HUGH OWEN PENTECOST.

THE FAMOUS PREACHER AND WHERE HE CAME FROM.

He First Studied for the Baptist Ministry, Then He Started an Independent Church—What He Says About His Belief.

[Special Correspondence.]

NEW YORK, Sept. 12.—Among the group that surrounded Henry George when the labor movement became so prominent, several years ago, was a man who, for many reasons, seemed fitted to be a leader among men. His name was Hugh Owen Pentecost, and he holds the same opinions and position with reference to the movement that he did then. The people of today are always thirsting for something new. This may be one of the secrets of Mr. Pentecost's influence, for his ideas and beliefs are certainly novel.

He was born at New Harmony, Ind., in 1848. He describes the town as a seat of Fourierite community, which had been founded by the Owen family, who brought a colony over from England and for whom Mr. Pentecost was named. This colony had many things in common, and its members lived together like one large family. Mr. Pentecost says, "There has always been some socialistic blood in me," attributing the fact to his birthplace. His grandfather established a similar community ten miles away in Illinois, called Albion. Both towns are still in existence. The family resided in New Harmony only until the subject of this sketch was 2 years old, but lived in the neighborhood until he became of age. He was a printer in his youth, and spent seven years at the case.

When 21 years old Mr. Pentecost came east, entered Madison university, Hamilton, N. Y., and studied for the Baptist ministry. His first charge was at Rockville Centre, L. I., in a church partly self supporting and partly under the care of a mission board. There he was married. While at this place he got into trouble with his denomination because he did not believe in close communion, and was obliged to give up his charge. He says: "I was considerably exercised about it. Then I started an independent church in Brooklyn, called 'The Church of the People,' but gave it up after two or three years."

He next became pastor of a liberal Baptist church at Westerly, R. I., where he was received with the distinct understanding that he held liberal denominational views. During this pastorate, which lasted several years, his wife died.

Up to this time Mr. Pentecost's charges had been in small places. He now became pastor of a large Baptist church at Hartford, Conn., being here also received with the understanding that he was "heterodox on the communion question." His pastorate at Hartford was very successful, between two hundred and fifty and three hundred persons uniting with the church through his influence. While in Hartford he married again.

When Mr. Pentecost left Hartford it was to take charge of the Marcy Avenue Baptist church, Brooklyn, N. Y., where he remained three years. When he left this church he left the denomination also. He then became pastor of the Independent Congregational church, New York city. During the three years of his pastorate here he did a good deal of visiting among the poor. To this work he attributes his knowledge of tenement house life on the west side, for he spent much time in such places, where many of his Sunday school children lived. Said he: "That was a profound experience, because up to this time I had been pastor of the average, well-to-do American church." And again: "It threw me for the first time in contact with the lives of the poor, and set me to thinking in economic lines. All through the Brooklyn experience I had been growing more and more liberal, and while stationed at the Independent church I read Henry George's books."

H. O. PENTECOST.

In April, 1886, Mr. Pentecost went to the Belleville Avenue Congregational church, of Newark, N. J., to succeed Dr George H. Hepworth, now on the editorial staff of The New York Herald. His preaching there was successful in point of the numbers who were attracted to hear him. His brilliant manner of speaking and his engaging social qualities won him friends on all sides. While he was at this church the movement, headed by Henry George, came more prominently before the public, and Dr McGlynn's coming out of the Catholic church occurred. Of the end of his pastorate here Mr. Pentecost says: "Dr. McGlynn's attitude led me to speak about him. I had then become so thoroughly interested that I brought the subject into the pulpit, and it created much opposition. The culminating point was when the Chicago Anarchists were hanged. I made a vigorous protest. This was a protest, in the first place, against capital punishment in general. In the second place, it was not a defense of these men, but a statement that the discontent—the social ferment—which they represented, could not be quelled by hanging them, but by removing the causes which led to the discontent. This brought the opposition in the church to a climax, and I presented my resignation."

This event marks the second great change in Mr. Pentecost's beliefs, for when he left his Newark charge he left orthodoxy. He at once established three congregations, one in Newark, one in Brooklyn and one in New York, which he addressed each Sunday.

The Newark congregation meets in a building next door to his old charge. The exercises, which are the same in the three places, begin with instrumental music by an orchestra or a pianist. This is followed by a "hymn," as it is called. It consists of singing to some well known sacred tune poetry selected for the occasion from all sources It might be added that these tunes constitute the only vestige of anything sacred about the meetings. The following is an exact copy of the programme for a recent Sunday:

ORCHESTRA.

HYMN—Tune, "Autumn."

There are moments when life's shadows
Fall all darkly on the soul,
Hiding stars of hope behind them
In a black, impervious scroll;
When we walk with trembling footsteps,
Scarcely knowing how or where
The dim paths we tread are leading
In our midnight of despair:

Stand we firm in that dread moment,
Stand we firm, nor shrink away;
Looking boldly through the darkness
Wait the coming of the day;
Gathering strength while we are waiting
For the conflict yet to come
Fear not, fail not, light will lead us
Yet in safety to our home

Firmly stand—though sirens lure us,
Firmly stand—though falsehood rail,
Holding justice, truth and mercy
Die we may—but cannot fail;
Fail—it is the word of cowards.
Fail!—the language of the slave.
Firmly stand till duty beckons;
Onward then, e'en to the grave.
Francis D Gage

SELECTION FOR ALTERNATE READING

I understand and admit the historical and logical grounds upon which the monarchical form of government is based

Indeed, a people who believe that the universe is governed by a personal God,

That the Bible is the authentic revelation of his will and that the clergy are men appointed by him to make his meaning clear, are inevitably led to believe in a monarchy;

For the king answerable to no one but himself for his actions,

Above the jurisdiction of the legal authorities, guiding the destinies of the nation and suffering no interference, is a faithful representation of God,

Of his position in the universe, and of the way in which he governs.

The monarchy of today depends for its authority not upon its actual power, but upon its divine origin.

It commands "by the grace of God."

The monarch keeps repeating his fairy tale with energy, while the parson and the policeman see to it that the people pay attention and believe,

Or at least appear to.—Max Nordau in "Conventional Lies."

SOPRANO SOLO — MRS. PENTECOST

HYMN—Tune, "Rockingham."

Oh, yet we trust that, somehow, good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood.

Behold, we know not anything;
We can but trust that good will fall
At last—far off—at last, to all,
And every winter change to spring.
—Tennyson

NOTICES AND ANNOUNCEMENTS.
SOPRANO SOLO — MRS. PENTECOST.
COLLECTION
ADDRESS—"Tardy Reflections on the Johnstown Flood."
ORCHESTRA.

These three societies were named "Unity Congregation," and their belief was expressed briefly as follows:

Unity Congregation conditions its fellowship on no dogmatic tests, but welcomes all who wish to establish truth, righteousness and love in the world

This formula, copied from the creed of the Western Unitarians, has lately been abandoned, because the congregations wish no connection with anything in the shape of an organization, and especially a religious organization. There is absolutely no form of government which holds them together. The leader says that he is announced to speak at a certain time and place, and any who wish, come to hear him. That is all the organization there is.

Mr. Pentecost now says of his belief: "I am a complete agnostic," and his address, given as in the above programme, contains the following sentences: "I do not believe there is any God who hears and answers prayer." * * * "This God that people talk about is a pure and simple invention." * * * "If every one would be absolutely truthful the word God would go out of use."

Mr. Pentecost is a busy man during the week, for he is the editor of a weekly paper called Twentieth Century, "dealing with religious and economic subjects only," he says. It began its career in March, 1888, as a four-page octavo tract, containing only the Sunday addresses of the editor, but has grown to a sixteen-page weekly of good size and neat typographical appearance. Its motto is, "Hear the other side," and the editor says that it is "an absolutely open forum" in which "any one who can write good English can speak his mind on any subject with which it deals."

Mr. Pentecost says that he is still in sympathy with the Henry George movement and interested in the labor and socialistic questions. He remarked: "I accept the philosophy of what is called Anarchism." He thinks that the word "anarchy" is a misnomer, and that it should be changed to "freedom."

In personal appearance, Mr. Pentecost is a man of good height and stature, with dark complexion, hair and eyes, and an animated manner. He wears gold bowed eyeglasses. His face is smooth, except for a curling mustache, and his air is that of a man who has seen the world and knows it pretty well. He is a fluent and agreeable talker, and one can readily believe, after seeing him, that he is a social favorite. He does not think that children should be taught to obey their parents because the latter are in authority over them, but believes they can be guided to know right from wrong and make their choice. This is the method he has adopted with his own children.

His editorial office is of the regulation type, a carpeted, well lighted and paper bestrewn "den." But his house in Newark is a veritable gem, it is said, furnished with taste and even elegance. Choice pictures and bric-a-brac adorn the rooms, and it is evident that the hand of a true genius of artistic furnishing has been at work. True to his beliefs on the land theory, Mr. Pentecost is not the owner, but the lessee, of his house.

ANNIE I. WILLIS.

The Antwerp Horror.

Every reader of newspapers has read of the terrible fire and explosion at Antwerp, Belgium, by which many people were killed and much property destroyed. There is great indignation among the people there, as well there may be. The cut given here is of the grand old cathedral of the town, which suffered considerably. The blame seems to rest with the provincial authorities, who overrode the city authorities and permitted the cartridge factory to remain in the city after the city council had ordered its removal

ANTWERP CATHEDRAL.

Veterans in Congress.

It will be many, many years before the veterans of the civil war disappear from seats in the national legislature. Among the lads who left their mothers' apron strings to go to war, and who are now grave, gray statesmen, sat last winter four veterans of the war with Mexico—Senators Colquitt, of Georgia, and George, of Mississippi, and Representatives Rice, of Minnesota, and Hare, of Texas. Fifty years after Appomattox men who triumphed there and men who surrendered there will doubtless be found sitting side by side in the Capitol.—Washington Letter.

Louis Morris, of London, is said to be at work on a new poem after the manner of "The Epic of Hades." It deals with the lives of saints and martyrs, ending with Father Damien.

WORK WITH FOILS.

Fencing Is Making Headway as an Exercise.

THE SWORD USED IN DUELS.

That Is, in Europe, Though the Pistol Is the Favorite Weapon When Americans Are Foolish Enough to Go on "Honor's Field."

FENCING, although a game—it is little more nowadays—of very little practical use, is still patronized by certain classes in Europe, and simply as an exercise is making headway enough in the United States to be considered a branch of amateur sport. It is unnecessary to dwell upon the origin of the game, for the sword is such an old weapon that the doings of many centuries would have to be spoken of to do justice to when and where that art of defense was first used. Suffice to say, however, that barbarians in all countries are known to have used swords of different kinds in battle. The real "technique" of fencing was not well understood until the days of chivalry, which became prominent about the Tenth or Eleventh century and remained so for several more. Fencers increased in dexterity on a ratio which the so called "chivalry" did with the community; but with the advent of gunpowder it has given way to evolution, and today is practiced, as a rule, for a far different purpose than what instigated its old time development.

In France and Italy it is still looked on as a way of settling questions of honor, and, as is well known, word is received occasionally from those countries how some well known persons have fought a duel with rapiers. There are schools in those countries for learning the art, for as an exercise it is most excellent. A person to fence well must be quick and active on the legs, and as a strengthener to the wrist handling the foils is unexcelled. Nothing could show better the use which practicing the game is put to than the fact that most scholars in the several countries where the game is practiced are taught to fence with either hand, thereby, as any one can see, bringing the game not to a degree of expertness for self defense, but to a point of good general exercise.

REPOST.

The American schools have in nearly every case French masters at their head. Within the past year or two the art has undergone quite a development this side of the water, and a glance at several of the well known masters will show that in several of the large cities there must be quite a demand for tuition. The most prominent teachers in America today are Renis Senac, of France, tutor for the New York Athletic club; Professor Castaldi, of the Naval Training school of Newport; Louis Rondelle, of France, tutor for the Manhattan Athletic club; Lester Shaffner, of London, tutor for the Actors' Athletic club; Louis Tronchet, of France, now with the Olympic Athletic club of San Francisco, Cal., and Col. Thomas H. Monstery, of the Chicago conservatory. There are others spread throughout the country of less fame.

THE WEAPONS.

As a rule these fencing masters advise the use of different kinds of weapons, such as the foil, triangular blades, rapiers, sabers and daggers. The old time weapon known as the two handed sword is not thought of at all now, for it is altogether too heavy for science. The movement with the foil and triangular blade is a decided thrust, but with the rapier, which is a two edged flat sword, a cutting stroke predominates. The same movements also apply with the saber, which is a curved blade with an edge only on one side. Daggers for use in exercise have generally a triangular blade; that is, they have three edges. All of these weapons are made best in France and Germany. The foils are made 34, 35 and 36 inches in length, but in Italy they come as long as 42 inches, although the extra 6 inches over the longest blade of France and Germany is added to the handle of the Italian weapon, for they strap it to the wrist and forearm. This method, of course, changes materially the way in which the exercise is indulged in in that country, and the Italian rules are quite different from those of France or Germany, and also America. The latter country has adopted the French rules, and, as can be seen by the above list of prominent tutors, France is largely represented here.

The first weapon taught is the foil; after the art of handling that is acquired practice with the other blades can follow much more easily than though the foil had not been touched. The French and American rules with the foil are such as to develop a strong arm and wrist, quickness in the use of the arm and great allowance of play in it. In fact it is said that one who is expert in the French rules could easily riddle an adversary with holes who used the Italian method of defense in this line. The movements in each are so different that it can readily be seen that if the French style is thoroughly mastered and backed up by a strong arm, how much better it is even in theory than the way the Italians learn. The weapon of the latter being strapped to the wrist and forearm, all the movements, in acting the aggressive, must necessarily be a straight thrust, and in taking the part of the defensive the guard movements have to resemble circles, and whichever way the forearm points the sword must conform to it.

HIGH TIERCE.

One of the strong points in the French method, where the wrist is free, is the great play which it allows the weapon. Of course this play would not be of much avail unless the fencer were expert and had a strong wrist, for it very often happens that one adversary is disarmed by some quick and strong movement of the other—his sword is actually wrenched from his hand. This can never happen in the Italian custom, and if one is extra expert in the line of defense in the latter method, it takes an unusually strong and expert fencer under the French rules, even in spite of the many movements open to them alluded to, to attack him successfully. Cases such as the one described are so rare that the good points in the Italian line of defense are lost. The French are considered to have brought the art up, and the fact that this country seems to have adopted almost universally the French methods is pretty conclusive that it is the best of all for either simple exercise or as a practical means of attack and defense.

VARIOUS STROKES.

The first illustration shows the "advance" or "repos" preparatory to either attacking or defending. In this case the weapon is held low, but there is the same position with the point of the weapon held on a level with the shoulder. The second represents what is called the "high tierce" or thrust. The tierce in attacking a man can be seen in the third. This one shows how it is made and one way of warding it. It will be seen that the fencer, in making the attack, has stepped forward considerably, with his arm straight, and thrown much force from his waist and shoulder in the blow. The one parrying the blow has not retreated at all, simply raised his body to an upright position and received the blow and forced it to one side with his weapon. There are numerous ways of parrying.

THRUST AND PARRY.

Another one is shown in the fourth illustration, called "recovery from parry." This attitude on the part of both fencers is noticed very often in making a thrust and parrying the same and also in recovering from a parry, as shown in the second illustration. It is quite important in either attacking or defending for one to keep his weapon in deliberate contact with that of his adversary, and in the case of the "recovery from parry" the one defending himself in the third cut has swept his foil around and shoved that of his opponent to the other side, thereby giving him (the defender) a much more advantageous position for being aggressive himself. It can be seen that with the weapon of the defender in a position shown in No. 2 he would be helpless for making an attack, but having recovered from same, as shown in the fourth, he is in a position to thrust immediately, when an opportunity is offered.

The different movements and executions in the use of the foils are too numerous to mention; in fact all are not named, and only indulgence in the exercise can show one previously unacquainted how interminable they are. The triangular blade movements are the same as those of the foil, only the use of this weapon is confined to very expert fencers. It is a stiffer blade than the foil, for the angles and the three separate edges make it so, and a thrust given with it in actual duel, if it hits the mark, will surely penetrate, for there is no bend to it. It is essentially a dueling blade, but even used in practice, with buttons on the point, one defending himself from it will see the difference from the ordinary foil.

Both foils and triangular blades have buttons at the tips for practice, and in contests for expertness, where the most number of stabs count, the buttons are either chalked or blackened to suit the case, so as to show against the contestants' clothes. Masks are worn to prevent injury to the face and gauntlets for the hands. Also, as in the case of the saber exercise, where a cutting or slashing movement predominates, the sleeve of the arm used is padded. The exercise with sabers is more violent and needs more strength than the foils. The blows are much more sweeping, and as the weapons are heavy compared with the lighter ones spoken of, muscular strength is of considerable importance to a successful wielder of them. The use of the sabers does not train the eye so much as the foils do, and altogether they are not so popular as the others.

RECOVERY FROM PARRY.

The dagger exercise is more of an auxiliary exercise to the list and is indulged in by very few. A different set of muscles are used and a contest resembles more of a hand to hand conflict than either the foils or sabers.

Fencing is included in the list of amateur sports in America, having taken its place there about two years ago. Contests for the decision of the amateur championships at foils and sabers or broad swords have been given for two years, and have attracted quite a number of entries, although very few outside of New York, Philadelphia and Boston. The game is spreading, however, and although it probably never will take much of a hold on the mass, it bids fair to become as well understood in this country among many as the more popular sports are now.

HON. SAMUEL SULLIVAN COX.

The Well Known Statesman and Wit Whose Dangerous Illness Is Reported.

Samuel Sullivan Cox, the successful statesman, fluent speaker, graceful writer and witty, genial gentleman, has acted so many parts during his busy life, and acted them so well, that a complete sketch of his career would almost amount to a history of the most momentous thirty years of American legislation and literature. The history of his family would also be important in the annals of patriotism. His grandfather, James Cox, of Monmouth, N. J., entered Washington's army as a captain, and attained the rank of brigadier general, taking an honorable part in the battles of Monmouth and Germantown, and during the latter part of his life was a member of congress from New Jersey. His son, Ezekiel Taylor Cox, was a member of the Ohio state senate, in 1832-33 and his son, the subject of this sketch, was born in Zanesville, O., Sept. 30, 1824.

His genius was exhibited early in life, and he maintained himself during a college career by literary work, graduating from Brown university in 1846. But like most of the writers of that time his first style was formed upon the models of stilted and florid composition then in vogue. When Johnson's "Rasselas" was the most admired classic and the popular taste was largely formed by such novels as "The Children of the Abbey," "Charlotte Temple," "Eugene Aram" and "George Barnwell." The curious reader may find in "Weems' Life of Marion" one of the best specimens of the style then prevalent. The result was that Mr. Cox produced some articles of "sophomorical" tone which gave him the nickname of "Sunset Cox," and have remained matters of jest during his entire career.

S. S. COX.

After working some time as a journalist, and residing in Peru a year as secretary of the American legation, he entered congress and served continuously from 1857 to 1865. He was a "war Democrat," an ardent supporter of the war, but opposed to the policy of the administration. In 1863 he took up his residence in New York city and in 1869 re-entered congress, serving twelve consecutive years. He served on the most important committees, acted at various times as speaker pro tem., and was very successful in securing the legislation desired by his constituents. During all these years he traveled considerably and wrote several works, including "Puritanism in Politics" (1863), "Eight Years in Congress" (1865), "Why We Laugh" (1876), "Arctic Sunbeams" (1882), and "Three Decades of Federal Legislation" (1885). His first work, "The Buckeye Abroad," appeared in 1851.

President Cleveland in 1885 appointed him minister to Turkey, but the position was irksome to him. He told his fellow congressmen that he "yearned for the society of you gentlemen." In 1886 he was returned to congress from his old New York district, and re-elected in 1888. It would not be easy to name another man who has taken such an active part for so many years and made so few enemies, and this in the most exciting times, when animosities were so easily engendered. Always earnest in his political faith, he was never rude; his geniality prevailed over the anger of others, and his keen wit often insured immunity against attack. In the fiercest debates his patriotism and personal honesty have never been impeached.

A CATHOLIC CENTENNIAL.

IT WILL BE CELEBRATED IN BALTIMORE NEXT NOVEMBER.

Brief Sketch of the Roman Church in the United States, Together with Portraits of Some of Those Who Worked Hard in Its Establishment in the New World.

The Catholics, of the Baltimore diocese especially, and of the United States generally, are making extensive preparations for the November centennial of their church in the great republic. It is expected that at least sixty bishops will attend the centennial, and on the evening of Nov. 11 there will be a reception at Concordia hall, Baltimore, an illumination and torchlight procession. The Rev. J. S. McCallin, of Montreal, has been specially invited to take charge of the ceremonies, and Cardinal Taschereau, of Canada, and some dignitaries from Rome will be among the invited guests.

Of course it is not designed to commemorate the beginnings of the Catholic church in America, seeing that that was coeval with the landing of the first explorers; but the date selected is that of the formal establishment of the diocese of Baltimore, the first in the United States. Aside from the emotion every true Catholic must feel in such a centennial there is much in the growth of the church in the new world to interest every student of history and society. Ignoring for the present the French of Louisiana and the Spaniards of Texas and Florida, whose churches were brought under the control of the American ecclesiastics as the United States obtained control of those regions, the Catholic church in this republic may be officially considered as starting from the diocese of Maryland as founded in 1789.

CHARLES CARROLL.

George Calvert, Lord Baltimore, died before he could carry out his designs in Terra Mariæ (Mary's Land), and his sons Cecil and Leonard established the colony, Leonard being the first governor. Complete toleration for all Christians was established, and it is a sad truth that religious exiles from the Puritan colonies in the north and from Virginia in the south found refuge in Maryland, and that a short time after the party in power forbade the public exercise of Catholic worship. In 1770 Pennsylvania was the only colony granting complete toleration, and in that province and Maryland were nearly all the Catholics in the country.

The Revolution, however, broke many a bond. In 1774 Maryland passed a toleration act, and the patriotism of the Catholics during the war soon secured them an equal standing. Charles Carroll, of Maryland, was the only man in the new Union worth a million dollars—his estate was thought worth $2,000,000—and when he signed the Declaration of Independence a member jocularly remarked, "There go some millions, but there are so many Carrolls the British may not find the right one." "Ah! do you think so?" said Carroll, and immediately added the words "of Carrollton." He was a devout Catholic, and survived all the other signers, dying in 1832 at the age of 95.

His cousin, John Carroll, became in 1789 the first Catholic bishop in the United States, and in 1815, just before his death, was made the first archbishop. He was a man of strong personality, and commanded the respect of friend and foe alike. He had known what it was to suffer for his faith, but had forced his way to a high place in the esteem of his countrymen. Nothwithstanding the prejudice entertained against his church he was made an attache of the commission to Canada, and was in many other ways the recipient of marks of honor. On Washington's death he was selected by congress to deliver the eulogy. This he delivered in Philadelphia, Feb. 22, 1800.

At the close of the Revolutionary war Rev. Father Carroll, in reply to an inquiry of the papal nuncio in Paris concerning the needs of the church in America, estimated the Roman Catholic population as follows: Maryland, 16,000; Pennsylvania, 7,000, and other states, 3,000, making a total of 26,000. This does not include those dwelling beyond the Alleghenies and the Indian converts, numbering perhaps 4,000. Up to this time the clergy were subject to the jurisdiction of the vicar apostolic in London. In 1784 Father Carroll was made superior of the Catholic church in the United States as prefect apostolic, and Nov. 6, 1789, was appointed bishop. In 1790 he sailed for England, where he was consecrated Aug. 15.

DR. JOHN CARROLL.

A column of rhetoric would not set forth the fruits of the work then begun so well as this plain presentation of the growth of the church:

	1790	1850	1889
Total population	3,200,000	23,500,000	65,000,000
Catholic population	30,000	3,000,000	8,500,000
Dioceses	1	29	74
Churches and chapels	52	1,245	10,191
Priests	26	1,802	8,122
Convents		65	[illegible]
Members of the female orders			[illegible]
Educational institutions		123	[illegible]
Parochial schools			[illegible]
Pupils in schools			[illegible]
Society of Jesus (Jesuits)		244	[illegible]

Many Catholics distinguished themselves in the Revolution and the church was solidly on the side of the Americans. In 1776 the Continental congress appointed Benjamin Franklin, Samuel Chase and Charles Carroll commissioners to Canada to induce the Canadians to join the thirteen colonies in the revolutionary movement. By a special resolution of congress Charles Carroll was desired to prevail on Mr. John Carroll to accompany the commission to Canada to "assist them in such matters as they think useful." Franklin returned from Montreal accompanied by Father Carroll, and on the trip was formed a friendship which did not end till Franklin's death.

The college at Georgetown was founded by Bishop John Carroll. The order of Sisters of Charity was inaugurated in the United States by Mrs. William Seton, and in 1812 the sisters numbered twenty, with Mrs. Seton as mother superior. In 1790 the population of the United States was about 4,000,000 and the Catholics were but 30,000, or one in 133, with some thirty-five priests. Now they are nearly one in eight. In 1793-96 it was noted in the papers that many French Catholics, fugitives from the revolution, were located in New York, but north of that the church was unknown.

THE OLDEST CHURCH IN NEW ENGLAND.

In 1791 Bishop Carroll visited Boston, of which visit he wrote: "It is wonderful to tell what great civilities have been done to me in Boston, where a few years ago a 'popish' priest was thought to be the greatest monster in creation. Many here even of the principal people have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic. The horror which was associated with the idea of a 'papist' is incredible."

But the dislike still lingered. Statutory prohibitions had indeed been repealed, but the priests met quite as unpleasant obstacles in the shape of the unfriendly curiosity of the people. The Puritans of New England had never seen a Catholic priest, and their only knowledge of him was derived from the unpleasant annals of their English forefathers. Many stories are told by priests traveling through the New England states concerning the wonder with which they were regarded by the rustics. Many would walk for miles to look at "the Paddy priest" or the "old priest," as they were called, and sometimes the rustic after a long stare would turn away in disgust, saying: "Well, he's no great show." They were surprised to find that a Catholic priest looked and acted pretty much like any other well conducted gentleman.

It is believed that Rev. Gabriel Druillettes, Jesuit missionary among the Shinaki Indians, celebrated mass in Boston in December, 1650. At any rate he was there and for some time the guest of Eliot, who translated the Bible into an Indian language. A law was passed about that time expelling all Jesuits from New England, but in 1687 there were eight Catholic laymen in Boston, French and Irish. When Washington began the siege of Boston there were several Catholics there, and as there is no mention of any opposition to the public exercise of their religion it is evident the old laws had become obsolete. In 1788 the Catholics erected their first church there. In 1820 the Atlantic cities noted the first signs of that Irish immigration which was to increase till it became a swelling flood in 1848-50, bringing nearly 200,000 per year.

MRS. E. A. SETON.

The first Catholic church in New England was dedicated in Boston, Sept. 29, 1803, by Bishop Carroll, its title being "Church of the Holy Cross." In the list of contributors is the name of John Adams, president of the United States. This church was sold in 1860 and torn down. The oldest Catholic church in New England is St. Patrick's, at Damariscotta Mills, Newcastle, Me. It was begun in 1803, Rev. John Cheverus, a Frenchman, being in charge of the parish. It was consecrated July 17, 1808, the cost being $5,000. It is still in good condition, and contains some very old and curious pictures, including one brought from Mexico at the close of the Mexican war.

There have been three anti Catholic movements in the United States. The first attracted little attention, the second or "Nationalist" movement produced several riots in 1844 and the destruction of some churches and convents, and the last, the great "Know Nothing" movement, culminated in 1854-55 in a series of terrible outrages, especially in the border southern states. During the civil war the church lost ground in the south, but gained enormously in the north, as the patriotism of Archbishop Hughes and others was conspicuous and their services requested by President Lincoln.

OBSERVATIONS ON WHIST.

A Few Remarks About the Proper Management of Trumps.

No one can hope to become a good whist player who allows himself to be blindly guided by the rules without reasoning out their why and wherefore. No good whist rule was ever in force that there was not a good reason for, and when one rule is substituted for another it is because there is a better reason for the former; but it is important to know what the reason is, otherwise the result is a sort of parrot whist. I will venture to say that there are a great many players who know that it is the rule to play third hand high, but couldn't give the reason to save them. It is perhaps in the management of trumps that this kind of player is most often at a disadvantage. There is more latitude in playing trumps than in any other branch of the game; but when their use is once understood it is no more difficult to play them than plain cards.

The only difference between a trump and a plain card is this: That when you have no cards of the suit led you can trump the trick. This is the one advantage that a trump has over a plain card. But let us consider what an immense advantage this is. First, then, the aim of every whist player is to get his long suit established, or that of his partner, for it must not be forgotten that the best whist is always played as if the two hands (yours and your partner's) were one. To establish a suit is to hold the command of it. Sometimes your suit is already established for you—for instance, where you originally hold the a, k and q. Now, if it were not for the trump and its peculiar advantage over the other suits, whist playing would be as easy, to use a homely expression, as rolling off a log. But an established suit may be of no value whatever if a trump is played against it in the hands of an opponent. For instance, you have a suit of seven originally, and after the first two rounds you have established it—you have five cards of the suit, the rest of which have been played.

Now it is obvious that if the trumps were all out, these five cards (supposing that you have the lead) are good for five tricks. But let us carry the illustration a little further. Suppose that trumps have gone around three times, and that one of your opponents holds the thirteenth. Suppose that he has the command of a long plain suit—say the a, k, q and two or three small ones. Now it is plain that the whole play hinges on that one little trump. You lead from your established suit, your opponent trumps and then leads out his suit and makes the game.

Upon reflection it will be seen why the rule for trumps is to lead them when you have five or more. There are only two ways in which trumps can be used. If you have five or more (and in some cases only four) it is better to play them and thus exhaust the trumps in the hands of your opponents. The chances are reasonably certain that you can do this in four rounds, and you may do it in three; indeed, if your partner has four trumps originally you may do it in two, so that you will hold, after your opponents' trumps have been exhausted, one or two with which you can often turn the tide of the game.

This is one way to play trumps. The other is, where you have only two or three of them. In this case you play a defensive game, and it remains for you to use them as best you can by trumping. This, of course, can only be done when a suit is led of which you have no cards. But this is where the higher skill of the whist player is shown. For instance, A has five trumps and good plain suits besides, and his play is to get the trumps out. But there is a possibility that his partner, B, can make his trumps. If A leads the trumps out he of course exhausts them from B's hand as well as from his opponents', but if he can first succeed in playing a suit which B hasn't got, B can thus be enabled to make good his few trumps, or one of them, and save a trick or two. Then A can proceed and lead his trumps. This is, however, very delicate work, and is only mentioned here to illustrate some of the possibilities of the game. It is frequently done by the best players, with good effect.

TOM LANSING.

FASHIONS OF NEW YORK.

OLIVE HARPER'S SEASONABLE WEEKLY LETTER.

A Chapter Regarding Sleeves, Which, from the Earliest Days of Dress, Have Given Character to Gowns—Some Other Interesting Matters.

[Special Correspondence.]

NEW YORK, Sept. 12.—From the time when sleeves were invented they have always given the distinguishing character to a gown in addition to their value as a covering for the arm The coat sleeve pure and simple, with or without a cuff, has been the favorite for many years, and in fact it has had several distinct periods of popularity in times past, and probably will continue to have as long as women are women, which may be several years yet.

NEW SLEEVES.

The styles of sleeves for this fall will vary much, according to the taste or convenience of the wearer, and there will be many modifications, but I give here those that will lead, and also from the bases of the changes that individual taste may choose to make. The silk in light, figured fancies will be of the puffed variety, with perhaps a velvet cuff, or the forearm portion may be of plain silk of a contrasting color.

The long sleeve is to be lined with silk and have a silken undersleeve simply gathered into a band. These sleeves are frequently made so long as to reach the bottom of the dress. Many of them are composed of one breadth of silk or velvet, and shirred close to the arm about three inches at the top, and then left to fall open quite to the feet, there being undersleeves of thinner material. They are more striking than handsome. The leg o' mutton sleeve is a great favorite for all fall dresses which are for out door or home wear. They come to the wrist and many of them fit so snugly that they have to be fastened with hooks and eyes. Lace or linen cuffs are necessary with them. The flowing sleeve is worn on a good many afternoon home and reception dresses. There are also many elbow sleeves for dinner and reception and short sleeves for evening. There are no dresses to be made this season entirely sleeveless. There will be always some slight pretense of a sleeve at least.

The new dress goods now being opened by the great importing houses are richer in texture and finish, I think, than I have ever seen before. Some of the wool and silk and wool brocades are almost as stiff as curtains, while the patterns are large and rambling, like a mass of all sorts of vines and flowers growing over a trellis. There was one silk and wool brocade that I noticed particularly, which represented a grape vine with leaves, fruit and tendrils all woven closely together, part of the leaves spotted with early fruit and turning brown, others all shriveled up and ready to fall. The whole tone was a pale, dull green, shading off to russet brown, with only here and there a vague sight of the grapes nearly hidden among the leaves. It would make a very artistic wall paper, though on a large scale, as the leaves and all are natural size, but I think it is rather overdone for dress goods. Still, when it comes to be made up and toned down with combination or trimmings, I suppose most of the women will call it heavenly. I am glad I am not one of them.

Among the woolens there is an unusually large line of plaids in soft twill. These woolens are thick, but very soft and light. The plaids are six and eight inches square, but are made up of graduated lines in the most artistic designs and with a careful blending of colors, so that the whole result is very pleasing.

A MAGNIFICENT COMBINATION.

I noticed some very handsome very dark maroon and plum colored wool twills in solid color, with a bordering in plaid which is so arranged as to give several rectangular pieces so that it can be used as draperies, still preserving the outline bordering as a finish. The illustration that goes with each piece of these goods to show how to make them has the skirt arranged in simple style and generally draped across the front, partly in apron and partly shawl style.

OLIVE HARPER.

Tennyson draws £300 of government money a year as laureate and £200 for his services to literature.

It is stated that one of the Chicago limited trains recently attained a speed of fifty-six miles an hour and maintained it for a long distance. A writer in The Railway Age predicts that the present railroad time of twenty-four hours between Chicago and New York will be reduced to ten hours.