The Touches of Magic by Which Dull Sand and Lead Are Changed to Sparkling Crystals

PRIMITIVE TOOLS AND METHODS.

Material for the Crucibles Is Still Kneaded by a Man Who Walks Through It in His Bare Feet.

PURE GOLD USED IN THE COLORING.

The Cutting Done With Iron Wheels Upon Which Sand

and Water Are Kept Flowing.

In the hour of Christmas perplexity it may be a welcome suggestion that no gift one could select, whether for the enrichment

than "rich out glass." This is the beavy, massive ware worked into the semblance of surfaces frosted with crystals or lavishly encrusted with glittering diamonds, the facets of which reveal a marvelous intricacy of geometric design. It is very different from and far superior to the old-fashioned, shallow cut glass now denominated "ground" or "engraved" glass. Its manufacture has grown to be a great art trade, and it is gratfying to have the testimony of leading dealers in New York, Philadelphia and Pittsburg, that it has nowhere reached higher excellence of production than in the United States. The art ware undergoes a wonderful evolution from the Alpha of dull. sodden materials to the Omega of the seintillating crystal objects which adorn modern homes.

Largest Factory in the World.

The writer has seen something of the process in what is, in all likelihood, the largest glass cutting establishment in the world. The manufactory in question is in a locality where one would least expect to find it-in one of the smallest of Pennsylvania hamlets, in one of the most strictly rural localthe European countries where glass cutting is carried on, the work is not done in great belted to a great central shaft, are swiftly

about 300 skilled workmen.

The especial variety of class which is ground or "cut" and which forms the autiful ware seen of late years is what is known as flint glass, so called because originally made from calcined flints, although at present and for many years the silica in its composition is supplied in the form of sand, of which the most desirable known in the whole world is found in Berkshire county, Mass.

Like a Secret of Alchemy.

The glassmaker's trade, practical, even prosaic and solidly scientific as it is in nlity, seems, however, to the average observer to be an exquisite art assisted by omething very like sorcery. Take for instance the very first step in the process of making glass and we have something suggestive, even to the unimaginative, of necromancy or alchemy-something akin to the fabled evolution of the philosopher's stone. In what is the "mixing room" we have a huge pile of sand, snother of dull, sodden, coarse materials containing not the elightest promise of the gleaming, glittering, crystal-pure glass which will presently flash in show windows, in sumptuous boudoirs and parlors and on banquet boards. The genii of the fiery furnace, the deft touch of skilled hands, some marvel of hemistry, something-we know not whatlet us say the presto of magic will-do the

What so dull, so dead, so lusterless as What more transparent, more brilliant, more diamond-like than

The amount of class manufactured varies at different times, but the proportion of the ingredients is never changed. A trusted and careful workman weighs out for exampie 600 pounds of Berkshire sand and thoroughly mixes with it 400 pounds of oxide of lead and half as much pearl ash. To this compound he adds very small proportions of salipeter, arsenic and manganese, and the whole well stirred together goes into one of the great crucibles or "pots," as one of the great crucibles or "pots," as they are technically called, which hold from 1,500 to 3,000 pounds.

Transformed by Furnace Fire.

In the furnace which contains eight of these pots, the mass is subjected to the ter-rific best of a rearing fire for 40 hours and then the "metal" as it is called is ready for blowers, who hover about the furnace and at intervals, remove small portions of the white, hot semi-liquid substance upon the ends of their long tubes or "blowers" manipulating it in a way familiar to every Pittsburger. The graceful sweeps and agile twirlings of the rod are not made for the sake of appearance, but for practical effect in giving the glowing bit of molten glass the peculiar shape which may be de-stred, dependent upon whether it is to be a bottle, a pitcher, a punch bowl, a wine ginar, or any one of a hundred other things. lessings the tube with varying for blows through it carefully, expanding the red hot bubble at its tip to the proper size, rolls it upon a polished iron plate, re-volves the rod while he holds a tool against the pliant mass to give it form, heats is again and repeats the process, or delicately and rapidly touches it with two or three other tools, perhaps being assisted by a 'helper" in some of these rapid maneuver lol the shapeless mass has become a wine decapter, or a salad dish, or somethin else of most graceful form, and is almost ready for the cutting room whence it will emerge with hundreds of companion pieces of flashing, chased and beautiful ware But first it must pass through the anneal

ing turpace, where, with the other article of the day's output, it is very gradually cooled by being slowly drawn away from the fire through a brick arched tunnel abou

Their Tools Are Almost Primitive.

However picturesque and fascinating the scene around the furnace, with its strong lights and heavy shadows, the circles of ight carved in the darkness by the sweep of the gleaming, ruddy tipped wands may be to the on-looker, it is stern, stiff labor for the operatives. Their tools are fewer and more primitive than those of any other class led artisans. They use a few rude tron implements, a stick, much like a nac row rooting shangle, a heavy, uncouth pair of iron chears and the all important blow pipe, and with these they perform wonders. Their work must be done while the glass is relieved by the occasional waiting for the reheating of a partly formed object.

the greater portion of the glass made to be "cut" or ground is white or rather transparent. If colored material is wanted however, it is readily produced by the use of various metals (or metallic oxides) melted with the other ingredients of the nass. The materials, temperatures and other conditions employed by various manufacturers for producing certain of their color effects are guarded as trade secrets, although in a general way the substances are perfectly well known. Blue is usually obtained by the use of cobalt. Yellow

can be prepared from several sources." Iron oxide produces a reddish brown. For the production of violent time the black oxide of manganese is employed, and a mixture of manganese and cobalt is depended upon to make black glass. Oxide of chromium produces a beautiful emerald green, which can be modified by the use of other oxides.

Gold as a Coloring Agent.

One of the most beautiful colors, a rich transparant ruby, much prized by glass con-noisseurs, is variously produced by combi-nations of gold with tin oxide. Often gold is used alone, and I saw at the manufactory referred to about \$140 worth of the virgin yellow metal thrown into a crucible full of sand, lead and potash. Hence the extra cost of genuine ruby glass, which is well known to experienced buyers.

One of the oddest features in the process is the construction of the "pots" or crucibles in which the raw materials are fused into glass ready for the blow pipe. These pots, which are dome shaped, about four feet high and half as much in diameter, are made of clay, which is principally imported from Germany, although an article has been discovered in the State of Missouri which serves the purpose measurably well.

Men are at work constantly making these
pots, for a supply of well-seasoned ones
must be kept on hand ready for immediate

One of the workmen-and a very imof dining table and sideboard, parlor cabinet or bouldoir, better combines the elements of utility and beauty and is more fashionably popular and more artistically pleasing and forth with peculiar side-long steps all day long for a period of three weeks to each "batch." No machinery has ever been devised which can supplant this primitive process of working the clay into proper condition, and the old man I saw at work will doubtless tread backward and forward in his box of clay as long as he performs any earthly labor. Another workman builds up the pots in lots of eight very much as the walls of a rubble house are built, making his circular wall of clay a few inches high and then awaiting the dry ing process before carrying it higher. It takes about three weeks to build a set of eight, and they last but three months in the tense heat of the furnace.

How the G'ass Is Cut. The final step in the process is the grinding and polishing. The various objects formed by the glass blowers as decanters, bottles, vases, bowls, wine glasses, gobiets and scores of other articles of ornamental or table ware—after undergoing the gradual cooling process in the glass house are taken to the cutting department. They have form, but not the finish, grace of shape, but not brilliancy, and are technically known as "blanks."

A hundred workmen are ready at their wheels to put them through the process which will develop luster and make them ities in the State, and yet it is probably the largest in the world (this partly because in titanic diamonds. A hundred wheels factories, but by the operatives at their factories, but by the use of foot lathes). The plant consists of several extensive and substantial buildings, containing every essential to the peculiar manufacture, employs appears to be no line of manufacture involving so much skill and productive of so the and artistic effects which employs such and artistic effects which employs such primitive implements as does this skillfulness of the workman is almost every thing. Many of them are young, scarcely more than boys, but young eyes are the best for the kind of work done here, and then, too, most of the operatives have been "brought up the trade," and have had really more experience than their youthful appearance suggests. The workman need perfect evesight, steady perves and deftness of hand, for the pattern must be cut with geometric precision.

Carving the Hard Glas

The glass cutters work in three divisions and the various articles pass through three distinct grades of treatment. First comes the "roughing," that is the deep cutting or grinding of the pattern, of which the princi-pal points and lines have been first marked upon the glass with red paint. For this work a thin iron wheel is employed, upon which, as it revolves with the rapidity of a buz rsaw, the operator from time to time places a little saud from constantly from an overhanging reservoir. The wheel, with its gritty covering, eats its way slowly but surely into the thick glass, following various lines crossing each other in many directions, some deep, some shal-low, until finally the design, instead of pre-senting the effect of lines cut into the mass,

gives one the impression of raised work.

It is still in the rough, the various surfaces or facets being exactly in the condition of what is known as "ground" glass. The second step is what is known as "smooth-ing." It is accomplished by holding the dish, or whatever the article may be, upon fine stone wheels. Of these, as of the iron ones first used, there are a great variety for different kinds of work. These take off much of the roughness created by the harsh touch of the iron and sand, and bring the pattern a little nearer to perfection.

The Finishing Fine Touches.

And now the ware is passed from the "smoothers" to the "polishers." The men in this division accomplish their work by gentler means and their touch is soft and almost caressing compared with the previundergone. The polishers use wheel-brushes and wooden wheels of varying edge formation to fit the different depress and these are kept constantly smeared with what looks like common yellow mud, but is in reality a compound of finely ground oxide of zinc and lead, called in the trade "putty." These wheels with their thin coating of peculiar polishing material, after innumerable lightning-like revolutions, have the deep geometric lines and the corresponding facets of the glass as smooth as diamonds and almost equaling them in brilliancy of glitter and purity of light. It is found that the best lead obtainable for the polishing "putty" is that which comes as the lining of tea chests from China. It contains elements of great value to the cut-glass manufacturer, which are not pres-ent in other kinds of lead. And so we find in this establishment side by side with sand from Massachusetts, and clay from Germany, lead from China, all lending aid to the production of the richest cut glass in

the world. The Various Styles of Cutting. In the showroom of the manufactory aluded to I saw in comparatively small space upward of \$50,000 worth of this beautiful care, and upon a single table perhaps \$5,000 worth, embracing an almost be-wildering array of articles and a wide variety of styles in cutting, each having a distinguishing name. There are ice cream and salad sets, fruit dishes and a score of other articles in the cut known as the "Parisian," vases, fancy dishes, bon-bon trays, etc., in the "hobnail" cut; punch bowls, glass-handled ladles to match, cups, goblets and many more things in the "bril-liante" cut, and there are cut glass call bells which give forth a very musical tinkle. Articles of especial richness are ponderous table lamps of cut glass through out, with dome shades of the same material and a line of ornamental dishes, rose bowls vases, etc., in what is known as the "Russian" stem ware. There are also flower vases, decanters, water bottles, jugs, cologne bottles, and an almost endless pr fusion of other vessets in the "Princ and the comparatively new "tusk" and "Flemish" styles of cut. Late successes are known as "the American" and the

"Kimberly" styles of cut.
The goods are comprised in three general lines or classes, known to the trade as "rich cut table and toilet glass," "druggists" and "lamp goods." Almost daily new designs in the form of articles and modifications in the styles of cutting are brought out, and crystal is to a considerable degree both silver and china, although ost as costly as the best grade either of those luxurious accessories of the table, the toilet and the cabinet.

ALFRED MATHEWS.

FOR BEGGARS

How Paris Tries to Regulate Its Great Army of Mendicants.

RANK FRAUDS THEY INDULGE IN Flocking to the Churches, Palaces an

Museums on Cold Days. IMPROMPTU CHORUSES IN THE STREET

> PARIS, Dec. 11. F laws or charity and allies. They were or

(3)

or theories or all combined could kill beggars, Paris would have none of them. For hundreds of years the tribe has been a problem of the town. In the olden days they swarmed at every palace gate, at every church portal, infested the bridges and courts

ganized into a band having at their head The Typical Beggar. a chief officer whose word was final. They elected a cabinet who guarded and passed along the secrets of the trade. These secrets were numerous. They taught a man with two good legs how to appear to have none. They showed how a straight spinal column could on occasions be twisted. They kept the recipe for the famous pomade, by which hideous, but painless sores were produced in the flesh. They knew a thousand tricks of gulling the public. So miraculous was the manner in which when they entered their quarters at night, the blind saw, the deaf heard and the lame leaped that one of the chief places in which they congregated became known as the "Court of Miracles"-a name it bears today.

Just and Unjust Fared Alike,

In those days all who asked charity, whether from necessity or preference, were classed together. There were no attempts at separating the unfortunate from the miscreant. There were no forms of public re lief. The rich, when so disposed, walked through the streets distributing alms to just and unjust alike. At last the number of beggars became so great and their insolence so intolerable that the city was obliged to do something. It tried force. Severe laws were enacted against them.

forcing these laws. There is much begging to which the police are blind. Beggars of long standing are rarely disturbed. In fact, unless they are evidently unable to work, or have become a public nuisance, they are not often arrested. Even then if they can prove that they could get relief at no institutions they are not punished.

Usually the Parisan mendicant cloaks his solicitations under a pretense of selling

Usually the Parisian mendicant cloaks his solicitations under a pretense of selling something. Women with handfuls of ragged flowers follow one through the streets. Boys with a half-dozen cheap pencils or notebooks besiege the students in their quarters. Flowers, pencils, notebooks are not for sale. They are to ward off the police officer in case he interferes. Fortune telling is a favorit device of many. In crossing the Post des Arts one day I tried my luck with a blind beggar who has been holding out his tin cup there since I have known Paris. I dropped in my sous and known Paris. I dropped in my sous and from the wire filled with papers which he held pulled off my fortune. It ran as follows, and is a fair specimen of what they all offer:

Fortunes Made to Fit Anybody.

You are going to have an uncomfortable affair with a young person, but two of your friends will console you and introduce you into better society. You will spend many happy days in a great city, but at last your interests will force you to believe.

Afterward surrounded by friends and all the pleasures of life you will see your days nase handly by

Many, of course, wear placards, but few take so mean an advantage of one as the blind miscreant who carries around the uncomfortable motto, "It I cannot see you, God can." In the cold weather the beggar becomes a great nuisance in the churches and museums. There is at present a propo-sition before the chamber to charge an admission to the museum and palaces. A reason urged is that on cold days the mendicants crowd these places much to the offense of the eyes and nostrils of the students and sightseers. They are to be found in all the when they expect the sexton to interfere devoutly take to their knees. Nearly all of the great churches have their portals monopolized by beggara. Here the police

cannot touch them.

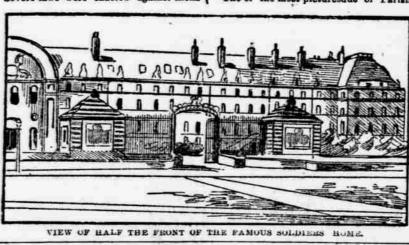
No one of this class is better known in No one of this class is better known in Paris than the "lame man of Notre Dame." He sits at the portal through which all tourists pass, his legs wrapped in a blanket, his crutches at his side. I suppose he uses them as far at least as his "Court of Miracles." He is as much a part of the great eathedral as the clustered columns within or the grianing greatly and the statement of the great eathedral as the clustered columns within or the grinning gargoyles without.

Beggars That Are Licensed.

Beggars That Are Licensed.

There are four classes licensed by the city. The "four beggars" they are called—the mountebanks, the organ-grinders, the singers and the traveling musicians. Only a limited number of permissions are given and those receiving them keep to a certain quarter. The sign of the license is a little medal which the possessor must have always at hand, cannot lend, and must renew every three months. They are forbidden to take with them children under six years of age, but there is not a day that a man or woman accompanied by a child from one to eight years of age does not sing under any window.

One of the most picturesque of Parisian



whipped, were warned to leave Paris or obe hanged, and were sent to the galleys for life. Their heads were shaved (a measure which, as Du Camp remarks, at least had the virtue of being hygienic). Their ears were cut off. They were branded "M" (mendicant). But severity could not annihilate them. hilate them. Finally the city began to distinguish between the worthy and the unworthy. At that time the beggars of Paris were recruited mainly from wornout and crippled soldiers. Accordingly, about the middle of the seventeenth century the first Soldiers' Home was founded the now famous Hotel des Invalides. Soon after came the first city hospital and the Home for Old Men and Old Women.

Fining the Almsgivers. Still the beggars thrived. The city tried fining those who were seen giving alms, but that did not attain the end. Just then Law was blowing his Mississippi bubble for the entertainment of Paris, and the Government tried transporting young beggars into the New World. The transportation scheme came to grief 30 years after Law's day when it was attempted to apply it wholesale. The Government began quietly The fraternity missed a few of its member A horrible suggestion was set in motion. The King, Louis XV., was suffering at that the Ring, Louis XV., was suffering at that time from the leprosy, and it was rumored that the missing beggars had been slaugh-tered to provide him a daily bath of human blood. There was a riot and the Govern-ment abandoned its colonization scheme. The revolution of 1789 brought in the

ideas which Paris uses to-day in controling mendicancy. The city's theory is that it is her duty to take care of all her deserving poor. If she takes care of the worthy none but the unworthy will be begging on the street; these she must punish or reform. That is, in Paris a beggar is a miscreant. The French laws against mendicancy run something like this: Any person found begging in a place for which there exists a public establishment for the public establishment public establishment for relieving want will be punished by from three to six months in prison, and at the end of this term will be sent to this depot of mendicancy or, as we would say, to the poorhouse.

A Plan That Was Modified.

These depots are Government institutions, founded in 1808. It was intended originally that there should be one in each department of France, and that in them beggars who had finished terms in prisop should be kept at work for at least a year. By this means it was hoped that they would learn indus-trious habits and would lay up small sums on which to start respectable lives when freed. The original plan has been greatly modified. There are but 28 depots instead of 51. Instead of being temporary work-houses for the able-bodied, they are filled with a class similar to that in our American poorhouses, old, sick, imbedile persons whom, for one reason and another, no existing institution can take in. Instead of the mendicant being detained for a year, 15 days to two months is as long a time as it is

possible to keep them.

The Department of Public Belief in France has advised a return to the original conception. It desires to see institutions similar to the English workhouse estab-lished, but as yet no action has been taken by the Government.

The penal code orders further, that if

beggar is a foreigner he shall be expelled from the country and that if he belongs to another province he shall be sent h Formerly his route was laid out for him and he was given so much a kilometre; now he receives a ticket on the railroad. The Laws Are Not Enforced.

The insolence of the Parisian beggar has become proverbial, and so the penal code from six months to two years in rison for menace or for carrying arms. If prison for menace or for carrying arms. If it is discovered that he possesses more than 100 francs, \$20, he pays for it by six months behind the bars. He is punished in the same way for feigning sickness or deformity EVERY penny tells.—You can get Salvation Oil for twenty-five cents. Best in the

Best in the is blind, a leader. There is no great severity in Paris in en-

In turn they were condemned to be street sights is the group of traveling must guitar and a singer. They choose an open space near a busy street for operations, and at the first note draw a crowd around them. One of the party carries an armful of cheap sheet music, which he sells to the company When 20 or 30 copies have been disposed of the song begins. One by one the crowd joins until sometimes 200 or 300 persons are singing. This fall the favorite street song has been "La Valse des Yeux," an amorous and not too-proper -jingle set to a swaying waltz air. A more picturesque sight I have not seen in Paris than a crowd of perhaps



Disorganized Charity in Napoleon's Time 100 men and women gathered at night about the Faubourg St. Antoine singing the lan-guishing "Velse des Yeux." The blazing torch, the twanging guitar, the passionate music, the dark faces of the hard-worked men, the reckless ones of none too-innocent girls, the furrowed brows of old women ramed in black or white caps, made a scene both sad and fascinating, one which a passerby must be very busy not to study, and from which he would be slow in withdrawing. IDA M. TARBELL.

NO FUN CATCHING SHARKS.

With All Their Reputation for Ferocity They Make Very Tame Sport.

Front and Stream.] As game fishes the sharks do not, I think tand high; the most common of them, the dusky shark, when hooked, circles round on the surface and usually bites off the line and escapes. If so hooked that the line cannot be cut, the struggle is furious and short, the shark giving up in much less time than a game fish of half his size, such as a channal bass, sait water trout or snapper would do.

I once hooked a shark about 5 feet long which fought longer than usual, and when brought to gaff he was found to be hooked in a side fin, so that he retained his full powers. So also with the hammer-head. The shovel-nosed shark I have found to be the most active of them. The nurse shark ies on the bottom, and its bite is not felt or its presence known to the angler till he raises his rod, then the fish comes up like a

log, without resistance. Bound to Be a Hard Winter

Of 50 ears of corn in Missouri in no case were there less than 6 layers of husks, and one had 10, says the St. Louis Glob Democrat. The husks for two years pa have been remarkably thin, and this sudde change bodes no good. It has also been noted that the squirrels have laid up this fall a much greater store of nuts and grain than usual, which is another unfavorable sign. A friend who has faith in the goose bone says it is black from top to bottom,

EXAMPLE OF ANDREW

How the Good Fisherman Found the Messiah and Followed Him.

BUT THE FINDING WAS NOT ALL

He Really Did Not Know Him Until on the Hount of the Ascension.

A PARALLEL IN EVERYDAY LIFE

"We have found the Messiah!" That was Andrew's great discovery.

Andrew found the Messiah because he was

looking for Him. Yet it is not likely that Andrew was consciously in search of Christ. It is not likely that he went about the streets watching the faces of all the men he met, thinking that some day he might recognize the Holy One of Israel. Andrew was looking for Christ because he was in search of all that was best in his generation. He wanted all the truth that he could get into his mind, and all the good that he could get into his life. He had his eyes wide open to all that was highest and worthiest in the world in which he lived. He desired to be the disciple of the best teachers of his time. And that desire brought him to the feet of Jesus Christ Whoever is looking for truth and goodness anywhere is in search of Christ. And he will find Him, if he perseveres, as Andrew

The Story of St. Christopher.

St. Christopher, in the old story, was a strong man who desired to serve the greatest master in the world. So he began with the most powerful nobleman of his own neighborhood, and served him. But one day, as Christopher rode in the nobleman's train, they met a company of people gaily clad, and in the midst one statelier and better dressed than any of the others, to whom the nobleman in passing doffed his hat. It was the King. So there was a greater master than the nobleman; thence-forth Christopher attached himself to the

service of the King.

But one night, passing through a dark forest, amid the dripping of a dismal rain, and the moaning of the wind among the branches, and the groaning of the distant thunder, Christopher saw that the King, thunder, Christopher saw that the King, looking anxiously to right and left, frequently made the sign of the cross upon his breast; and when he asked the reason, the King answered that he was dreadfully afraid of the devil. So there was a greater master than the King. Christopher forsook the King and entered the service of the davil

Served Whom the Devil Feared. But another night, riding in Satan's com pany along a lonesome road, Christopher noticed that the devil left the traveled way, and made a long detour across the fields, apparently avoiding something. And Christopher discovered that beside the path ahead there was a wayside shrine, showing the thorn-crowned figure of the Crucified. The devil was afraid of Him who died upon the cross. So Christopher deserted the devil, and seeking ever the service of the strongest master, he betook him to a hermit

strongest master, he betook him to a hermit who lived beside a river, and asked to be

nlisted among the soldiers and servants of the Crucified. opher could neither fast nor pray, he set him by the river to carry passengers across. So Christopher, for love of Jesus Christ, became a ferryman. And one black, stormy night, there came a little child, and called night, there came a little child, and called for Christopher, and begged to be carried over. And the river raged against the banks, and the winds blew furiously, and the rain fell beavily, and the night was a wild, black, fearful night. Yet Christopher aross and took the little child upon his shoulder, and waded into the seething

water. And the waves dashed up against him, and the wind pushed him and jostled him, and the rain blinded his eyes, and the stones of the river were slippery beneath his feet, nd the little child upon his shoulder grew heavier and heavier till the weight of him seemed like the weight of the whole world. Yet on he went and gained the other shore. And as he set the child upon the bank, there was a sudden gleam of glory in the midst of the black night, and there stood the Lord Christ Himself and blessed him. Thus, Christopher, seeking the service of the best master and serving him the best he

could, came at last to win the personal bene-diction of the Lord of Lords.

The most important difference between the story of St. Christopher and the story of St. Andrew is that Andrew's story is true. Andrew was a fisherman on the Lake of Galilee. Fishing is an occupation that allows time for thinking. And Andrew, no doubt, made good use of all the time be had. Every helpful thing that he heard in the synagogue, or learned out of the Scripture, he treasured up in his memory, and carried with him in his boat out into the lake, and there, pondering over it,

How Andrew Found His Master.

When he heard that a new teacher was preaching at the ford of the Jordan, a won-derful new teacher, like one of the old prophets come to life again, he took adrantage of the first week of stormy weather when there could be no fishing, and went John's disciple. But one day, as he stood with John, Jesus passed by across the way, and John pointed him out. There, he said, is the supreme teacher, the master of masters, the latchet of whose shoes I am not worthy to unloose.

And immediately Andrew left John and

followed Jesus. He went to His lodging and spent all the rest of the day with Him, hearing Him and asking Him questions. Thenceforth Andrew was a Christian. He had found Christ. He had found Him by simply following all the religious light he knew, by trying to learn all the good lessons that came within his reach by seeking the instructions of the wisest teachers.

The Age of Truth Seeking.

We all want to find Christ. "O that I know where I might find Him," is the cry of every earnest soul to-day. This is not an age of faith. Thank God for that! The ages of faith were the ages of credulity and falsehood. No; there is something far better to be said about the time in which we are privileged to live. This is the age of truth. Never have men and women been eager than they are to-day to the real truth and the whole truth, no matter what it is, and to give it welcome. And that touches truth theological. The age, with all its revolt against the Church, is profoundly religious.

It is a great mistake to imagine that all the discussions of religion take place in prayermeetings, or that the only people who are interested in religion are those who are members of the Christian churches. Every intelligent man and woman is interested in religion. The great problems of theology, the deep questions that have en-gaged the attention of the profoundest thinkers, and that touch the very heart of haman life, are debated over club tables and behind office deaks in Pittsburg every day. That which is said may not be in accord with all the sermons that are preached in the pulpits. Some of it may be foolish,

superficial, irreverent and unprofitable. Proof That Men Are Thinking. But it is a great thing that such discussion goes on in any way. It means that men are thinking, and that they are think-about the greatest of all subjects. At heart it is in earnest, and signifies more than is spoken by the lips. It is a sign of a uni-versal longing for the knowledge of the real truth. It is an evidence of the restlessness, the discontent, that never lets go

at last he makes the great discovery. It is an endeavor to find Christ.

The only effectual way to find Christ is Andrew's way. Follow the one best truth you know Be the disciple of the best teacher you can find. And when a higher truth reveals itself, follow that. And when a better teacher comes in sight, follow him. First, the rabbi of Bethsaids: then, John the Baptist; and then, Jesus Christ. Every new truth that we can learn brings us just so much nearer to Christ. Every good thought that we can think takes us just so much closer to Christ. Every mean, unworthy thought puts a great distance between us and Him.

Where to Look for the Master.

Where to Look for the Master. We make a mistake if we think of Christ We make a mistake if we think of Christ as belonging to the past only, or to the future only. We make a mistake if we think of the coming of Christ as an event that happened long ago across the sea in Syria, or as an event away off in unknown tracts of time, when he will appear in the clouds of heaven at the Day of Judgment. The most important coming of Christ for us to think about is His coming now. Jesus Christ lives here to-day in Pittsburg. He told us plainly that we might look for Him wherever two or three of us should be wherever two or three of us should be gathered in His name. He warned us that He would come in every opportunity of daily life. Everybody that we have a chance to help, to comfort, to uplift, or to make happy, even though he be the least, the obscurest of our brother men, is the Lord Christ Himself.

Whoever comes often enough with desire and devotion into the company of the Lord's people, into the service of the Lord's house, is pretty sure to find Christ some time. Everybody who stays away loses that chance of finding Christ. Whoever tries every day to be more helpful than he was the day before; to minister in every kindest and wisest way to the necessities men, to make all those who know him be ter and happier because they look into his face and hear his voice; whoever goes about doing good, as Jesus did, will find Him

Seeking the Holy Grall,

One of the notable things about the legend of the Holy Grail is its absolute disregard for all geography. The knight who sought the Holy Grail rode out into the world, north, south, east, west, whichever way be chose to go. It was not said to him that along such and such a road, turning her to left and there to right, he would come at last to the hiding place of the Holy come at last to the hiding place of the Holy Grail. His work was not to go in a certain direction, but to live in a certain way. must fight bravely, and defend the r must fight bravely, and defend the right, and help the helpless, and beat down every opposition of evil and oppression, and never run away, and be not only a brave knight, but a good knight, and make valiant war on foes spiritual as well as physical, and win the victory over himself; and then somewhere, it mattered not where, when he should at last have become worthy to behold it, there would shine out before him the blessed vision of his search.

That is a parable of the finding of the real Christ. Yet the finding of Christ, as Andrew found him that day beside the Jordan, is only the beginning of the Christian life. "We have found the Messiah!" Yes; we have come to recognize Jesus as the Christ holy life. We have resolved to set Christ in the place of all our other teachers, and to make Him the master of all our living and believing. But that is only the Beginning. Finding Is Only the Beginning.

Andrew, as yet, had "found" the Messial only as we make a new acquaintance. He had met Him; he had spent two or three hours in His society; he had been greatly impressed by Him. He had become con-vinced that Jesus was the Messiah, the great saint and hero of the Hebrew people. He had only begun to find Christ. By and y, as he worked among the fishing nets o the Lake of Gaillee, Jesus came and, stand ing on the shore, called Andrew. And Andrew left his nets and followed Him. So Andrew came to live with Jesus Christ. He aw His works of love and mercy; he heard His words of wisdom; he felt the inspiration His words of wisdom; he felt the inspiration of His presence, and the help of His example. He began to learn the spirit-of Christ. He began, in some vague, blundering way, to know Christ, to find Christ.

Presently, Jesus sent Andrew away to preach in the little villages of Galilee. And Andrew came back and told the story of his successes and failures, what he had said and what he had done; and Jesus listened, and pointed out where Andrew had been right pointed ont where Andrew had been right and where he had been wrong, and gave him comfort and correction and suggestion. and Andrew found Christ, more and mo Andrew and the Crneifixion

And then came the week of the crucifix on. And Andrew followed Jesus int Jerusalem, saw the opposition of the author ties, was present in the upper room at the last supper; went out with Jesus into the night, over the bridge of Redron, and under night, over the bridge of fledron, and under the olive trees of Gerhsemane; slept there, with the other disciples, while the Master prayed in agony of soul; awoke to see the gleam of torches, and the multitude of servants and soldiers, and the kiss of Judas; and then forsook Christ, as all the others did, and fled. And, arar off, he watched the condemnation of his Master, and looked upon Him as He hung upon the cross on Calvary hill, but dared not stand beside Him dared not speak to Him. He was a coward like the others.

Oh, what a lesson that was! Sometimes, even the devil, persuading a man into some shameful sin, teaches him more about his own weakness and worthlessness; more about his need of Christ, and emphasizes in the reaction the man's real love for Christ, more than all the sermons in the world. Andrew loved Him that Good Friday night more than he had ever loved Him. Out of

re than he had ever loved Him. Out o that tragic darkness, Andrew, ever trembling and afar off, looked into the face of Christ, and found Christ anew.

After the Savier Had Riven And then came the rising from the dead sion into heaven. It must have seemed to Andrew that he had never before that really recognized the Lord Christ at all. He had lived with Him, and gone on day after day never out of His sight and hearing, and yet

had only begun to know Him. Only on the Mount of the Ascension did Andrew really find the Messian.

The discovery of Christ is only the. beginning of the Christian life. When Andrew said "We have found the Messiah," that was said "We have found the Messiah," that was evidence only of Andrew's conversion. Conversion is the tact of a man's will by which he determines that the worthiest service in the whole world is the service of the Lord Jesus Christ, and that from this day on He will be the servant of that Master, and o no other. Whoever makes up his mind to that has found Christ, as Andrew found Him in the beginning. But conversion is only the commencement. Year after year the Christian grows in the Christian life, ever finding Christ more and more. Christ comes to us as He came to Andrew, in all the experiences of life. Every opportunity to do a helpful deed or to speak a kindly word is a call of Christ, as real as Christ's call to Andrew amid the fishing nets.

A Progression in Religion.

A Progression in Religion. The story of the gospel makes it possible for us to-day, if we will study it, to live with Christ as Andrew lived with Him. To everyone of us temptation comes as it came to Andrew, the temptation to deny Christ, to forsake Him, to turn our backs upon Him to be ashamed of the cross, to be afraid of the world. All joy and sorrow, all benediction and bereavement, every crisis that come into any human life, is an ovidence of Christ's presence, and a chance to find Christ, anew and better, if we will-or to

lose Christ. Every year Christ ought to be better known by us, ought to mean more to us, ought to be more and more our example, us, ought to be more and more our example, our inspiration, our helper, our comforter, our Savior.

Twenty years after the resurrection, St. Paul, who had spent all that time in learning about Curist and teaching about Curist, even then felt the possibility of knowing Christ better than he did. "That I may know Him," was his daily prayer, his daily longing and endeavor. Paul was still occupied in finding Christ.

One day we hope to see Him face to face, to see him, not as now we biunderingly, imagine Him to be, but as He really is. Oh what a finding of Christ then! And yet even that will be but a new beginning. To find Christ, to know Christ, more and more to lears the spirit of Christ—this will be the Christian's study and the Christian's delight to all

Where Uncle Sam Is Slow. Although this country has such a simple decimal system of money, it is very slow in adopting a metric system in weights and measures. No less than 12 European countries have entorced the use of the metric system by legislation, but the United States and Great Britain have only gone so far as of a good man who is apart from Christ, and Great Britain have only gone so far as but urges him on, as it urged Andrew, step by step, from the good to the better, until option of the seller.

ORPHANS OF THE SEA

Charity Supported by Entertainment Nights on the Atlantic.

TWO VERY USEFUL INSTITUTIONS.

How Over 3,500 Poor Children Have Been Cared for at Liverpool.

PLACE AMERICANS ARE WELCOMED

LIVERPOOL, Dec. 11.-Everyone who has rossed the ocean in one of the great liners knows all about "Entertainment Night" at sea. Yet few know, save in a dim sort of way, the real object of the impromptu diversion, or have any manner of idea as to what becomes of the large sums thus frequently realized.

On some one night of each voyage the great dining salon of the ship is transformed into a concert hall, theater and lecture room combined. Among from 200 to 1,000 passengers there are always found men. women and youths who can do some one little or big thing well. The witty man, the sarcastic man, the elecutionist, the poet and the story-telling man are all on shipboard. Then there are the misses or mesdames who play or sing or both. And there is always found the rubicund clergyman, the brow-wrinkled Senator or the bland, unctuous Judge to preside. Again, scarcely a vovage of the mailships occurr when there are not professional people on board, usually the best of European actors, singers, instrumentalists and all manner of specialists, from dansense to freak, who are traveling from one continent to another to fill their various engagements.

A Night of Full Dress. These are folk with hearts quick to remond to anything genuine with charity at performers willing to be distinguished, and the distinguished artists willing to perform, "Entertajnment Night" brings a programme often of very great variety and merit, and fills the salon with bundreds of passengers who are on this night for the first and last

time in full dress on shipboard.

The transformation of passengers themselves is not the least interesting feature of this concert in mid-ocean. The most genulinely aristocratic people on shipboard are
usually the shabbiest of all passengers at all
other times than this. Even this night,
many dress richly but soberly. But the
rule is to make the occasion one
of at least partial display in dress,
and a majority honor the event
with costumes and jewels befitting the
most select social gatherings in any land.
To the "first tripper" it is an affair of
unique interest and delight. The oldest
travelers awaken from their ordinary tolerative lethargy and permit themselves to this concert in mid-ocean. The most genuerative lethargy and permit themselves to be drawn into the brilliant salon, after the manner of blase theater and foyer loungers.

Even the officers and stewards of the ship
welcome the affair as a relief to the monotony of the voyage. And, as I have
taken the pains to find out, the generous
sums secured from the sale of programmes, and the irrevocable "collection," provides for one of the most needful and deserving of all charities pathetically suggested by the endless and dolorous tragedies of the

Noblest Charities of Our Time The proceeds of these "Entertainmen Night" collections secured on all steam-ships plying between New York, Philadel-phia, Baltimore, Boston and Liverpool, ex-cept one, are turned over to the officers of the Liverpool Seamen's Orphan Institution, which is almost exclusively supported in this manner. The exception noted is on the part of the Inman Line. This line having American affinities, and being largely the property of American owners, bestows one half of the sums thus collected upon the Liverpool institution, and the other half upon the American Blue Anchor Society's charity, a kindred institution: Whether they go to Liverpool or New York, no one should ever hesitate about giving liberally when distinguished actors, clergymen, jurists or simple citizens "pass the hat" at sea, for these seamen's orphan homes are among the noblest charities of our time. Every American tourist to Europe should risit the Liverpool institution. Its offices are at 14 Water street, not 500 yards from the steamer landing, where the Secretary, Captain Edward Stubbs, R. N., will extend

every possible courtesy, as all the officers of the orphanage are peculiarly grateful to Americans, for without their contributions the grand work of this charity would wholly fail; and everything possible is done by Captain Stubbs, Sir James Poole, the Treasurer, and Rev. C. E. Gaussen, the chaplain, to make Americans feel that they have acquired a personal interest in and regard for the institution, I know of no other place in all Britain where an American citizen can experience the same delightful feeling.

Not Restricted to Any Nationality. The orphanage was founded in 1869 to feed, clothe and educate the destitute or necessitous children of all classes of seamen or seafaring men. It is not restricted to any nationality, though children of seamen who have sailed five years out of the port of Liverpool have the preference. The frequent recurrence of such names as Lund, Lundgren, Schavii, etc., indicates the Scandinavian paternity of many of the into two classes, the children admitted to the institution and those placed on the

"outdoor list." Inability of the widow to support these children is the only qualification. Relief of some kind has never been refused. The boys are retained to the age of 14, and are then sent out to trades and other vocations, many securing comfortable clerical positions. The girls, if their mothers wish it, are kept in the institution until they are 15; the last year being passed in receiving training in all branches of household work, while school instruction is also continued. Children on the outdoor list are those shose mothers desire to retain them under their own care. It frequently happens that there is not in the widowed family a child old enough for public school life, or re-ligious difficulties may intervene. Again there are deat and dumb children and the se who are unfortunately mentally incapacitated from receiving instruction. To meet such cases as these the institution grants an annual allowance of clothing and boots, and a monthly allowance of 10 shillings. I know of many instances where this cash al. lowance pays the entire rent and actually teeps a roof over the desolate family's

An Absence of R d Taxe. There are no red tape and official captious-There are no real tags of condition of pay-tess about this. The sole condition of payment of the money is that the child shall produce a certificate of school attendance, roviding it be able to attend school. Of these two classes there are at the present time 360 children in the orphanage, and nearly the same number on the out-door list. An idea of the expenditure for so great and practical a charity can be had rom the fact that the annual cost of mainaining each child in the orphanage is a trifle over \$60, and the annual expense upon each child in the outdoor relief class, including cash allowance and clothing, is \$40. About 3,500 children have been cared for in one or the other of these two ways since the organization of the charity.

Noble as has been the work accomplished,

the need for the extension is pitiful indeed. I have not the figures at hand as to the loss of American seamen; but the returns from the English Board of Trade are appalling in their evi-dence of loss of life at sea; for they show that in the 19 years following the establishment of this orphanage, no less than 82,920 seamen died in English shins abroad, of whom 51,156 were drowned. The eloquence of all these simple facts appear stirringly to every tender heart. The improvidence of seamen is proverbial. The sufferings of many of their families on this side of the water, even with the mitigation of this beneficent charity, is inexpressible. The bare hint of it all one gets from the glimpse given on "psying off" day is heart-break-

Distributing Yellow Half-Tovereigns.

I went with Captain Stubbs the other day and sat with him while over 350 orphan children, or those who represented them, were paid their monthly allowances. We took a pretty heavy bag of yellow half-sovereigns, and pushed our way through the great throng which on the first Saturday of each month gathers at the entrance to the Old Church School, Moorfields, just off Dale street. The outer room was packed, and the society's old inspector, who is a Liverpool ex-police inspector, and knows the ins and outs of every family receiving these payments, was acting the part of bulwark against the surging of the crowd.

We passed into the master's room, and were in a few moments joined by Chaplain Gaussen, Captain Stubbs and myself paid out the money and checked against each payment. The old inspector kept the children and their mothers in line and cost their Distributing Tellow Half-tov

out the money and checked against each pay-ment. The old inspector kept the children and their mother in line, and got their school certificates ready. Then as each one came in, the chaplain re-examined the certificates, and a running fire of comment resulted, showing that the exact status of each child, the condition of its health, the occupation of its mother, and the general welfare of the entire family, were matters of actual personal knowledge on the part of these officials

A Sample of the Running Comment, "Ah, Robert, glad to see you. Folks

"Thankee, sir; yes, sir."
"Good. Tell mother to come Monday for the clothes and boots. Next."

"Mrs. Tolmie?" "Thankee, sir; yes, sir;" with a duck and a salaam. "William ill?"

"Yes, sir; with the throat, sir."

"Oh, yes, sir, thankee, sir,"
"All right, William's a good boy. Take
care of him, Mrs. Tolmie."

"Bless God, so he is; thankee, sir." And so it goes from one to three hours. But the struggles; the battles for existence; the blessed help this little help is to them all; the eyes suffused with tears: the choked words of gratitude; the pinched and pitiful words of gratique; the pinched and pinche efforts to come their clean, patched up and deserving; the dolorous, dreadful hours in these fatherless homes behind all this woeful procession to the alms-giving are enough to sicken and sadden strongest hearts.

hearts.

I have never in any country visited a charitable institution so well adapted to its uses, and where there was such a splendid and universal evidence of one having entered the atmosphere of a Christian home. The first orphanage was an old structure in Duke street. The present one was com-Duke street. The present one was com-pleted and opened in 1874. It is situated on uninclosed ground, granted by the cor-poration of Liverpool, surrounded by the sylvan groves, limpid streams, mimic lakes, sylvan groves, limpid streams, mimic lakes, and velvety lawns of beautiful Newsham park. The buildings comprise the orphanage itself, a five-story edifice of gray brick with stone trimmings, as sweet as a new-laid egg from cellar to garret, one of the handsomest chapels in England, a commodious and beautiful sanitarium, and an ivy

and rose covered parsonage. The Provisions for Rec

Extraordinary provisions have been made in this institution for recreation and amuse ment. The park is the great open-air play-ground for them all. For unpleasant weather there are spacious indoor rooms and gymnasiums for both boys and girls; and a great arched porch extends along the rear of the orphanage open to an immense paved court, very similar to the covered promenade you will find at the entrance to the quadrangle of Eaton College, and much on the same plan as that of the ancient English monastic cloisters, which always opened into a beautiful court or garth. Here, also, perhaps to a greater degree than in any other similar institution, the combined elements of drill and music have been

utilized. The bearing of these children is exquisitely manful and womanly. The theory and practice are that children can be interner of dispositions rendered facile and quiescent under the influence of music. So here is an almost ceaseless series of musical accompaniments—music on rising, music at entering and leaving classes, music at going to and coming from meals, innumerable musical entertainments and soirces, even usic on going to bed. I have never known of such a marked and luminous proof of the humanizing and even Christianizing influ-ence of music, and the singing of these 300 or 400 children is alone almost worth com-

ing across the sea to hear.

But most pathetic of all things here is the plaintive Litany sung immediately after the prayer for those at sea. Your eyes cannot out mist as you look and listen and you can never cross the ocean again without know-ing the real and blessed significance of ship-

oard "Entertainment Night." EDGAR L. WAKEMAN.

Fresh Grapes All Winter.

St. Louis Globe-Democrat.] Fresh grapes can be bad all through the winter at a trifling expenditure of care and attention. The grapes should be cut when just ripe, with several inches of stem on each bunch, and then be placed in paper boxes, with a layer of crumpled newspaper underneath and another above them. The unches should not touch and the grapes should not be piled in the box. Keep them in a cool, dry room-not in the cellar, the dampness there is sure to spoil them-

with care to prevent their freezing they will be as catable in February as in



This is a Wise Doctor. A patient sends for him.

It is a case of severe indigestion carrying in its train constinution and

sick headache. The young man is incapacitated for work.

He flies to the nearest drug store

and loads his already endangered stomach with mercurial purgatives, poisonous blood tonics, and pepsin preparations. Result—he becomes rapidly worse.

Doctor is called. Happens to be an old and respected practitioner.

Diagnoses the case quickly. "Young man, throw these nostrums out of the window. Send for a bottle of the genuine Carlsbad Sprudel. Salts, follow the directions, and you will be up in two days."

ommends these salts. It is in reality taking the Carlsbad treatment at home. For 500 years it has been Europe's first Health Resort.

The entire Medical Fraternity rec-

The genuine has the signature of "Eisner & Mendelson Co., Sole Agents, New York," on the bottle.