

Not what was his birth, but how did he live. Not what his estate, but how did he give. Not what was his name, but what did he do.

All Wrong.

By Clara Augusta.

My name is Brown—Philip Brown. My father's name is Joe, my mother rejoices in the old-fashioned cognomen of Hannah.

Last summer a friend of mine, enthusiastic and just out of college, went to Laneyville to rusticate, and visit a bachelor uncle.

My mother, being of an inquiring disposition, questioned young Gurley in regard to this particular Bessie, and learned that she was the daughter of Moses Blake, and Moses Blake's wife was a third cousin to my mother's uncle's wife's brother-in-law.

Before this fact was accomplished, a tall, red-whiskered man strode into the room, and for an instant, stood glaring at me like a wild beast. Then he dashed toward me, seized me by the collar and planted his foot at that part of my body most convenient to kick, and landed me at the other side of the room.

"Take that, you scoundrel!" he remarked, impressively; but I could not oblige him. I had already taken it. I rose to my feet and prepared to strike out.

"What do you mean, sir?" demanded I, before striking.

"What do you mean, sir?" demanded he. "What do you mean by kissing my wife?"

"Your wife! Jupiter Jorum!" cried I. "Bessie Blake your wife?"

"Bessie Blake?" said he. "Who in thunder is Bessie Blake?"

"Don't be profane, my son," said old Mrs. Blake. "Scripture is agin it."

"Are you not Bessie Blake?" said I, turning to the Venus.

"No," said she; "my name is Annie Hall."

"Well," said I, "this is a pretty kettle of fish. Who are you, sir?"

"I am Robert Hall, at your service—Mr. Blake's step-son."

"Isn't this Mr. Moses Blake's house?"

"Yes, yes," pursued he: "nose wide at the roots, and not up—good sign. Hain't you had the smallpox lately?"

"No," said I, indignantly. "Oh, you hain't? I see the sides of yer face and yer upper lip was kinder broke out and dingy."

"Broke out, indeed! and my mustache as respectable a size as any one could expect from three months' nursing. And only yesterday Araminta Jones had said it was divine, and just as 'scratchy' as need be.

"I was angry, but a glance at the sweet face of Bessie made me restrain my temper. What could I not bear for her sake?"

"I used to know pretty near all your folks," said old Blake, "and there's a heap of 'em I should like to ask about if I could only get my wits to work. There was your Uncle Joshua—you don't remember him, I guess; he died afore your time—"

"I never had an Uncle Joshua," said I.

"Don't contradict me, my boy," said he, testily; "I guess I know. Tain't likely they ever told you anything about him. He was put in the state prison for stealing sheep—or was it a pig?"

"Now, father," said the old lady, "don't you go for harrering up the boy's feelings. He can't help what his uncle did."

"I hain't a harrering," said old Blake, crossly. "You mind your own business, Martha."

And while the old people were disputing as to the real meaning of the word "harrering," I improved the chance which offered, and kissed Bessie.

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NEW YORK AS SEEN BY A DIXIE GIRL.

One of "Seventeen Most Popular" of the South gives her Impressions—Hurry in Work and Play—Even the Rocky Island is Clamped Down With Steel to Keep It From Running Away to Sea—Says Women Look Hard—Admires Kitchen in Great Hotel, But Yearns For a Little Corn Pone or Biscuit.

By KATHERINE ROBERTSON.

How New York hurries; hurries in work, hurries in play! There is something electric about the very air which makes one move the faster! When I got back to Chattanooga I shall find myself running across the streets and hurrying out of the cars as though all the world depended on my getting from one block to another. I know that I shall. The thing which has impressed us girls who have come up from the South to spend two weeks here is the fact that so many persons in New York do not seem to have anything else to do but to hurry just as fast as ever they can—doing nothing. How is it that you all find so much time to play while pretending that you are so very, very busy?

One of the first impressions which this great city made upon me with its noise, its confusion, its scurrying backward and forward, its din of bells and whistles and its roar of wheels, was that in spite of all their appearance of being so occupied many had nothing to do but to play. But then New York never really goes to bed. People are toiling when others play and playing when others work. Somebody always has a holiday and many are at their tasks when their neighbors are up in the roof gardens.

All Classes Have Play Time. Of course, I know that somebody really does work, but when? At mid-day, in the afternoon, in the evening, at any hour of the day or night you go to places of amusement, you sit in the restaurants—at luncheon, breakfast, tea, dinner, supper. It certainly does seem to me that there are no three meals a day here, for there are so many persons who have nothing else to do but to eat at their leisure at all hours and to look out upon the streets, where thousands come and go, just as though they were intended to run up and down that way forever and ever.

Do you know that there is something fascinating about this city of yours? Of course you must know it, or you would not stay here and keep settling here year after year. I wonder how it is possible for so many to find a place to live on this little, rocky island, all clamped down with steel and weighted down with big masses of stone as though you were afraid that the very ground would hurry away from under your feet and go galloping out to sea, playing to be hard at work. But you don't labor in this town as they do down South—as far as length of time is concerned, at least. In New York the people squeeze all their work into a few hours, and then away they go in their cars and automobiles, hastening to the country, hurrying to the theatres and running toward the beaches. All classes have time to play, for in the parks I see laborers and their families taking life as easy as a New York man can and having such a good time. It isn't any wonder that the first thing that a stranger asks of New York is, "When do you work?"

New York Men Chivalrous. Do you know that before I came here I heard much about the coldness and exclusiveness of New York people, and I was not prepared to like them at all. Well, they do have that constrained air about them, but it is all an affectation. They don't mean it. At heart they are kindly, polite and attentive.

And the men! Oh, I do like the New York men. They are the very soul of chivalry; they are courteous; they never presume; they take the greatest pleasure in doing any service. They are always so respectful and attentive, yet when there is any

IN OLD WAR DAYS. How the Great Struggle Made Bustness For the Buckport Stage. If one wants to hear marvellous tales concerning stage driving in old times he should go to Buckport and secure talks with some of the old chaps who can remember back to the days of the Civil War. Then, as now, Buckport was "eighteen miles from everywhere"—from Bangor, Belfast, Castine, Ellsworth and several other smaller places. Stages left the old Robinson House in processions every day.

Some of those old drivers were remarkable men, skilled in handling the "ribbons," very popular with their patrons and heroic in their labors to be on time under every condition of weather. The names of these men would fill considerable space in a newspaper. Most of them are dead now, but they are not forgotten.

There is another aspect of stage driving during the Civil War times, which no one has recorded as yet—the great traffic which was carried on by hackmen and stages in carrying persons who were anxious to get away to New Brunswick as soon and as quietly as possible. The demand for soldiers was urgent, because the needs of the nation were great. Many young men who were physically able to serve in the ranks did not have a liking for the job, and sooner than argue the case, they sought rest and seclusion under her Majesty's flag, even as many vessels' owners did for their property, which was exposed to the ravages of Confederate privateers.

Not all of these young men who sought New Brunswick for safety were residents of Maine by any means. Many came to Buckport by the Boston boat, and went inland on stage or on foot; or by private conveyance, as their finances dictated. If the stories of those refugees could be told, much of interest would be revealed.

Every stage driver knew the "ake-dadders," as they were called, and all paid heavy tribute to powers that controlled the routes. From 1822

to 1864 thousands of men from Maine and other New England States took advantage of the facilities offered by remote stage lines and effected their escape, though a majority of them returned and "squared" themselves with the Government before the close of the war.

Incidentally, it may be well to say here that the famous Bangor and Bangor line was claimed to be the swiftest and most elegant service by horse-power in the country.—Bangor (Me.) News.

Profit in Mexican Land. Land in the arid portions of Mexico is still very cheap and can be bought in tracts of 1000 to 1,000,000 acres. The price is rising, but not at the rate it will probably reach in the near future. Without any effort at improvement, investments made with reasonable carefulness will bring good returns by the enhancement of value. There is a good chance to enlarge considerably the area of irrigable land in these tracts, aside from the gain in value due to improved methods, better stock and other improvements a progressive rancher can make. The land investment offers a surer, perhaps even a larger, prospect for profit than investments in mining enterprises. Comparatively few Americans engaged in the former, while nearly all who come to the country engage to some extent in the latter. The American is prone to play for the "highest stakes," regardless of the greater risk.—Mobile Register.

ONE BLIND IN EVERY 850. So a Recent Census Report Shows.

One person in every 1200 was blind and one in every 850 was deaf in the United States in 1900, according to a special census report just issued from Washington. The inquiry was conducted under the direction of Dr. Alexander Graham Bell.

The total blind in the United States in 1900 was 64,763, of whom 36,645 were totally blind and 28,118 partially blind. Of the total blind 37,954 were males and 27,709 females. Blindness is chiefly a defect of adult life, almost sixty-five per cent. of the blind becoming so after twenty years of age. About one-tenth of the total blind were born so.

The number of blind per 1000 of population was greater among the negroes than among the whites, and greater among the foreign-born whites than among the native whites. In about six per cent. of the cases of blindness reported the parents of the blind were cousins. Of the blind whose parents were so related twenty-five per cent. were congenitally blind, while among the blind whose parents were not cousins the proportion congenitally blind was only 6.8 per cent.

Of the blind at least ten years of age, twenty per cent. were engaged in some gainful occupation. The percentage of persons engaged in professional pursuits, trade and transportation and in manufacturing and mechanical industries is larger among the totally blind than among the general population.

Deafness, the report says, is more common in the northern part of the United States than in the southern, and there are more deaf males than females. The total deaf in the United States is given as 89,287, of whom 37,426 were totally deaf and 51,861 partially deaf. From the latter class, however, are eliminated those merely "hard of hearing."

The census report of 1890 gave the number of deaf as 121,178, and the opinion is expressed that the returns for 1890 are undoubtedly excessive, while those for 1900 are deficient. Of the totally deaf 52.5 per cent. were males. Negroes constitute 11.6 per cent. of the general population and only 5.2 per cent. of the deaf. That the negroes seem less susceptible to deafness than the whites, the report says, is probably due in part to less complete returns from the negro deaf.

Of the totally deaf ninety-one per cent. were so from childhood (under twenty years of age) and thirty-six per cent. from birth. Of the 89,287 persons returned as deaf, 55,501 were able to speak well, 9417 imperfectly and the remainder not at all. The report presents figures to show that the schools for the deaf are doing excellent work in teaching articulate speech.

It would seem that heredity has played a part in producing congenital deafness and the deafness occurring in adult life; whereas deafness occurring in early childhood, after birth and under the age of five, is probably to a large extent adventitious.

Of those at least ten years of age among the deaf, 38.5 per cent. were gainfully employed, as compared with 50.2 per cent. among the general population. Of the deaf who were gainfully employed, 89.7 per cent. were found in occupations in which perfect or even partial hearing is not essential.

Liquid Stone. Concrete is the new medium of the engineering wonder-worker. First he builds the giant steel skeleton of a skyscraper, with a wooden mould of the desired width about the thin steel girders. Into this mould he forces the liquid stone, and waits a few hours for it to harden. Then the wooden shields are removed, and there stands a smooth wall, which grows harder with the passage of each day and will withstand a greater pressure than granite or steel itself.

He builds a great bridge, joining a hundred and fifty feet at a single span, of slender steel rods, forces the concrete inside the temporary wooden skin which marks the desired shape, and has, next morning, a structure of strength and beauty, which will defy all the power of winds and waves alike. Or, where twenty years ago a tall chimney would have been laboriously built up, brick by brick, and a dozen feet in thickness at the base, he spins his steel-spined web, pours his liquid stone into a thin shell of less than a dozen inches, and beholds a slender structure towering hundreds of feet into the air and strong enough to stand anything short of a cyclone.—D. N. Harper, in Technical World.

The Founder of Kindergartens. Born in Thuringia in 1782, Froebel began his career as a teacher in 1805 at Frankfurt-on-the-Main, and later took part as a soldier in the war of liberation. It was not till 1816 that he began to put his theories of education into practice. Ten years later he expounded them in his first important book, and shortly afterward began the training of teachers. In 1836 he opened his first kindergarten school at Blankenburg. The rest of his life was devoted to organizing kindergarten schools. He died in 1852.

The first successful kindergarten in the United States was opened at St. Louis in 1873. Milwaukee was not long in taking up the idea, and for a time was a Mecca for educators desiring to witness the system of Froebel in practical operation. The number of kindergartens in the country at the end of 1873 was forty-three; 1882, 248; 1892, 1311; 1898, 4568. There are now in the neighborhood of 5000.—Milwaukee Wisconsin.

Earliest Musical Notes. The earliest written signs for musical notes were the letters of the alphabet; and their use for this purpose dates from a very early period. The ancient Hebrews employed certain accents to mark the rise and fall of the human voice in chanting their psalms and prayers.

THE REBUILDING OF CITIES. Wonderful Enterprise and Vitality of Americans in Face of Disasters.

Commercial forces, in whose presence the hopes and fears and opinions of individuals are as nothing, determine where cities shall stand, and when these forces have fixed upon a site for a city they are not to be thwarted by fire or flood, or hostile army or even by the convulsions of nature.

Some ancient cities have disappeared. The archaeologist digs through the sands of the desert, the accumulations of vegetable mold, and the debris of human habitation in a search for the palaces of great kings, and the homes of a once numerous people. The massacres of ancient warfare may explain some of these dead and buried cities. The inability of people in early history to deal with the sanitary problems of a congested population may have been a contributing cause to their destruction. Cities may have died because their people could not live.

But in most cases a change in the routes of commerce will be found to have diverted the stream of nourishment from a city and left it to die of starvation. Yet the "Eternal City" and Athens, Byzantium, Jerusalem, Antioch, and Damascus illustrate the tenacity of municipal vitality, even though a long succession of centuries brings great changes in the methods and subjects and courses of traffic.

The destruction wrought by the Chicago fire was so vast that there was a moment when it seemed as if the site might be abandoned, but the ruins were not cold when contracts had been let for rebuilding. Fire was a calamity that might befall in one locality as well as in another, but the destruction of Galveston by tidal wave was promoted by its location; and there were suggestions even from Galveston itself that the city be rebuilt on the mainland instead of an island almost washed over by the Gulf of Mexico. But it was only a suggestion; the city survived itself with a sea wall; it raised its own level many feet, and, defying hurricanes and tidal waves, it has established itself more firmly than ever upon the sand-spit whence it was so nearly washed away.

The commercial forces which have built up San Francisco will rebuild it. The lines of commerce there converge; there is the deep and landlocked harbor, and there must always be a city. The steel-frame construction, so familiar in the Eastern cities, though only sparingly employed in San Francisco, is proof against the tremors of the earth, but in the earthquake belt the height of buildings will be limited and the enclosing wall will have to be of metal or better attached to the frame than is necessary elsewhere.

In two or three years San Francisco will be larger and more beautiful than ever, and will defy conflagrations and seismic shocks.—Philadelphia Record.

WORDS OF WISDOM. Need makes the neighbor. The lowly heart finds the higher life. Difficulties are but doors of delight. Evil spreads as necessarily as disease.—Elliot.

The lazy man is always proud of his patience. It is better to right wrongs than to revenge them. If your religion is not in everything, it is in nothing.

The virtue lies in the struggle, not in the prize.—Houghton. You cannot get at a man's heart by getting under his skin. The sins we wink at to-day are the ones we work for to-morrow.

A lean compromise is better than a fat lawsuit.—German proverb. There is a world of difference between the rule of gold and the golden rule.

Things do not work together for good to the man who will not work at all. Bind together your spare hours by the cord of some definite purpose.—Taylor.

To be happy is not the purpose of our being, but to deserve happiness.—Fichte. It is some compensation for great evils that they enforce great lessons.—Bovee.

You can never lift the submerged so long as you fear to soil your sleeves. If poverty is the mother of crimes, want of sense is the father of them.—Bruyere.

Money you may bet on the mare doesn't always make her go under the wire first. It is easy to think you are standing for public liberty when private license is in your eyes.

Be sure no man was ever disappointed with the world who did his duty in it.—Southey. Be not careless in deeds, nor confused in words nor rambling in thought.—Marcus Aurelius.

We never realize how much we have until we have occasion to occupy a dentist's chair. We ought to pray as we love, by mingling prayer with all our thoughts.—Madame de Staël.

A woman never has much confidence in a grocer who doesn't belong to the same church she does. Money in Tea Rooms. One of the very first things that present themselves as a means of recruiting a wrecked fortune is opening a tea room. Fortunes do not always follow this venture, but a nice, comfortable income can be derived from such an establishment if conducted by experienced hands and judicious management.—Madame.

THE SUNDAY SCHOOL. INTERNATIONAL LESSON COMMENTS FOR AUGUST 19.

Subject: The Judge, the Pharisee and the Publican, Luke xviii, 1-14—Golden Text, Luke xviii, 13—Topic: Effective Prayer.

I. The Judge and the widow (vs. 1-5). "Spake a parable." In response to a question of the Pharisees as to when the kingdom of God should come, Jesus gave them warnings and instruction as to the coming, and especially as to the need of being naturally turned to the subject of prayer as a means of preparation. "Men ought." It is their "duty" to do this. "Always to pray." The habit of prayer in private, in the family and in public should be cultivated. "Not to faint." Not to grow weary and discouraged because of the delay of the answer. Why must prayer be importunate? 1. Not because of God's unwillingness to answer. 2. To intensify our desire to receive. Prayer that is not persevering indicates a lack of faith.

2. "A Judge." According to Deut. 16:18, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See Exod. 23:6-9; Lev. 19:15. "Feared not God—man." He was unprincipled and cared for no one but himself. 3. "A widow." A widow, without influence and unable to bribe, had little to hope from a wicked judge. "Avenge." The original means "to vindicate one's right." The rights of this widow were interfered with and she was asking the judge for protection. The widow is often taken as a representation of the church after Christ's death.

4. "For a while." These verses show the abandoned character of the judge referred to. 5. "The Lord." That is, Jesus. 7. "Shall not God." We are not to suppose that the character of God is at all represented by this judge. The great truth which our Saviour designed to teach is that "men ought always to pray, and not to faint." The application of the parable may be made by contrast. 1. God is not compared to the unjust judge, but contrasted with him. If a hard-hearted, wicked judge, who cared for neither God nor man, but only for himself and his own interests, would yet grant justice on account of the perseverance of the widow, how infinitely more readily will God give us the help we need. 2. And if the unjust judge does this for a poor widow, how much more will he do for the sake of deliverance from some vexation in common life how much more will God do for His children from their adversaries.

8. "Speedily." Suddenly, unexpectedly. "Son of man cometh." Whedon thinks this entire parable has reference to the second coming of Christ. He says: "The church is a widow in Christ's absence; she has an oppressive adversary, being the persecuting world, or the devil." "Faith." This word is sometimes taken to denote the whole of true religion.

10. "Trusted in themselves." Jesus now proceeds to show another reason why many prayers are not answered. The Pharisees did not trust to God, or the Messiah for righteousness, but in their own works. They vainly supposed that they had themselves complied with the demands of the law of God. "Despised others." Disdain, treated them with contempt. 11. "Two men." Both Jews. Two extreme cases are here chosen—a rigid, exclusive, self-satisfied member of the religious society of Israel; and a Jewish officer of the hated Roman government.

12. "Pharisee stood." The Jews were accustomed to pray standing. The Pharisee went to the temple to pray, because it was a public act, and therefore he would have many eyes on him. "I thank Thee." His prayer is a thanking, his thanking is a boasting, not of God but alone of himself. At first he boldly contrasts himself with all men considering himself better than they. "Exciteth sinners." Selfish, greedy men who take away the goods of others by force and violence. "Unjust." Those who are unfair and dishonest in their dealings. 13. "I fast," etc. The law required but one fast a year, the day of Atonement (Lev. 16:29). "Tithen." A tenth. "Of all that I possess." Rather of all that I require. See Revised Version. He was clothed with phylacteries and fringes, not with humility. He felt no need of confessing sins.

14. "The publican's prayer (vs. 13, 14). 13. "Publican." One employed as collector of the Roman revenue. It was the basest of all livelihoods. He felt that he was a sinner, and shame and sorrow caused him to look down. It was usually the custom to pray with uplifted hands, and with look turned toward heaven (1 Tim. 2:8; Psa. 123:1, 2). "Smote—breast." A token of anguish and self-reproach. I am a sinner and cannot be saved but Thy will, O God." 14. "Justified." His sins were blotted out, and he was accepted. "That exalteth himself." Boasts of his own goodness. "Abased." Shall be brought to shame. "That humbled himself." By confessing his sin and unworthiness, and pleading for mercy from God. "Exalted." Lifted up from the depths of sin, and made an heir of God. From sorrow he is admitted into the realm of praise.

Passing of Philadelphia Elms. Another of the old trees in Independence square has succumbed to the dry rot of age and been felled by the woodman's axe. It is believed that it was one of the 100 trees planted by George Morgan in 1795. All were elms, brought to this city from New York State at the suggestion of Samuel Vaughan, who took an especial interest in the square.

The number of large trees in Independence square has of late years been much reduced by death, decay and storm. The last signs of life in the elm which has just been felled were noted last summer. It was a noble specimen of its kind, being about three feet in diameter and between sixty and seventy feet high. It will require many years for the majority of the trees in the square, among which is the young elm planted by Gen. Grant, to reach this size.—Philadelphia Public Ledger.

New York consumes close to 3,000,000 tons of ice annually, of which the supply of the manufacturing product amounts to 700,000 tons.