THE FLOATING ISLAND

[TRANSLATED FOR THE DISPATCH.]

A long time ago, when dense, wild forests stood where we now find busy cities, there lived, as steward, in an old, dilapidated hunting castle, an old man with his wife and son, little Fridolin. The father of the Count to whom the castle belonged had been very fond of the chase, and every autumn he spent several weeks hunting deer and other wild game; but the present Count did not enjoy such sport, and left the castle entirely to the care of the steward and an old hunter.

These people lived a very quiet, lonely life, for the nearest village was many miles away and few visitors ever found their way to the castle. The old hunter was very fond of Fridolin, and often took him on long excursions through the forest, where he taught him much about the habits and haunts of the wild animals. Then, too, the hunter could tell such wonderful stories and legends, and he was always ready to entertain his little friend in this way. But Fridolin liked most to hear about the Floating Island.

"On bright summer days," said the hunter, "a small, beautiful island sometimes appears, and glides over our lake with the grace of a swan. And often the fishers, when out in their little boats, hear the chime of silvery bells and the sound of sweet music, which must come from the island, and yet it never approaches near enough to be distinctly seen; but it is said that on it are beautiful gardens, blooming trees and happy people, who spend their time in constant enjoyment."

The thought of this island was seldom absent from Fridolin's mind, and he spent many hours on the shore of the lake, vainly hoping to gain a view of this image of beauty. When not on the shore, Fridolin could almost always be found on the balcony of the tower, where he had a wide view of both the forest and the water. As he sat here one warm July day, allowing his gaze to wander over the lake, he saw in the distance what, at first sight, seemed to be a fisher's boat; but as the object came nearer, it glittered and shone as if made of gold and jewels. Fridolin hastily left the tower and ran to the shore, and having untied his boat was soon rowing with all speed toward the tiny craft, which rocked so gently in the waves, and was constantly coming nearer.

But no one was to be seen in the strange boat, and when but a few steps away Fridolin rose to his feet to gain a better view, he saw, lying fast asleep in a boat made of mother-of-pearl and bordered with costly gems, a little girl with long, golden hair and wearing a rich dress adorned with the finest embroidery. As the boy gazed wonderingly and breathlessly at the little sleeper she awoke and started up in a frightened manner. She looked anxiously at the bow of the boat as if in search of something. Then she held her hands imploringly to Fridolin as if begging his protection. But to all the eager questions of the boy the only replies he received were wails and tears. Fridolin knew that the little stranger was in great trouble and he wanted much to help her. But he discovered that his language was new to her; for when he asked her name and how he might aid her she shook her head sadly as if to say: "I cannot understand you; but I know that you are kind and will help me."

Fridolin then led the little fairy, as he called her, to his parents, who were greatly astonished, and took every care of the little stranger. The old hunter, who was present, said: "She is from the Floating Island, and has been carried by the waves to our shore."

Fridolin was delighted with his new companion, and in every way tried to banish the look of sorrow, which was seldom absent from her fair face. He showed her where the sweetest strawberries grew, gathered for her the choicest flowers, and spent many hours with her rowing about in his little boat. Although Fairy, as everyone now called her, ceased weeping and seemed grateful for the kindness of her friends, yet she never spoke, except in a strange tongue, and seemed always to have a great grief. She was not contented when on the shore with Fridolin, or up in the castle tower overlooking the water. One day, when the two children had climbed the dark, narrow stairs, and were standing on the ivy-covered balcony, they heard a loud clapping sound, and saw, flying near them, a large black stork, which seemed anxious to attract their attention. The little girl clapped her hands for joy, and stretched her arms toward the bird, which flew nearer and hovered about as if awaiting some commands. Fairy took a fine gold chain from her neck and held it to the stork, which took it in its bill, and, having watched attentively the strange signs which the little girl made, it flew away across the lake.

Fridolin looked on in wonder, and was delighted to see the change in his companion's face. There was no longer any trace of sorrow to be seen, her large blue eyes beamed with hope, and a bright smile played over her beautiful face. In the meantime a great storm arose, the wind blew furiously, and the waves rolled higher and higher, while the rain fell in torrents.

"We must go down," said Fridolin, "or we shall be drenched, and then mother will scold."

But Fairy paid no heed to his entreaties, and remained standing with her gaze fixed on the water. Suddenly through the storm and rain a white cloud was seen, which proved to be a silver veil carried by the stork. The bird flew swiftly toward the tower and dropped the veil on the balcony. Hastily seizingly it, the little girl ran down the stairs so quickly that Fridolin could scarcely follow, and running to the shore sprang into her little boat, and, having spread the silvery gauze over the bow, she was carried by the waves out into the lake. Fridolin looked on as one bewitched, and it was not until she waved good-by that he thought of detaining her, and then he called and begged that she would return, but in vain. For a long time the boy stood on the shore and watched the little boat gliding over the waves. He could see the long, golden hair floating in the wind, and the fair, white hand waving farewell.

And now Fridolin's quiet life seemed more lonely than before, and he wept bitterly at the thought of never again seeing the beautiful fairy. Yet he still hoped that the Floating Island would approach their shore, and that Fairy would come to his home. But the months came and went, and although Fridolin spent all his leisure hours on or near the water, he gained no sight of the fairy boat, nor of the island. Great trouble now came to the boy. His dear parents, who loved him so devotedly, sickened and died, and the charge of the castle was given to another. The old hunter, too, was taken away, and Fridolin was left almost without friends. An uncle, living in a distant city, far from the beautiful lake, took the orphan to his home; but Fridolin was not happy here, for he pined for the old, free life in the forest and for his home in the castle.

After several years, the uncle took Fridolin for a visit to his old home. The delighted boy sought again the old tower, and as he looked once more over the water, he was sure that he saw the little pearl boat, and in it the little girl, whom he had called Fairy. Running to the shore, he cried:

"Fairy, Fairy, come quickly; for I have but a short time to stay. My uncle will soon come for me, and then I must go away again."

In a moment the boat had touched the sandy shore, the little girl sprang out, and in a language which Fridolin could perfectly understand, said:

"When the cruel wind carried away the silver veil, which served as a guide to my boat, and I was lost on your shore, you heeded my cry for help, and cared for me until the black stork found the veil, and I was able to return to my home and friends. I have now come to take you to my father's beautiful castle on the Floating Island, where you will be happy, and all troubles will be forgotten."

The silver veil was again spread over the bow of the boat, and the vessel glided away, carrying the orphan to a land of flowers and music.

PAYSIE.

THE LITTLE GIRL'S WINGED FRIEND.

SOME ENIGMATICAL NUTS.

Puzzles for the Little Folks That Will Keep Their Brains Busy for Most of the Week if They Solve Them Correctly—Home Amusements.

Address communications for this department to E. R. CHADBOURN, *Lewiston, Maine.*

1264—ILLUSTRATED PYRAMID.

Arrange the symbols in the following order, as numbered in the picture.

```
        o
       * o *
      * * o * *
     * * * o * * *
    * * * o * * * *
   * * * * o * * * *
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The central letters spelled downward, name a species of lynx, a native of Africa, India, Persia and Turkey.

R. E. A. DING.

READING, PA.

1265—RIDDLE.

In ancient times there was a thing
That in the kitchen used to swing.
It had two eyes, but could not see,
Though useful to the family.

And often when they went to cook,
Some savory morsel it would hook;
Yet never get a reprimand,
Because it could not understand.

Oft with its game 'twould fly away
Along the shore or o'er the bay,
And seek some place to eat its food
Within the margin of a wood.

And often heavy loads it bore
Of goods that people wished to store,
Enough for any horse to draw,
Yet it could hold them in its claw.

Some said 'twas fond of liquor too,
Which often from the cask it drew,
But whether this is true or not,
I know it ne'er became a sot.

AIDYL.

1266—OUR CAMPING PARTY.

We, that is, my brother Tom, my two cousins, Bess and Harry, and myself, were determined to camp. In the first place we would decamp from the town, then we would camp at the foot of a distant mountain. This was our plan of action. Then an important question arose—what should we carry? Bess thought she couldn't get along without *pa't of an el-phant*, but Tom and Harry treated her proposition with such contempt that she quickly withdrew it, and asked them to enlighten us on the subject from the depths of their profound wisdom. "Well," said Tom, "we shall want a *small animal that troubles housewives*, three or four *foolishly romantic people*, and each will want a *coating of metal*, a *branch of a river* and a knife. So much for the culinary department. You girls will want to wear stout boots and flannel dresses that will be sure to last until our return, so you will need carry no others." We took wise Tom's advice, and found it very good. Such a fine time as we had! The boys shot *pa t of an old-fashioned fireplace, a portion of an elevation*, and a *loved one*, besides catching all the fish we needed. When we returned home our friends thought our faces had taken a good *poet*.

ETHYL.

1267—DOUBLE CROSSWORD.

In "the swordfish in the sea;"
In "H. Rider Haggard's 'She;'"
In "the battles of the free,"
In "the company to tea;"
In "the blossoms on the tree.

In the *seconds* of the night,
By the sufferer's lowly cot,
You have looked with tearful sight
For the foe that spareth not.
Superstitious persons say
When the *total* once is heard,
Primal is not far away,
Fi st must shortly have occurred.
Now the saying is not true:
In the silent midnight hour,
'Tis a *fact* we tell to you—
We have feared the *total's* power;
But the weeks have glided by,
One and two and three and four,
Till the eighth one now is nigh.
We'll believe the tale no more.

H. C. BURGER.

1268—DIAMOND.

1. A letter. 2. A chart. 3. Having panes. 4. A pledget. 5. Relating to a maniple. 6. Worked with the hands. 7. Defrauded. 8. A muscle that expands any part. 9. Not so early. 10. A color. 11. A letter.

CHARLIE.

1269—ANAGRAM.

"*Our canopy's*" immense expanse,
Presents itself before my glance;
I note the sun, the moon, the stars,
Contemplate Jupiter and Mars,
And Venus, and their sister tribe,
Those worlds astronomers describe,
And wonder whether like our earth,
To sentient beings they give birth.
My *whole*, however wide its range,
Can never solve the mystery strange,
For finite knowledge has its bound,
And cannot reach such depth profound.

NELSONIAN.

1270—WORDS WITHIN A WORD.

What word of ten letters, meaning to discourage, contains (without transposition) words with the following significance:

1. A dining utensil.
2. Exists.
3. A personal pronoun.
4. To clip from the surface.
5. An internal organ of the body.
6. To perceive by one of our organs.
7. A part of the head.
8. Skill.
9. A number.

CHATTIE.

1271—TRANSPOSITION.

I.

I am one of Nature's rocks,
Lying in the work of ages;
Broken into slabs by shocks.
Me the quarrier disengages
From my bed among the sand,
Where the Great Creator placed me;
I was formed by God's own hand.
Let no sandal builder waste me.

II.

Here my form is wholly changed,
Noun no more, a verb becoming:
Here my parts are rearranged,
Yet I'm shown by careful summing
Person, third, and present tense
Number, singular, I say it:
"Burns the ends of" is my sense,
So says Webster: I betray it.

H. C. BURGER.

1272—CHARADE.

Sally took her *total* and
Went into a neighbor's;
First is always in her hand
Freed from other labors.

For the *last* is her delight,
Neat, industrious Sally;
And all things seem to come right,
As she does not dally.

AIDYL.

ANSWERS.

1255—"My boat is on the shore,
My bark is on the sea;
And before I go, Tom Moore,
Here's a double health to thee."

1256—The difference in the letters U and I: Gin, gun; pig, pug; sun, sin; soul, soil; British, brutish; bill, bull.

1257—Threat, hatter.

1258—Maid, mad; plaice, place; pilot, plot; pirate, prate; Cain, can.

1259—Beatrice Granger, Geoffrey Bingham.

1260—Face-painter.

1261—REFORMADOS
EPOPOEIAS
FOREWARD
OPENERS
ROWELS
MEARS
AIRS
DAD
OS
S

1262—For-give.

1263—Sleep.

A THOUSAND BALLS A MINUTE.

The Electric Motor Made to Take the Place of the Gatling Gun Crank.

New York Tribune.]

The latest and decidedly the most novel use of the electric motor is to replace human energy in the manipulation of the death-dealing Gatling gun. The Crocker-Wheeler Motor Company, at the request of the United States Navy Bureau of Ordnance, submitted plans by which the Gatling gun might be operated by electricity, and have just completed a motor attached to the breech of the gun, which is a marvelous success.

It has been necessary, heretofore, in operating these guns, to have the services of two men, the gunner, whose duty it is to train the gun and drop the shot where they will do the most execution, and also a man to operate the crank which sets in motion the mechanism which causes the balls to hail down upon the enemy. The adaptation of the Crocker-Wheeler motor not only does away with the services of the latter, but enables the gunner to train and operate the gun at will by touching an electric button. So completely is the gatling gun under control of the gunner that he is enabled to fire either a single shot or to pour them out at the rate of 1,200 per minute.

The Bureau of Ordnance expects that a gunner will be able to do more execution when not disconcerted by the man at the crank, as the power is applied more steadily, and because of the absence of wabbling, which is unavoidable when operated by a man.

IN A SEA OF FIRE.

Wonderful Phenomena Witnessed From a Bark in the East Indies.

New York Times.]

Some unusual phenomena were observed by Captain John Newman, commanding the bark Kelvin, during his recent cruise through Sunda Strait, which separates Java from Sumatra. The great channel is limited on the north by the conspicuous island Krakatoa, on which is the volcano that kicked up such a rumpus while in a state of eruption a few years ago.

On June 26 last the Kelvin was quietly going along with sails barely filled by the light southerly airs that caused hardly a ripple on the surface. About 11:30 in the evening, when about eight miles east-northeast from the entrance to Sunda Strait, which is marked by Krakatoa, the water suddenly appeared on fire in patches of about two feet in diameter. These patches were about eight or ten feet apart and radiated in long lines from the vessel as far as the eye could see. They extended in every direction, the bark herself being the central point. The patches seemed to pulsate as the bark slowly sailed along, and their brilliancy would change with each successive throb.

The last feature continued some 10 or 15 minutes after the pulsations had ceased, and gradually it died away.

The Captain of the Kelvin awaits a solution to the mystery, and hopes to hear reports from other vessels passing through the straits about the same time.

SUCH IS FAME.

How the Grand Old Man Figures in the Century Dictionary.

Among the words comprised in the new volume of the "Century Dictionary" is "Gladstone." The meanings given under the word are as follows:

First—A roomy four-wheeled pleasure carriage, with two inside seats, calash top and seats for driver and footman.

Second—An English traveling bag or portmanteau of leather stretched on a light iron frame. It is from 22 to 24 inches long, in two or more compartments, so as to contain a dress suit without crushing or creasing the garments; so named in compliment to William E. Gladstone.

THE NAME OF GOD.

How Its Significance Became Greater With Each Revelation.

FIRST HE WAS A PLURAL BEING,

Later the Jehovah and Then the Father, Son and Holy Ghost.

THE EXPLANATION OF THE TRINITY

[WRITTEN FOR THE DISPATCH.]

"In the name of the Father, and of the Son, and of the Holy Ghost."

This is the Christian revelation of the name of God.

In the Bible names are accounted of importance. They mean something. They are given in the midst of the solemnity of a religious service. They are changed sometimes, and regiven in recognition and remembrance of some great crisis in a man's life. The name is a description of the man, or a reminder of some notable fact about him. The giving of the name in the sacrament of baptism and the asking for the name at the beginning of the catechism are survivals of this ancient significance of names.

Great importance is attached in the Bible to the name of God. That God's name must be kept holy is insisted on in both the Testaments. An irreverent utterance of the name of God is taken to be an irreverence done to God Himself. The name represents God.

This fact is especially emphasized by the changes which have taken place in the name of God. A new revelation of God is accompanied by the adoption of a new name for God. The name symbolizes and sums up the revelation. The name of God and man's idea of God seem to go together. As the doctrine of God changes the name changes with it.

THE STEP TO ONE GOD.

Thus God was known at the beginning as Elohim, a name which is in the plural and means "gods." This plural name is set with a singular verb in the Bible, and this curious usage is thought by some to mark a great step taken by the Hebrew people toward truer knowledge of God. Men began to see that the gods of their old imperfect creed were but personifications of the attributes of the one God. They began to think of God not as many, but as one. In and above the gods men began to find God.

Presently there came a higher revelation, and with it a new name. God was no longer spoken of as Elohim, in whom met the might of all the gods, and about whom the chief thought was strength; but He was known now as *Jehovah*, the living one, the sustainer of life. The thought of providence entered in, and the conception of God as sustaining a personal relation to men. He was believed in as the God who cares and loves. That was a great advance.

Finally, Christ came, bringing with Him a higher revelation still of God, and a new name to go with it. God is the Father, God is the Son, God is the Holy Ghost. God is the Maker, the Redeemer, the Sanctifier of the race. All that had been conceived of God before met here, and more was added. It is of this Christian doctrine of God that we are to think to-day. The first thing which we naturally think of about this doctrine is its difficulty. The statement of it in the language of theology is that "the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." Into what a tangle and perplexity that puts us!

THE POINT OF CONTROVERSY.

It was this element of difficulty which made the doctrine the center of controversy in the early church. The path was so hard to walk in that people were forever getting bewildered, and losing their way, and finding themselves in some bog or jungle of heresy. Even to-day, after centuries of explanation, this difficulty continues. And in consequence of it a good many religious people who are not Christians are accustomed to set this doctrine quite to one side. They believe in God, but they believe in Him as the Hebrews did; while many Christian people, compelled to reconcile in some way their belief in Christ with their belief in God, really think of God as three. There is one God who is the Father, and a second God who is the Son, and a third God who is the Holy Ghost. They do not disregard the doctrine of the Trinity, but they miss its meaning. It is pretty generally acknowledged that this difficult doctrine of God was taught by Jesus Christ, and that it was taught by Him not as a discovery but as a revelation.

It is true that in other religions there were trinities of one sort and another, just as in other religions there are doctrines of an incarnation and an atonement. In the Old Testament itself there were foreshadowings of the Christian doctrine of God. It is not true, however, that absolute originality is the characteristic of a revelation. God always

TEACHES LITTLE BY LITTLE.

"A truth revealed by God is never a truth out of relation with previous thought." At last the revelation comes, and it proves itself by the hold which it takes on the hearts of men. Its credential is its strength, its confidence, its persistence and its permanence. So the art of printing was invented many times before the fifteenth century. Nevertheless, it was never really invented until then, because it began to work then, and not before. By the revelation of Jesus Christ, there came into the world this Christian doctrine of God.

We know that because we have the words in which He declared it. It was our Lord Himself who spoke of His own relation to the Father, and of the person and the mission of the Holy Spirit. It was our Lord Himself who appointed as the name which should be said over every new-comer into His kingdom, the church—this name of God as Father, Son and Holy Ghost. It is from what Christ said that we come to believe in the Trinity of God.

That is so true that the New Testament cannot be read by an unbeliever in this doctrine without a hundred forced explanations. Anybody who is troubled about the Christian doctrine of God, and is willing to take the word of one who is wiser than he is, may go to Christ. He will settle the matter. God is Father, Son and Holy Ghost Christ said.

WHERE THE TROUBLE LIES.

So far as authority is concerned the doctrine of the Holy Trinity makes no trouble. It bears the plain stamp of authority. The long controversies of the old days have left no doubt as to the position of the Church. There is no doctrine in the creed which has a definition more elaborate, more carefully weighed and measured, or more extended, than the Christian doctrine of God. Whoever is willing to "hear the Church" escapes all difficulty.

There are a great many people, however, who are not willing to "hear the Church" and be content. They want to reason things out; and it is from the side of reason that the difficulty comes. It is the people who desire to do their own thinking who encounter the perplexities. It is the questioners who find the seemingly unanswerable questions. The most important thing which can be said to-day about the Christian doctrine of God concerns its relation to human reason. All truth must commend itself to reason before we can recognize it as the truth. Then and then only does it become true for us. Revelation itself is but the bringing of the reason to the recognition of new truth. There is no unreasonable truth. The statement of the truth may be inadequate. The appreciation of the truth by the reason may be equally inadequate. We may only apprehend the truth, and not comprehend it at all. That is manifestly the case with the Christian doctrine of God. The truth is too high for us. Our most delicate definitions are but blundering and defeated endeavors to state a truth which is too wide for either human speech or human thought. We are trying to state what God is. How can we help but fail?

MUST BE REASONABLE.

Still the truth, even about God, must commend itself to reason. We may not be able to go very far, still as far as we go reason must go with us. The Christain doctrine of God must be in harmony with human reason.

The Christian doctrine of God is in harmony with human reason. All revelation and all reason meet here in this supreme conception of God. The doctrine of the Holy Trinity is an advance upon the unitarianism of the Hebrews, as that was an advance upon the polytheism of their pagan neighbors. It represents man's highest thought of God. After all the speculations of all the philosophers; after all the inspired visions of all the poets and the prophets; after all the voices which have been heard out of the sky, or in the heart; after all the centuries of human experience of God, this is the conclusion: God is the Father, God is the Son, God is the Holy Ghost.

Reason demands that we shall think of God as one. The whole effort of science and philosophy is to reduce all effects to the working of a single cause. Whether this first and sole cause, this "infinite and eternal Energy from which all things proceed" is personal or not, is God or not, philosophy does not find it either within its province or within its power to say; but that it must be one all thinkers are agreed. "An absolute unit," however, "is unthinkable." A unit which shall be absolutely one, in which there can be no conceivable division, in which there can be no possible relation of part to part—if you think of that you will see how it defeats thought. It is unthinkable. The

ONLY CONCEIVABLE UNITY

is that living unity in which the one and the more than one are united. That infinite and eternal Energy which lies behind phenomena must be such a living unit. Reason irresistibly seeks unity. But "an abstract unity can explain nothing." God, if He were abstractly and absolutely one, would be dead. At the same time, our religious instinct, which is just as much a part of us as our intellectual intuition, demands that God must be a personal God. With the supposition of the impersonality of God religion comes to an end. A whole division of our nature is left unsatisfied. We are put to moral confusion. God must be a person. He must be one with whom we can enter into relation. All religion rests upon the belief in the reality of a relation between God and us.

But absolute unity defeats the thought of personality. There can be no personality without intelligence; there can be no perfect personality without love. But there can be no intelligence and no love without distinction in unity.

The Christian doctrine of God teaches a unity which includes differences. It satisfies the essential demand alike of philosophy and of religion. It is the meeting place of faith and reason. The doctrine is but a stumbling definition, but it is true as far as it goes. It is the best we have. It is the most that we know of God. "It is the symbolical expression of the richest and profoundest and most rational truth about God." It is the highest utterance which has ever been spoken or conceived of among men of "the completeness of the nature of God."

THE THREE ATTRIBUTES.

God is the Father. He is that Supreme One, dwelling in infinity, toward whom all men of all time the world over have lifted hands in prayer and adoration, in whom meet all worthy thoughts which any nation under any name has ever thought of God; the Strong One, in whose hand are all things visible and invisible by Him made; the First Cause toward whom all reason looks; the Infinite and Eternal Energy from whom all thing: proceed, the Omnipotent, the Living God.

God is the Son. God is manifest not only in nature but in man. He is the great uplifter of the race, leading man with infinite patience and wisdom, along a stumbling path, out of imperfections nearer and nearer to the divine ideal. He is the maker of history, the inspirer of heroism, speaking by the lips of brave men and saints and prophets. God cares. God loves. God became openly manifest among men in the person of Jesus Christ. He lived our life here for our example. He taught us in words and deeds of wonder about Himself. He showed us what sin is, that He might draw us away from it, and what His love is, that He might bring us near to Him, by suffering for our sakes the death of the cross. He opened the gate of the grave, that we might look through into that blessed home where He has His dwelling. Thus He redeemed us.

GOD, THE LIFE.

God is the Holy Ghost. He is the life of all life. All things live by Him. He maketh the grass to grow upon the mountains. He speaks in the thunder. He brings seed time and harvest with Him, and the rain in His season. He is the God who is in the world, the power who moves all forces of all life. In Him we live and move and have our being. From Him all holy desires and all just works do proceed. He sees and hears as always and everywhere. Constantly He speaks to us, in the lips of all utterers of helpful speech, in the pages of all uplifting books, in the services and the sacraments of the church, in the still voice of conscience. He sanctifies us and all the people of God.

"The Father is God, and the Son is God, and the Holy Ghost is God." "And yet they are not three Gods, but one God."

GEORGE HODGES.

MARRIED IN A BUNCH.

Story of an Old Pennsylvania Preacher Who Had Lots of Knots to Tie.

Spare Moments.]

There lived some years ago in Western Pennsylvania an old circuit preacher whose genial humor and kindliness of heart had greatly endeared him to all the people of his district. He was a particular favorite with the young folks matrimonially inclined, and his opportunities to "tie the knot" were numerous. On one occasion he found upon his arrival at a certain town several couples awaiting his blessing. The old man was tired and wished to make short work of the job.

"Stand up," he began, "and jine hands." Which being done, he rattled through a marriage service that, like himself, was original.

"There," he said, when it was finished, "ye can go; ye're man and wife, ev'ry one o' ye."

Two of the couples hesitated, and finally made it apparent that in the sudden "jining" they had become confused and had taken the hands of the wrong persons. The old preacher's eyes twinkled as he took in the situation, but he instantly straightened up, and with a wave of his hand dispersed them.

"I married ye all," he said. "Sort yourselves."

Optical Telegraphy.

A novel and ingenious invention in optical telegraphy is being used experimentally in the Danish marine. The apparatus is intended to render practicable a method of telegraphing direct by light in Morse signals. It depends for its action upon the fact that white light, consisting of the colors of the rainbow, can be cut up by prisms in a lantern into these colors, forming the well-known bands of the spectrum. By a suitable and carefully arranged system of screens and prisms these luminous spectrum bands can be given a certain form, which may be made to correspond with the long and short dashes of the Morse code. When, therefore, the light from the lighthouse lantern is observed from a distance through a telescope fitted with a prism the light appears to consist of these signals, and can be so read by any experienced Morse operator. A quick and certain system of night communication between different vessels on the one hand, and between ships and the shore on the other, has long been needed, and the spectro-lantern bids fair to meet the want.

Reflection on Her Age.

Boston Herald.]

Matilda (of uncertain age, but who is about to be married)—Harry has put some beautiful old-fashioned furniture in the house. He has a craze for antique things.

Melissa (unable to conceal her jealousy)—I should think so if he asked you to marry him.

JUSTICES LIVE LONG.

No Telling How Many Years a Man Will Last Once He Gets

ON UNCLE SAM'S SUPREME BENCH.

Plenty of Octogenarians Though the Work is Very Exacting.

FACTS IN THE BELKNAP SCANDAL

[CORRESPONDENCE OF THE DISPATCH.]

WASHINGTON, October 25.—Washington is still talking of the deaths of General Belknap and Justice Miller. The two men came from the same State. They were the closest of friends, and their careers during a great part of their lives ran side by side. When Belknap was made Secretary of War Justice Miller spoke of him in the highest terms, and, when through the fault of his wife, he was forced to leave the War Department, Justice Miller was the first public man to call upon him, and to tell him that he still believed in him.

More than one-half of the noted Belknap scandal has never been told. There is no greater liar than history. I know of men who have passed away within the last ten years, and who now shine in the minds of the people as the brightest stars of morality and purity in the heavens of American statesmenship, who led double lives, and whose public lives were never truly reported. I know of others who were far better than Dame History has ever painted them; and the Angel of Truth, when she reads between the lines of Belknap's record, will give him a better place in his future state than he has ever had in this.

BADLY INVOLVED FINANCIALLY.

I saw General Belknap about two days before he died. He was attending an auction sale of some valuable lots which he owned on K street and McPherson square. The sale was a forced one and the lots did not bring as much as he expected. His financial affairs were very much involved, and his estate will be small. General Belknap was one of the finest looking men in public life. About six feet high, he had a great head of classic shape fastened to a pair of strong, broad shoulders. His complexion was as fair as that of a milkmaid. His eyes were blue and he had a long beard of golden hue into which the silver strands had begun to creep. He was a popular man here and he leaves many friends.

Judge Miller went off in much the same way that Belknap did. Both seemed in perfect health a few days before their deaths, and Miller looked as if he might live to be 100. As it is he died at 74, by no means an old age for a Justice of the Supreme Court.

LONGEVITY ON THE BENCH.

There have been during the 100 years of its organization only 53 Justices on the Supreme Bench of the United States, and 20 of these have lived to be over 70. Judge Bradley is now 77 and he is as tough as a pine knot. Blatchford is 70, and the prospects are that he will dry up and drop to pieces all at once like the old deacon's shay at some time during his eighties. Harlan is only 57, but he don't look to be 50, and he has enough iron in his blood to make a horseshoe.

Justice Gray has a skin as fair as a baby's, and at 62 he is as spry and healthy as a young chicken. Judge Brewer is in his prime. Chief Justice Fuller is sound from in to out, and the only shackley men on the Supreme Bench are Lamar and Field. Field is by all odds the healthier of the two, though he is nine years the older. Lamar looks much broken and his hair is fast turning gray.

BETTER THAN BROWN-SEQUARD.

The Justices of the United States are the most long-lived men in the country. They don't have a soft snap, either, but they stick to it like grim death. There is no telling how long a man will live if he is once appointed to the Supreme Bench, and a curious instance of this was that of Chief Justice Taney, who died at 87. He seemed to be all his life upon the edge of the grave.

He was one of the leading lawyers of Maryland before Andrew Jackson appointed him Secretary of the Treasury and got him to remove the deposits from the United States Bank. Luther Martin and William Pinkney were at this time his chief competitors, but they died leaving him at the head of bar. Both of these men had been employed on a chancery suit which had been for a long time in the courts, and which bade fair to become a second Jarndyce vs Jarndyce. The client who had employed them had taken one after the other and they had both died on his hands leaving his case unsettled.

THOUGHT TANEY A CORPSE.

He was then advised to engage Taney and with this view he called upon him. He entered the office, took a look at the emaciated form and graveyard air of the great lawyer, and then turning on his heel left the office without a word. "Give that man my case?" he said to the first friend he met, "I would as soon think of giving it to a corpse. He will die within two months." But Taney did not die. Jackson make him Chief Justice of the United States and he sat on the bench 25 years.

Among the other octogenarians of the Supreme Court was Chief Justice Jay, who had the good sense to retire after he had presided over the Court for six years, and lived to be 84. Chief Justice Marshall lived to be 80, and Judge Swayne, of Ohio, died at four score, and sat on the bench for 20 years. Judge Duval, of Maryland, died at 86, and he was on the bench 25 years. I heard a funny story about him the other night from one of the old stagers of Washington. Said this man:

AN OLD FRIEND'S MISTAKE.

"Gabriel Duval was one of the best fellows, as well as one of the most noted men of his time. He had to leave the Supreme Court on account of deafness. He was a member of Congress when it was sitting in Philadelphia, and while there boarded at the house of an old lady named Gibbons, who had a daughter who was neither young nor taciturn. There were a number of other Congressmen at the house, and among them a member from Virginia named Giles.

"Giles and Duval became great friends, but they lost sight of each other after they left Philadelphia, and it was several years later that they met at the races at Washington. By this time Giles had been elected Senator of the United States, and Duval was Controller of the Treasury. They were enjoying themselves and chatting about old times and had discussed a number of their friends when Senator Giles suddenly asked: 'By the way, Duval, what has become of that cackling old maid, Jennie Gibbons?'

"'She is Mrs. Duval, sir,' was the reply. Giles shut up like a clam, and it was several minutes before he could recover himself enough to go on with the conversation."

JUSTICE MILLER'S SERVICE.

Justice Miller was the oldest Judge on the Supreme Bench in point of service. He served 28 years, and there have been only eight Justices in the past who have served as long. Chief Justice Marshall leads the list at 34, and Judge Story, of Massachusetts, was also on the bench for 34 years. One of the youngest Judges that the Supreme Court ever had was Bushrod Washington, who was appointed when he was 36, while General Washington was still alive. He was the favorite nephew of General Washington, and he inherited the estate of Mt. Vernon. He sat on the Supreme Bench for 31 years, and died in 1829.

Justice McLean, of Ohio, and Justice Wayne, of Georgia, served as Justices of the Supreme Court for 32 years, and Johnson, of South Carolina, served 30 years. The man who served the shortest term on the Supreme Court Bench was John Rutledge, who had a term of two years just after Chief Justice Jay opened the Supreme Court. He was appointed by General Washington, and Washington thought a good deal of him, for when Jay resigned he nominated him as Chief Justice, but the Senate refused to confirm him, and Oliver Ellsworth, a graduate of Princeton and one of the signers of the Declaration of Independence, got the place. Rutledge became insane after his appointment, and it was on this account that the Senate refused to confirm him.

THE STATES ON THE BENCH.

Justice Miller was the only Supreme Judge ever appointed from Iowa, and he, with the exceptions of Field and Brewer, the only ones ever appointed west of the Mississippi. New York has had six Justices on the Supreme Bench, and the first Chief Justice, John Jay, was a New York man. Ohio and Virginia have each had five Justices and each has had the honor of having a Chief Justice of the United States, Chief Justice Marshall coming from Virginia and Chief Justices Waite and Chase both being Ohio men. No other State except Ohio has had two Chief Justices. Pennsylvania has had four Justices on the Supreme Bench during our history.

Judge Miller's death was largely caused by overwork. He was tired out by his labors on the circuit, and he had decided, he said, that he would never make the trip again. This was but a day or two before he died, and the duties of the Supreme Judge are very onerous if he chooses to make them so. Miller worked all the day and a part of each night, and I don't believe you will find a harder worked set of men than the Judges who are now on the Supreme Bench. Judge Bradley works at least 12 hours out of every 24. The Chief Justice is a hard student, and Judge Fields as a rule puts in about twice as many hours as a Government clerk. Chief Justice Waite's last sickness was caused by overwork, and the moral of Judge Miller's death seems to be that a man in public life, and especially in judicial life, should retire at 70, and not work on until he drops.

FRANK G. CARPENTER.

LARGEST SAILING BOAT.

The Steel Bark, France, Recently Launched for the Nitrate Trade.

There was launched recently from Messrs. David & William Henderson & Co.'s shipbuilding yard at Meadowside, Partick, a steel sailing ship, which, it is said, is the largest sailing vessel afloat, and will form an important acquisition to the mercantile fleet of France, in which country she is owned. Her dimensions are 360 long by 48 feet 9 inches broad and 30 feet deep; her gross tonnage will be about 3,750 tons, with a dead weight carrying capacity of 6,150 tons. In these and in all other particulars she is much larger than any other sailing vessel afloat; her sails, which are being made in France, presenting an area of no less than 46,000 square feet. She will be rigged as a five-masted bark.

The vessel will be principally engaged in the nitrate trade. In order to preserve the nitrate solution, which is formed in large quantities, and which is usually discharged overboard, tanks are fitted in the hold, thus insuring the shippers against loss resulting from this waste. The poop is fitted up as a handsome saloon, containing accommodation for captain, officers and a limited number of passengers. The crew are berthed in a large deckhouse above the foremast, and the petty officers' and apprentices' berths and messroom are in the deckhouses aft of same. In the forecastle a large, airy room is set apart as a hospital. The vessel has been built to the order of Messrs. Ant. Dom Bordes et Fils, of Paris. Messrs. Bordes' well-known fleet of sailing vessels is the largest in the world, and, besides this vessel, called the France, contains some of the largest sailers afloat.

THE ALHAMBRA FIRE.

Details of the Narrow Escape of the Famous Palace From Destruction.

Illustrated News of the World.]

One of the most famous buildings in Europe, celebrated in history, romance and song, the Alhambra palace of the Moorish kings of Grenada, has narrowly escaped destruction. On the night of September 15 a fire broke out in that part of the Alhambra known as the Patio de Alberca, situated close to the Patio de los Leones, or Court of the Lions, and the Tocador de la Reina, or Queen's dressing room. It was feared that the mischief would assume very disastrous proportions, and that the unique and beautiful Arabic pile would be burned, but the fire was got under with comparatively little damage.

When the news reached the neighboring city, thousands of people flocked to the scene, to find, on arriving, that the whole of the upper part of the gallery on the right side of the Arraynes Court was ablaze. To prevent the conflagration from spreading, a successful attempt was made to isolate the burning portion, while men and women of every class, including several ladies, assisted the firemen. Water was obtained from the tanks and fountains in the various courts.

After several hours' incessant work the fire was at length extinguished in the early hours of the morning. The portion burnt comprises the magnificent Sala de la Barca and the right wing of the Arraynes Court. The remainder of the building was saved. Eight persons were slightly injured.

THE WINDOW TAX.

One of the Oppressive Revenue Measures From Which England Suffered Long.

Newcastle, England, Chronicle.]

The window tax in England was a result of the war with France that ended at Waterloo. Millions had to be raised, but of the many oppressive taxes, none were felt to be more objectionable than this shutting out of the "light of heaven" from men's dwellings. The law so enacted that any building or house with more than eight windows was liable for window duty. The consequence was that architects and builders were at their wits end how to plan and erect houses with as few windows as possible. Many family houses were dark, dismal and damp; sanitation and health were out of consideration. In the house in which the writer of this spent his early days, there were originally 14 windows. To keep the tax low four of them were built or blocked up, two good back rooms were converted into dark cellars, and, if my memory serves me right, we still had 14 shillings to pay for this tax.

Common sense rebelled against such taxes, but it was not until the present ex-Prime Minister, William Ewart Gladstone, assumed the Chancellorship of the nation, that so many of these abominable taxes were swept from the Statute Book. That such a tax should have existed for at least the first 56 years of this enlightened nineteenth century is beyond belief.

When baby was sick, we gave her Castoria,
When she was a Child, she cried for Castoria,
When she became Miss, she clung to Castoria,
When she had Children, she gave them Castoria.

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1st Lady.—Have you new Rubbers?
2nd Lady.—Why, no! These are the old ones dressed with

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