CREED OF THE UNIVERSE

Man's Joy Will Consist in Finding and Fulfilling God's Purpose

In the one universal church to which all good men belong, composed of those of all faiths who honestly live up to the best they know, whether Christian or pagan, Jew or Gentile, Catholic or Protestant, there is a certain fundamental creed. This, the greatest common divisor of all creeds, may be thus stated:

1. The good man sees, acknowledges, and believes in, first of all, the difference between right and wrong. When the word ought disappears from one's vocabulary he may be sure of moral decay. The one man abominable to any decent society is the man who thinks nothing matters. We can tolerate one, even, who doubts there is a God; but if one believes there is no line between right and wrong, then as Dr. Johnson said, "let us count our spoons when he leaves."

2. The good man believes that happiness will come to him, permanently, and as a law, only as he practices doing right. Joy, peace, and bliss are not to be cozened nor juggled from God or nature, but are the sure portion of them that persistently do what they think right. Doing right, of course, does not always bring money or fame or other external desired things, but it brings peace and poise to the soul, as surely as three times five make fifteen. There are no more exceptions to this rule than to a law of physics or of geometry.

THE COSMIC ACCURACY

runs in spiritual as well as in material things.

3. The good man's duty (in which he finds happiness) is first of all to develop his personality. God made him for a purpose. He is not to be some one else, not to copy; but, using all masters, to become more and more himself.

4. It is his duty to be strong. He can be of use to others only as he has force in himself. He therefore shuns all things that tend to weaken his arm, his brain, or his heart.

5. His duty is to be clean. This item of the creed is oldest and newest; oldest, in that cleansings were a part of every early religion, the commands of Moses, for instance, abounding in many lustral rites; newest, in that the one lesson of modern science is the power and safety of the antiseptic life. The devil's name as far as bodily health and mental clearness and spiritual vigor is concerned, is dirt. Dirt is the one enemy to be hated with all one's soul and to be fought unto one's last breath.

6. His duty is to be brave. The basic sin of all sins is cowardice. The higher the realm of life in which we move the more dangerous is any kind of fear. And the most deadly of all fears is the fear of the truth, or the fear for the truth. Any man or institution that fights to preserve himself or itself, for the sake of "expediency," that is to say, for fear the truth might do harm, any man or institution, in the words of Zangwill, that proposes to live and die in "an autocasm without facts," is doomed.

7. His duty is to love. Although, according to the foregoing points in the creed, he is to develop self and be

CLEAN, BRAVE, AND STRONG,

yet he is to find his motive for all this and the end for which he does all this, outside and not inside of himself.

It is at this point that he rises, like an aeroplane leaving the runway on the ground and soaring aloft; here the man leaves the company and similitude of all other creatures. In his power to be actuated by unselfish motives he becomes as a god compared to the beasts.

He lives for his wife, his children, his friends, his country, his race; so, in widening waves his radio-dynamic flows. The good man therefore hates no living creature. He despises no human being.

In him is a centrifugal power outflowing to inundate the universe.

8. From this love arise all graces and virtues as naturally as peaches grow from peach trees. Loving all he cannot soil a soul, nor wrong a fellow being, nor hurt wantonly, nor usurp, nor push for precedence, nor be unkind, nor in any way drift into the low, poison life of egoism.

9. His one aim, last of all, is to serve. Strong in himself, fearless and loving, he arises at length to the platform where stands he who was called "the first born among many brethren." He is the master's companion and also can put away all cheap success, all luxuries of greed and dominance, and repeat his master's words:

"Let him who would be greatest among you be servant of all. I, too, come not to be ministered unto, but to minister."

DR. FRANK CRANE.

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, MAY 14.

Isaiah's vision and call to service, Isa. 6. Golden Text, Isa. 6. 8.

Verse 1. The year that king Uzziah died—The exact date cannot be determined, and for our purposes is not important. It is the event itself, with all its stern meaning, and its contrast to the exalted heavenly Sovereign, to which the prophet calls our attention. The splendor of Uzziah's court, and the triumphant success of his long reign doubtless had made a deep impression upon the future prophet's imagination. The terrible judgment which had befallen the proud monarch, his hero, and his awful death, must have been a rude shock to one who had basked in the sunshine of this earthly sovereignty. It was at this critical moment in his career that the vision of another throne came to him, on high and lifted up above all that is human.

His train—The skirts of his garments filled the entire space of the temple, the very place where Uzziah had committed his sin and met his fate.

2. Above him . . . the seraphim, nowhere else mentioned as angelic beings, are here represented as the attendants of the Lord, stand above him in the attitude of service. By their presence and actions they suggest the ineffable majesties of God. They seem to have been at least partly human in form, with two wings covering the face, that they might not see, and with two covering the feet, that they "might not be seen."

3. One cried unto another — They sang in antiphon, some crying, Holy, holy, holy, a thrice repeated tribute to the divine holiness (denoting a sense of distance, or contrast to the imperfections of the people), and the rest responding, in terms that describe the manifestation of the divine holiness in nature, and anticipate the universal diffusion of his glory.

4. The foundations of the thresholds—Meaning, of the temple, which had been polluted by the hypocritical worship of the nation. The smoke was not that of acceptable sacrifice accompanying the pure worship of the seraphs. It was like the mist which arises when fire and water come together, for here the sanctity of the divine comes in contact with the profanity of the human. Compare Rev. 15. 8. The smoke is a fitting antecedent of the rising feeling in the prophet's mind of the unworthiness of his people as expressed in the following verse.

5-8—The impression made by the vision, the symbolic act expressing the divine pardon, and the ready response to the Lord's call to service.

5. A man of unclean lips—He would fain join in the praise ascribed to Jehovah, but he feels himself deprived of the right because of his mortal imperfections. These, in a man standing upon the threshold of a prophetic career, would most naturally show themselves in the lips, the organs of speech.

A people of unclean lips—Their worship, in startling contrast to that of these sinless seraphs, seemed to Isaiah corrupt and profane. Their lips, and therefore their acts of worship, were impure and unacceptable, because their lives were so. The man whose eyes had rested upon the august presence of the King could no longer tolerate the practice of sinning socially and politically, and then trying to worship God religiously.

6. A live coal—This was a simple domestic device for transferring fire from the hearth to the place where it was required. Thus it superseded the intricate and clumsy ceremonies ordinarily connected with sacrifices for sin in the temple. Isaiah in his own altar; he acts his Lord. "In that divine presence Isaiah in his own altar; he acts his guilt in his own person, and so he feels the expiratory fire come to his very self directly from the heavenly hearth."

7. This hath touched thy lips — Since he feels all his sin concentrated there, it is fitting the purifying fire should thus be applied to the organ of expression. We can understand from this act, which brought him the assurance that his iniquity was forgiven, and upon the simple condition of penitent confession, why Isaiah railed against the costly and elaborate ritual service by which his people thought they could propitiate an offended God (Isa. 1. 10-17).

8. I heard the voice of the Lord—His sin being removed, it was possible for him to come into direct communication with God, and not depend upon the medium of seraphim. And what he heard was not a command, but an entreaty, and he answers, not under compulsion, but with unhesitating freedom.

9-13—Isaiah's commission; and the outcome, first, to deepen the spiritual insensibility of the sin-hardened people, and, secondly, to pour judgment upon the nation until only a remnant remained.

9. Hear . . . but understand not—This, of course, is to be the result of the prophet's declaration of the word of God, but here it is described as if it were a purpose. There is almost a contemptuous thrust in the words, this people, as if Jehovah were thoroughly disgusted with this callous generation.

10. Make the heart . . . fat—The stubborn rejection of the message from God will result in their unfeeling hearts becoming still more unfeeling. The seeming harshness of such a revelation is due to our referring it to God, as if he willed their spiritual death. But the meaning is simply that the unbelief of these people is nothing more nor less than an incapacity for the will of their Maker (Compare Matt. 13. 14; Rom. 11. 8).

11. How long?—Isaiah is certain that this condition of things cannot continue indefinitely. Exterminating war, humiliating subjugation, and devastating exile, leaving many forsaken places in the land (12), can be the only answer. It is by such judgments that Jehovah must bring the people to their senses.

13. A tenth—In this doctrine of the remnant of Israel the prophets found special comfort and hope for the future (Isa. 1. 9; Amos 5. 3). The thought is illustrated by the figure of the destruction of the turpentine tree, and the oak. Though the stump may be burned after the tree has fallen, yet a principle of vitality is likely to endure. So Israel in ruins still has hope because of the indestructible spark of life contained in the faithful remnant.

ARE HOPEFUL ABOUT CANCER

PROBLEM NARROWED DOWN, SAYS DR. BUSHFORD.

Cancer Not Communicable, But Result of Special Conditions in Each Case.

The Council of the Royal College of Surgeons has awarded the Walker prize of $500 for the best original work on the pathology and therapeutics of cancer carried on in any country in the last five years to Dr. Ernest Francis Bashford, director of the laboratory of the Imperial Cancer Research Fund of London, who must be regarded as the founder of experimental investigation in England.

Dr. Bashford outlined in an interview the encouraging results of the ten years work of the Imperial Cancer Research Fund and spoke hopefully of the outcome of the experiments now being carried on.

"The investigations of the last ten years," said Dr. Bashford, "have narrowed down the cancer problem to an extent previously impossible. As far as experiment permits of any conclusion it is demonstrated that the disease is not communicable from one individual to another but always arises afresh in each individual attacked.

"Thus many of the old conceptions which sought for a common cause for all the many and varied forms of cancer, such as cancer parasite or the growth of congenital germs of necessity doing a large number of mankind to death, have

GONE BY THE BOARD.

In their place the problem has been resolved into a question of the circumstances peculiar to the individual in whom the disease arises.

"It has been demonstrated for many races of mankind that the occurrence of the disease is determined by the practice of peculiar customs involving the chronic irritation of tissues, and by suitable irritations certain forms of cancer could be produced at will in mice.

"Just as it is certain that if the exotic customs of various native races were introduced into England the frequency of cancer in England would at once increase, so it appears practically certain that native races in which it is rife because of the practice of those customs would become correspondingly exempt in proportion as they discarded those practices.

"It may be that future investigation will show that a corresponding diminution in the frequency of cancer as it occurs in England under the present conditions in existence may also be secured by avoiding insults to which at the present time the human body is subjected in the course of following occupations, or, it may be, indulging in various whims of the appetite.

"In short, investigation has gone a long way to prove that the disease, when present, is almost certainly acquired, and therefore will ultimately probably be found to be to a large extent avoidable.

"The result of ten years work, not only in England but in all other countries in which there are centres of cancer, is that

A MORE HOPEFUL OUTLOOK

obtains in regard to the cancer problem than at any time in the history of medicine.

"Not the least significant thing in the again awakening hope has been the demonstration of the fact, so long disputed in the case of man, that animals suffering from cancer can and do cure themselves of the disease.

"The immediate object of experiments is of course the unravelling of the mechanism by which animals are enabled to do this, and although an immediate solution is not in sight it ought not to be beyond human endeavor to elucidate the means by which animals cure themselves, and to apply the results to the treatment of the disease in man."

"Gaston Prat, the discoverer of the hot air cure for cancer and tuberculosis, is so confident of the efficacy of his methods that he offers to go to London and in the presence of a commission of English physicians at any of the London hospitals, including the Cancer Research Fund Institute, to apply his treatment to any patients selected.

Dr. Francis Marre, in an article published in a recent issue of the Paris Eclair, described cures obtained by M. Prat's hot air treatment and explained the method of its application.

M. Prat invented in 1890 an apparatus which permitted him to project into the cavity of decayed teeth douches of hot and dry air under pressure. The air could be raised to high temperatures, 80, 100, 200, 500 degrees centigrade, if not even more. The results obtained in the restricted province of dentistry attracted the attention of Prof. Ollier, who called M. Prat into his service and, in 1892, caused him to make applications of hot air to a patient in the ward of St. Sacerdos. It was a case of tuberculous arthritis of the foot. The hot air

PERFORMED WONDERS

and the patient escaped the amputation with which he was threatened.

Prof. Ollier continued to make experiments with the process, to which he gave the name, "aeropiezothermotherapie." It was found beneficial with a number of affections, including arthritis of any kind, rheumatic pains, lumbago, nervous complaints and cutaneous lesions.

"On fungoid growths and on malign proliferations," said Dr. Marre, "the high temperature gush brings about the destruction of the affected cellules while it increases the vitality of sound cellules. Its use has really produced astonishing cures, and the disappearance of tumors of a cancerous nature, affirmed by the best qualified clinic doctors and verified by microscopic examination may be held as certain.

"This is to say that the douche of hot air deserves the greatest confidence, as it has given results absolutely incontestable. There are numerous cases of tuberculous affections and of various cutaneous lesions which it has caused to disappear, of articular troubles which it has suppressed, and finally, of cancerous tumors the cure of which may be attributed to it.

"But the future which it may legitimately hope for is still more brilliant. Prof. Ollier said to his pupils, 'The atropiezothermotherapie will some day bring about in surgery a revolution, the extent of which cannot yet be foreseen.' The prophetic words of the Lyons professor are being realized now."

FLOWERS AS FOOD

Blossoms that Appear on the Table | **Flowers Eaten in the East Especially**

The violet pleases the palate as well as the sense of smell. A favorite sweetmeat in former days was made of the candied petals of the flower, and it is coming into favor again.

A sherbet made of extract of violets was much esteemed in the East, and Mohammed is reported to have said of it that it surpassed all other extracts. In some parts of Europe it is customary to mingle violets, roses and lime blossoms with preserves to add a flower element to the fruity flavor. In Egypt and Turkey violets are used in making sherbets as mint is employed in juleps in Kentucky.

Then there are crystalized carnations, lavender, syringa and lilac and rose leaf preserve made from the petals of Turkish rose leaves.

When one wishes to make a delicious orange flower candy or conserves the tiny bitter embryo orange is picked from the blossom's centre. Besides the soothing potion distilled from orange blossoms and known as orange flower water a syrup is made by boiling the flowers with sugar. A little of this syrup stirred in iced water makes a refreshing summer drink, while orange flower syrup poured over battercakes is delicious.

In this country floral sandwiches are generally made of nasturtiums, probably the most useful edible flower that grows here. Its young leaves, seed pods and stems, with or without the flowers, form appetizing salads and add to the piquancy of sauces, gravies, meat dishes, salads made of potatoes or herbs and pickles. In England the housewife often serves sandwiches made of finely chopped spearmint spread between thin slices of buttered bread with salads or cheese. She also makes wine by mixing cowslip pips with sweetbrier, strawberry leaves, dill, a few tips of thyme, honey and water, and boiling and fermenting this with yeast.

The unopened flowers of the globe artichoke, one of the thistles, appear on the table as a vegetable. If they are left on the plant they open out into handsome purple blossoms. Another food flower is the cauliflower, which Dr. Johnson is said to have called the finest flower in the garden. This is truly a flower that is eaten, for the snowy vegetables served at the table are the unexpanded flowers of a variety of cabbage.

The caper is another familiar flower which is eaten, being the unopened flowers of a spring bramble-like shrub of the Mediterranean region. This trailing plant has handsome pinkish white flowers with long tassels of stamens. The youngest and tenderest buds from the finest capers are known as nonpareil. As they grow larger and nearer flowering they become superfine, capucin and capot capers.

The tuber of the dahlia is an excellent article of food, albeit somewhat acrid, which is liked by the Mexicans, and is also eaten by the Frech. It was introduced into Europe for the purely commercial purpose of supplanting or supplementing the potato. It did not catch on as a food, but the gardeners perceived the possibilities of the flower and proceeded to produce the double dahlia and other novelties.

The dandelion makes a wine, while the leaves form the finest kind of greens when boiled. Elderberry blossoms make a white wine, the berry makes a blue wine, while elderblow tea was well known to our grandmothers.

The delicious flavor of many meat dishes and croquettes is due to the fact that the lard in which they have been fried has first been saturated with spicy herbs and blossoms, such as sweet basil flowers, lemon verbena, dill, mint, tarragon and sweet bay leaves.

The nettle has ceased to be an article of diet because unpleasant results follow the plucking of the blossoming sprays. Thistles, however, because of their agreeable flavor and nutritious properties, still remain in high flavor with men, goats and donkeys. The young leaves, tender stems, and well grown roots all serve as food, the former in a raw or cooked state and the latter always cooked. Every boy brought up in the country remembers chewing the nutritious petals of the flower.

Natives in the Southwestern States make bread from the powdered blossoms of the tulle plant, and also meal from buttercup seed, which does not seem to share the poisonous properties of the flower. Indians also concoct a thick, palatable soup from budding cattails. The embryo flower is long, tender and mucilaginous and is often served either steamed or stewed. To the northward Oregon Indians are wont to make bread and porridge of the seed of a yellow flowered crucifer, which they grind into meal.

The wild lettuce blossom is more attractive to the palate than to the eye, for together with its young leaves it forms a pleasing and nutritious article of diet, whether served as a salad or cooked as a vegetable. In the arid regions of the West grows a plant that belongs to the cress family and bears a green blossom, like a rosette, with thick, juicy leaves. This flower yields drink to the thirsty, and used as a food is of nutritive value. It is preferred in the raw state, when the addition of salad dressing is generally omitted. Indians secure some nourishment from clover blossoms.

In the Northwest and in British Columbia the fireweed yields young leaves for boiling, as well as a stalk that when opened furnishes a nourishing and well flavored pith that is easily scooped out and cooked. One of the prettiest garden plants, the oxalis, is also one of the common flowers of the field. It appears as sour grass, horse sorrel and sheep sorrel, is useful in salads and as a pot herb, and is pleasant to the taste. It should, however, be eaten of sparingly, as the oxalic acid it contains has been known sometimes to poison those who indulge too freely in the dish.

Nasturtium blossoms are often eaten right from the bush, while the seed pod is frequently pickled. Americans have not yet learned to eat the flowers of the Abutilon esculentum, which in Brazil are commonly used as vegetables. The Delaware Indians formerly cultivated that variety of milkweed which bears an orange colored flower and is known also as butterfly weed and pleurisy root. The young shoots of this plant are cooked like asparagus.

The seeds in the heart of the sunflower yield a nutritious food. In Russia from the seeds a meal is obtained that is baked for general use in the Russian army and which is said to contain great sustaining power.

In the region of Cape Colony, in South Africa, people shake the branches of the Nelianthus major and then gather up for food the blossoms that shower from them and which are filled with delicious honey.

It is in Oriental countries that flowers form an important article of diet. Cloves and capers are familiar flowers that are eaten. The former are the immature blossoms of a plant of the myrtle order growing in the Moluccas. It is a beautiful evergreen tree thirty or forty feet high with crimson flowers. The buds are first light colored, then green and afterward red. At this stage they are gathered and dried. The little round knob in the centre of the clove is the unexpanded crimson blossom.

The chrysanthemum, Japan's queen of flowers, fills a useful as well as highly ornamental place in the life of that country. Chopped very fine and served with a sauce made of cream, it forms a salad much relished by the Japanese.

Another queen of flowers, the lily, contributes in a more solid form to the menu in some parts of China. Mrs. Anna Bird Bishop describes how the dried flowers of certain species of lily are eaten as a relish with meats, especially with pork. At Chinkiang, on the Yangtse, these lily flowers account for nearly one-fourteenth of the value of the exports. Their flavor and fragrance are pleasant when they are cooked as a vegetable, and when dried all manner of stews and fancy dishes are seasoned with them.

Many edible flowers are to be found in India. One of the most appreciated grows on a tree named the mhowad. The natives consume an enormous number of the flowers, whose pale yellow corolla is pulpy and thick and so full of sugar that there is no need to candy it and it is eaten either fresh or dried in the sun. It is largely eaten by the natives along with rice. It is said to have a luscious but peculiar taste when fresh and to resemble in flavor inferior figs when dry. It has been reckoned that a man and his wife and three children might be supported for three or four months on the flowers of one mhowad tree.

When the flowers are fresh they are put in cakes, to which they give a sweet flavor, but they are more especially used for making bread after they have been dried and reduced to flour. By allowing them to ferment an agreeable wine is produced and by distilling them a brandy is obtained of which the Hindus are very fond.

Hooker mentions two cases of flower eating in the Himalayas. The Lepchas eat the flower buds of a plant of the ginger family. They also cook and eat the flowers of a species of rhododendron. And then there is a plant which the natives call choklibi, a sort of lily of the valley, from two to five feet high, with crowded clusters of bell shaped flowers. They have discovered that the young flower heads, sheathed in tender green leaves, make an excellent vegetable. A traveller in Persia relats that the Baluchis eat the pollen bearing flowers of a certain tree.

The Pais of India make a preserve of the thick, glutinous calyx of the cotton tree, or as they call it, the pagoda tree. The Locha use a small yellow immortelle flower as food; flowers, leaves and stalks being thrown into the pot and boiled until tender.

The natives in certain parts of Egypt eat the fruit of a prickly shrub, the jujube tree. This is said to have been the lotus of ancient times. A native wine is made from the juice.

Every one has heard about the delicate flavor of the cabbage shaped blossom borne by the cabbage palm. Another blossom that furnishes food to large sections of India and Afghanistan is that of the pholgalli. The poorer natives dry the pink, sugar filled flower and bake it into bread or cook it with butter or cocoanut oil. They also use the blossoms of the sorrel and of the shaddock in making sweetmeats.

In China the young blossoms of the banana plant are picked for use upon the table, while in India other ways of preparing them are preferred.

The pollen of certain species of reed is made into bread and thus eaten both in Scinde and New Zealand. The pollen of the sago palm is also eaten.

THE DEADLY FAMILY CAT.

Doctors Talk of Diseases She May Bring Home.

"It is not difficult to quarantine the child sick with scarlet fever or diphtheria, but the family cat goes where it pleases and comes when it likes."

This was taken as the text of a sermon on animal pets as a menace to health delivered in the Chicago Health Department bulletin the other day by Dr. Charles B. Reed, inventor of the "cat gibbet," which is under construction as a means of exterminating the dangerous felines of the city.

"The principal obstacle to general and truthful realization of the dangers connected with the domestic pet is found to be the sentimentalists who are unwilling to admit that anything on which the affections are centred can become a menace," says the bulletin.

"The woman who refuses to give her child a red hot poker as a toy has no hesitancy in putting into its arms the more dangerous because more insidious, plaything—the family cat.

"Under normal conditions the germs of nearly all the epidemic and local diseases thrive upon the family cat. Even where the cat itself is not subject to the disease it easily spreads the contagion and occasionally does both. Thus in the case of diphtheria the cat not only has the disease itself but also carries it upon the mucous membranes and in the fur.

"Influenza is spread broadcast by fur and feet, and Hewlett has recently has shown that as a distributer of the bubonic plague the cat vies in virulence with the common present rat.

"Ringworms are spread in the same way, and germs find easy lodgment in the thick hair, from which the stroking hand quickly conveys them to the human body. The germs of typhoid and tuberculosis are distributed similarly, as well as the more subtle and less understood germs of whooping cough, measles, scarlet fever and small pox.

"This is more readily appreciated when we consider how quickly the cat is given as a plaything the lonesome child convalescing from some of the contagious diseases.

"It may be suggested that the same argument applies to the dog and the horse. This we admit, though to a smaller degree and with extenuating circumstance. The horse is so valuable as a domestic aid that its good qualities outweigh the bad, and besides in both the dog and horse the possibility of contagion is diminished greatly by the more frequent soap and water baths.

"It will be urged by the cat admirer that it is of value to man since it keeps the rats reduced to livable conditions. We do not dispute this possibility, but the good rat catcher is rare. The cat catches far more song birds and nestlings than rats.

"Both the cat and rat are undesirable menaces to human life, and of two evils why choose both? The Government scientists declare that the cockroach destroys the bedbug, but no one hesitates on this account to destroy as many cockroaches as possible.

"These accusations are all valid against the family cat, but in much greater force against the midnight prowler which devotes itself unrestrainedly to the collection of germs, the reproduction of its kind and to making the night hideous with its noises."

HOOKED!

Mr. Jones keeps a shop where he sells fishing tackle, and for an advertisement he has a large rod hanging outside with an artificial fish at the end of it.

The other night a man, rather the worse for his night's enjoyment, caught sight of the fish, and he went quietly to the door and knocked. Jones being in bed, looked out of the window, and said:

"Who's there?"

"Don't make a noise," was the reply; "but come down as quickly as you can!"

Thinking something serious must be the matter, Jones dressed like lightning, and came down as quickly as possible.

"What is the matter?" he asked breathlessly.

"Hush!" was the reply; "get your line in quick. You're going bile!"

IT SETTLED AUNTIE.

"Gregory," said Mrs. Squallop, "I have just received a letter from Aunt Abigail. She says that as she don't seem to want her to come and visit us this year she will postpone it indefinitely. What does she mean by that? I told you to write and tell her to come at her own convenience. Was that what you wrote her?"

"Er — substantially," answered Mr. Squallop. "I couldn't remember how that word 'convenience' is spelled, and so I made it 'risk.'"

An Irishman being prosecuted for a breach of the peace, a witness for the accused was told by the magistrate that he might have stopped the fight. "Indade, no, your honor," said Paddy; "I was too busy fighting a friend of my own."