeology at Columbia university. Dr. Peters and Dr. Prince and other experts in archaeology have criticised certain claims made by Professor Hilprecht as to his discoveries, especially his statements as to tablets said to have been taken from the library of the temple of Bel, or Baal. The professor is charged with misrepresenting facts and with lack of scientific good faith. Much importance attaches to the question of Professor Hilprecht's accuracy in describing his discoveries, as he claims to have unearthed tablets in the ruins of Nippur that carry the history of the race back to a period earlier by some centuries than any of which other known records tell.

The professor has as yet deciphered but comparatively few of the tablets found. In interpreting one inscription he relates that he was aided by a remarkable dream, in which a priest of Bel, who died thousands of years ago, seemed to appear to him and conducted him to a buried portion of the temple. There the priest revealed to him the mystery. When the professor awoke he found that the priest had told him the truth.

THE POWER OF LOVE.

To Love One's Neighbor in the Truest Sense is to Love All That Is Best and Purest in Man.

Maurice Maeterlink, German author and thinker, writes: It is well that men should be reminded that the very humblest of them has the power of fashion, after a divine model, that he chooses not, a great moral personality composed in equal parts of himself and the ideal.

It is only in the depths of life that this great moral personality can be carried out, and only by means of incessant revelations of the divine can we add to the source of the ideal we require.

To every man it is given to attain in spirit to the heights of virtuous life and to know at all times what his conduct should be would he act like a hero or a saint. But more than this is needed. It is essential that the spiritual atmosphere about us should be transformed to such a degree that it ends by resembling the atmosphere of Swedenborg's beautiful countries of the age of gold, wherein the air permitted not a falsehood to leave the lips.

An instant comes then when the smallest ill that we fain would commit falls at our feet like a leaden ball upon a disk of bronze, when everything changes, though we know it not, into beauty, love or truth.

But this atmosphere enwraps those only who have been heedful to ventilate their lives sufficiently by at times flinging open the gates of the other world. It is when we are near to those gates that we love, for to love one's neighbor does not mean only to give oneself to him, to serve, help and sustain others. We may possibly be neither good nor noble nor beautiful even in the midst of the greatest sacrifice.

The nurse who dies by the bedside of a typhoid patient may perhaps have a mean, rancorous, miserable soul.

To love one's neighbor in the immovable depths means to love in others that which is eternal, for one's neighbor in the truest sense of the term is that which approaches the nearest to God— in other words, all that is best and purest in man—and it is only by ever lingering near the gates I spoke of that you can discover the divine in the soul. Then will you be able to say with the great Jean Paul, "When I desire to love most tenderly one who is dear to me and wish to forgive him everything, I have but to look at him for a few minutes in silence."

To learn to love one must first learn to see.

"I lived for twenty years by my sister's side," said a friend to me one day, "and I saw her for the first time at the moment of our mother's death." Here, too, it had been necessary that death should violently fling open an eternal gate so that two souls might behold each other in a ray of the primeval light. Is there one among us who has not near to him sisters he has never seen?

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BOMBAY'S RAILWAYS.

Mr. Hiddlestone, C. E., Talks of Their Operation—Native Travelers.

Mr. J. Gordon Hiddlestone, C. E., of the Bombay Railway system, is in Toronto, says The Globe, spending a few days with Mr. Joseph Tait, an old friend of the family, which is at home in Dumfriesshire, Scotland, Mr. Hiddlestone is on furlough for six months, and passed a considerable part of that time in Burma, China and Japan before sailing for Canada.

Of the races of India he thinks the Parsee the most remarkable. What the Jew is to Europe the Parsee is fast becoming in India. The white man is no match for him. There are but 110,000 Parsees altogether, of whom 80,000 live in the Presidency of Bombay. They are of lighter complexion than most natives, and came to India by way of Persia. There is probably a distinct strain of Semitic blood in them. Few in numbers, they are the great bankers, merchants, and manufacturers. The cotton industry of Bombay, a very great one, is largely in their hands, and their agencies are all over the world. One or two Parsees sit in the Imperial Parliament for London constituencies. Of the other races Mr. Hiddleston regards the Ghurkas, the Sikhs, and the hill men generally as loyal to British rule. The Hindu and the Mohammedan he does not believe to be reconciled to British supremacy. The Moslem is a sort of "Budmash" anyway, but his bad-man characteristics are open and above board and can be fairly well checked and controlled. The Hindu of the plains is sly and humble after the Uriah Heep pattern, but if India ever has a serious uprising he will be at the bottom of it. Any sudden or drastic interference with his customs or with questions of caste would precipitate trouble, although the white man may settle matters of trade and commerce pretty much after his own notions.

The railways of the Bombay Presidency find their chief source of freight revenue in the carriage of imports up country, and of wheat from the northwest provinces to Kurachi for shipment to Europe, and raw cotton for export. The greatest part of their earnings, however, comes from the remarkable volume of native travel. The trains are always crowded with migrating people, many of whom evidently carry all their household treasures with them. Where they are going, what they are going to do, or how they get the money for this constant travel are problems that Mr. Hiddlestone confesses himself unable to solve, but day after day the stream continues. If they miss the mail train, which goes once a day, they will squat down for a twenty-four hours' wait and go to sleep with the utmost equanimity. The Government provides open shelter sheds for the passengers, who must be a great comfort for officials who in the old land get it hot if passengers have a half hour wait.

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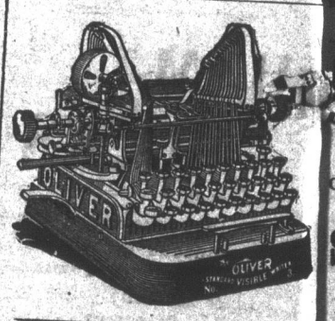
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