THE ACCOUNTS OF LIFE.



The greatest innovation saw was the introduction

The firms mainteen very dispensation of Providence, we always have something due as from other people. When theories and theorima juarrel they strike a balance, and theorima into that in spite of his ascertranton theory as really changed up the see cream, the champague and system, the Christmas and birthday presents, and every rord of love is pot down as rable paid. And theore finds has while theory has failed to credit him with the full mount of all these things, see has put into the account as rang a list of sentimenta, and other trems which seem ridintous to him. The man whose back has run naminst him many years changes everything to the debt side of faile a second, and even done faile to pay the bill. The people who have been minapy feel itast some day they will be paid with happiness, and often and often they would willingly aske ten cents on the dollar and call it square.

What is the matter to night? What s the matter to high

What's the matter to-hight?

wh, noncing. I have only been thinking of the bookgoing of the dramains.

Most of them have to keep books now, don't they?

Ves, if they don't keep their plays. I do not sceak in a
minary sense: I speak in a moral sense. This membodiprinciple of business, notating for notating, something to
paid some time for everything, has fettered the drama
ricky. The broken-bearted woman whose hashand has
seried her and sell her to starre for four acts finds the remort business resurn a millionaire, and thus the entry
mid-

Fare semental line. To Vintespolines account 6 to For four acts of despair, standards and general to N Basis, Taller account lief. A recognition of an a fertiline in the fifth acts a mark. (Na A recognitions and a fertiline in the fifth acts a mark.)

And the andience mentally transfers both the Happiness and I marginess balance to people and less account, and the total is 8, name.

tains is where a brookkeeper.

You're price a brookkeeper.

'Oh yes. You'll see the same thing all through the drama. The wealthy grateman's marriageable dampines falls in love with the converts won. The stigms is one that must necessarily part trem. What does the dramatise do? Reproves that the wealthy gentleman's brother stole postage.

stamps in his justic. The two young people are on eventurins, and true love goes a quite smooth course. I do no need to mention such trite examples as the four acts. need to mention such trite examples as the four acts of rillaint paid by the prospective life sentence, the effects all balance of harging and surfer. There are, of course, cases where the debit to happiness account does not appear to be quite emough to balance the nuhappiness erectit account. For instance, the husband comes back to the wife serough to square the account, but the dramatist puts in an item of increased loy in his love, and adds prospective special care and protection, and the wife a own way in everything afterwards. To most people that balances a great deal of misery. If the wife should die in nisery and starvance in the riday, the dramatist simply allows the account ocus or misery. If the wife should die in misery and starva-ation in the play, the dramatist simply allows the account to be carried forward to the next world and her life as an ange, makes up for it. Sometimes the item of being better of there reduces the decit of Fare account. But when she does not die and the husband does not come back?

'Then the dramatist brings in another man—a better low a handred times than the hasband—and tast balances

fellow a handred times than the hasband—and that balances the account.

Now there's Zicka, poor Zicka, sent out at the end of "Diplomacy, still punished."

Dramatic deserts is a heavy item in plays, my friend. It balances most things of itself. Of course, it is different in real life. Take "Camille. You weep over her, and she dies, and you are sorry. But, poor thing, her life has been balanced, after all. The gay society she enjoyed, momey, diamonds, debus, love, admiration, all the excitement of the life she led, exclided to Fate. Fate gave her hopeless love and shame and self-contemps and consumption. The account is square. She has paid for the pleasures of sinched less and her account is closed. Balance to profit or loss! In the books of fate, who can say? It always seems a balance of loss when the misery comes has, and a balance of profit when the take ends happily. Ah, me! How much does the pleasure of a fortune squandered solace the man when he is wandering through the world on his uppers? Yet justice is justice. The human nature that envied him in his wealth pittes him in his poverty, and his account with the public balances.

You are very practical this evening.

I sometimes am practical, gentlemen. I am a material likings. Sentiment acts much the same on certain nerves as a delicate dish of frog's legt or a glass of rare wine even on certain other nerves. Love has been taken for intoxication, nervons dyspepsia, meningitis, and many other compaints, some of which are traced distinctly to basilis. I

on certain other nerves. Love has been taken for intoxica-tion, nervous dyspepsia, meningitis, and many other com-plaints, some of which are traced distinctly to baciffi. I have no doubt, gentlemen, that when Asiam fell in love with Eve, and she with him, there being notoody else around, they made catnip ten or some other herb remedy, or put wer towels round their heads for the sensation. If there had been a doctor there he would have doubtless prescribed for them some done of nasty medicine.

ben some done of many medicine.

on're knocking the poerry out of things to might.

"I don't feel poetic. But I was mying, the dramater keeping the books in a play, mover enture the detail consedy in the journal at all. The consedy in the journal at all. The consedy in the journal at all. The consedy in the is the a kind of petay cashhook that's thrown a way when the is added up. Young people never balance their accordance to be regime keeping his life's accounts about farry a woman at about twenty-five. Life is exuberant up to time. There is capital enough to be wasted without being reissed. It is when the capital account is being duced, then look carefully to the items in life as in business love is ready money in life a business until a man matried, and then he is supposed to put it into the purship. He does not always do it. That is why may partnerships are dissolved.

But how about the funny plays."
"My friend, all plays are funny, but the balance has:

partnerships are dissolved.

But how about the funny plays?

"My friend, all plays are funny, but the balance has to be squared in every one of them. When the husband goes off on the spread to the suitsfaction of his repentance and his hamiliation, placed to the wife's vanity account, halances all the deceit he has been guilty of. In all plays the vanity account is a long and impost that one. What is it that is wounded when the woman runs away from the man? Vanity, of course. What is the womans dread of social scanial over divorce? Vanity. What is the suffering of the jilted love? Vanity. Vanitus vanitatum, my friends. Vanity, of patriot: vanity of business man: vanity of poet, painter, anthor: vanity of all men and women. The wise man said: "All is vanity. I this, except a mother's love. That never can despise. That, pentiemen, is the only account that, however overdrawn, is never closed against our drait. I his bookkeeping business is what keeps people from en loying themselves very often. Ther feel there's got to be something some time on the other side of the account. Joy and sorrow are so mixed that the best bookkeeper cannot always separate them. The happy man is he who does not keep books, and in moral, as in commercial matters, he becomes a bankrupt ultimately. But perial matter. Perhaps it is really all the same when we are gone. But somehow or other I feel that, considering how the thomsands of millions in the world get along, the balance must all be generally in favour of manified. A will leave yow, gettlemen, to balance—the immediate account. Good night.

And the Seedy Man relit the stump of cigar and went out with the smoke.

PRITER ROBERTSON.

A German has, it is said, invented a saie that on its lock being tampered with throws open its doors, seizes and drags and locks in the burglar, and handen's and holds him in readiness to be condented to the police court in the morning. An American is going to improve upon this, and is experi-menting upon a set of books which, as soon as a frandulent entry is made in them, will, by means of a elever electrical contrivance, sound an alarm on the police court bell.

THE HABIT OF HEALTH.



IVILIZATION by Soap is only skin-deep directly: but indirectly there is no limit to it.

If we think of Soap as a means of cleanliness only, even then PEARS' SOAP is a matter of course. It is the only Soap that is all Soap and nothing but Soap—no free fat nor free alkali in it.

But what does cleanliness lead to? It leads to a wholesome body and mind: to clean thoughts; to the habit of health; to manly and womanly beauty

PEARS' SOAP

Has to do with the wrinkles of age—we are forming them now. If life is a pleasure, the wrinkles will take a cheerful turn when they come; if a burden, a sad one. The Soap that frees us from humours and pimples brings a lifeful of happiness. Wrinkles will come : let us give them the cheerful turn.

Virtue and wisdom and beauty are only the habit of happiness.

Civilization by Soap, pure Soap, PEARS' SOAP, that has no alkali in it—nothing but Soap—is more than skin-deep.