WAKEMAN'S WANDERINGS.

Among the Great Schools of England.

Eton College Beside the Thames, Nursed by Royalty for Four and a Half Centuries—Its Venerable Buildings, Winsome Environs—Sketch of the Present Great Establishment—Flogging and "Fagging" Still in Vogue.

[Special Correspondence of the RECORD UNION. Copyright, 1892.]

ETON, England, November 7, 1892.

Eton, in many respects the greatest of the endowed schools of England, has always basked in the sunshine of royalty. Literally and figuratively the sun has always shown upon it from the direction of Windsor. Literally and figuratively, too, the eyes of the sovereign are always upon it.

So close is Eton College to Windsor Castle; so pronounced has always been the favor of British rulers to the school; so interwoven with British prowess, statesmanship, science, art and literature have been the historic names cut in the school-boy days upon its antique woodwork, until the place seems a veritable memorial roll-call of the past and present great of the nation, that imperceptibly its prestige, renown and permanency have come to be as much a matter of national pride to every Englishman as the integrity of the British Empire itself.

If you come by rail from London to Eton you must of necessity pass through the royal borough of Windsor, for at Windsor is the terminus of the little branch line over which rolls the stately coaches of the Queen. You will, of course, visit Windsor Castle. From its towers and terraces the most remarkable object in all the landscape is Eton College. The castle is a short distance from the south bank of the Thames, and the college is about the same distance from the northern bank. Embedded within the venerable trees it is quite as interesting an object, although it appears differently to the imagination, as the somber gray silhouette of Windsor itself, were you viewing the latter from the battlements of Lupton's Tower at Eton.

Around Windsor Castle huddles a compact though slovenly old town. Crowding close to Eton College is a lesser though pleasanter collection of narrow-windowed shops, snug and often picturesque boarding or "dames'" houses where the youngsters of Eton dwell, decayed hostelries and tiny homes of those who in time come to subsist upon the meager though permanent gainings of an ancient and decorous college town. The Thames, here a beautiful, pellucid and almost languorous stream, winds in and out and on between, separating Buckinghamshire and its olden college town from Berkshire and its world's famous royal demesne.

The chief thoroughfare of Windsor winds from east to west around the southern walls of the castle; at its southwestern angle just beyond the Henry VIII. gateway merges into High street, and this, abruptly descending under the famous Cæsar's Tower, becomes Thames street. The latter, shadowed by the castle walls on the east and huddled shops on the west, leads to a bridge across the Thames.

When you have idled here for a time among the crowds of gay boatmen thronging the bridge and river banks above and below and set your face toward the college, you are upon the one long, straggling street which Eton possesses. This, now and then entered by pretty courts and lanes, extends no more than half a mile when it breaks into two beautiful country roads—the one winding to the west to Bray, where dwelt the Vicar of chameleon fame, and the other to Slough, where Herschell lived, and thence on to Stoke Poges, where sang and lies buried the author of the "Elegy."

Just where these roads diverge, beneath noble elms, where ivy and creepers almost cover every ancient wall, are clustered the chief buildings, various offices and principal masters' houses of Eton College. Divested entirely of its scholastic associations it is as pleasant and restful a spot as one can find in England.

Along both sides of the highway, which here runs northeasterly toward Slough and back northwesterly toward Windsor, close up to the street line are massed the quaintest of strange old structures. From time to time most of these have been added to the original college buildings, or some building devoted to other purposes, have been in a way transformed for school uses, until the charming and curious spectacle is presented of a town's chief thoroughfare, retaining many of its old-time town aspects, forming something like a busy yet reposeful and shaded way through an idly-planned and vagariously diposed though always picturesque college retreat.

The original college buildings are all to the east of this highway. Opposite are the score or more which have been built or acquired. If you should stand immediately in front of the former, by the worn archway through which for more than four and a half centuries have passed in and out stately collegers with flowing gowns and flippant Oppidans without, as far as you could see toward Windsor and up the gentle turnings of the diverging highways, every ancient building has its use for Eton school, Eton master or officer, Eton printing, Eton books, or some other sort of occupancy necessary to the conduct of Eton College affairs. Our own colleges and universities often far excel these old world seats of learning in their huge proportions and lonely vastness and isolation. But most of the latter gain immeasurably in the pleasant feeling of homelikeness and winsomeness, and that charm which always comes from a community of huddled antique structures, where age subdues and mellows, and gently adds, as art can never do, its softening grays and greens.

The antiquity of the school is very great. The pious Henry VI. was its founder. Some material token of his affection for the Holy Church must be made. Evidently his idea was to emulate the example of William Wykeham who established the first endowed school of this class at royal Winchester, and New School at Oxford to receive its graduates. So Henry made the preparatory school of Eton and the secular Kings College in the University of Cambridge, to which scholars are elected from Eton. The site was undoubtedly selected so that the institution might be under the immediate eye of Henry. It offered no unusual natural advantages, and all the beauty of the pleasant surroundings have been the growth of care and age. A dreary, low, flat and lonely spot it must have been in the olden days. The King did not even own it. It was entirely outside the royal demesne of Windsor. He was compelled to purchase the perpetual advowson of the parish church of Eton, and many tracts of land in the shires of Bucks and Berks, and some of the estates still held by Eton College were taken from such ancient abbeys as Fecomp, Fontenoy, Yvry and St. Stephen's at Caen.

Though the college was founded in 1440, solemn admission was not given to the provost, fellows, clerks and scholars until December, 1443. The canons and enactments for Eton were almost a literal transcript of those at Winchester. Its incorporated name was "The King's College of our Lady of Eton beside Windsor," and its original foundation provided for a provost, ten fellows, four clerks, six choristers, a schoolmaster, twenty-five poor and indigent scholars, and twenty-five poor and infirm men who were to "pray for the King." Its first provost was the celebrated churchman, William Waynflete, whom Henry brought from the mastership of Winchester, accompanied by five fellows and thirty-five scholars from the older school as a nucleus at the new.

The present establishment, the outgrowth of a reorganizing Act of Parliament in 1868, has for its actual governing body the provosts of Eton and Kings College, Oxford, the Royal Society, the Lord Chief Justice, the Eton masters and four other members elected by the former. Aside from the official governing body, the actual school officers of Eton now comprise a crown-appointed provost, a similar official to our "Principal" or "President," who must be a master of arts and a member of the Church of England (not necessarily in orders) over thirty years of age; ten "fellows," who are members of the governing body, a vice-provost, bursars, secretaries or clerks, an auditor, a head master, a lower master, and "conducts" or chaplains.

All ordinary discipline may be said to emanate from the "houses" where boys not on the foundation reside, whose masters are directly responsible to the head and lower masters for the good conduct of those in charge; to the "captams" of these "houses" who are selected from among the scholars in the houses to assist in keeping order; and, secondarily, both from "fagmasters" over their respective deputized "fags," and through the general supervision by all upper forms or divisions of the school over all members of the successive grades below them. It is an odd system to us Americans, but it is a good one here because its results are good.

The seventy free or foundation scholars are called "Collagers." Formerly they wore the black cloth gown to distinguish them, but this badge of poverty was sometime since removed. The foundation scholarships are open to all boys, British subjects, between the ages of 12 and 14, and only tenable to the completion of the 19th year. These Collagers are educated and maintained during school term or time out of the funds of the college. At the beginning of the century the Collagers' routine and fare were far from enviable. They dined most meagerly at 12 o'clock every day, and supped at 6 on whole school days, and at 5 on other days. They assembled in the hall at 7 every night and sat there reading for an hour under the care of the captain. At 8 they proceeded to the Lower School, where they recited the prayers, which used, in still earlier times, to be said in the Long Chamber. They were then locked up for the night. On Sunday morning they went to the Upper School to sing the one hundredth Psalm, and to join in prayers read by the Fifth Form Præpostor. Collagers and Oppidans alike went to church at 10 o'clock on Sundays, and they all had to sit in the Upper School between 2 and 3, while a member of the fifth form read aloud several pages of that exciting essay the "Whole Duty of Man."

The dinner consisted invariably of mutton, potatoes, bread and beer, with the addition of pudding on Sundays. As a matter of fact almost every Collager hired a room in the town, in which to get his breakfast and tea, which the college did not furnish, and in which to prepare his lessons, which rendered his expenses nearly equal to those not on the foundation, and an old Etonian vehemently states that boys unable to incur these unjust expenses underwent "privations that might have broken down a cabin-boy, and would be thought inhuman if inflicted on a galley-slave." An "Ode on a Nearer Prospect of Eton," after Gray, written in 1798, was virile with satire upon this order of things, and hastened reformation. The quality of the beer was thus alluded to:

> Pint after pint you drink in vain,
> Still sober you may drink again,
> You can't get drunk in hall!

Everything is now different. Good food is supplied for the hall. Breakfast and tea are furnished at trifling cost. Servants lesson the impositions of fagging. An assistant master and a matron have domestic superintendence. Long Chambers of old, famous for its fifty-two beds, filth and frolics, has been practically abolished and a new building with separate rooms provided, chiefly by subscriptions from old Etonians. All badges of inferiority have been done away with. To be indigent and a pauper is no longer necessary to eligibility, and some of the best families of England are glad to have their sons become Eton foundationers.

The "Oppidans" are all Eton boys not free scholars, or "Collagers." There is no bar to any boy entering Eton as soon as he can read, and some have been received as young as 7 years. The Eton system provides that from the moment he enters until he leaves for good he shall be under the immediate control, so far as his intellectual guidance is concerned, of a tutor who stands to him, while at Eton, in the entire relation of parent or guardian. There is now perhaps an average attendance of 1,000 boys. Fully 800 are non-residents. All of these live in boarding-houses, formerly conducted by women or "dames," and while now all but one are under the supervision of boarding masters, who each care for from thirty to fifty youths, they are still known as "dames' houses." These boarding masters are assistant masters of and teachers in the college. So far as college life and discipline are concerned all of these houses are as strictly subject to college law and regulation as though they were set down and securely locked within either of the two college quadrangles.

The principal and original buildings form two huge quadrangles. The first, entered from the highway through a much-battered archway, is adorned by a central statue of the royal founder in bronze. This square, called the "schoolyard," is inclosed by the chapel, schools, dormatories, masters' chambers, clock-tower and "election chamber," where the highest gifts of the college, the scholarships at Kings College, Cambridge, are annually bestowed.

The lesser quadrangle, nearest the Thames, which Eton College properly faces, comprises the cloisters, in which are the residences of the provost and fellows, and the library, which is reached by a flight of steps to the left of the entrance of the cloisters. Beyond the cloisters are the fine college gardens, and still beyond these, through a small postern gate luxuriantly mantled with ivy and "Weston's Yard," you come upon the "Playing Field," where on holiday evenings, in what is called "Poet's Walk," the cricketers are wont to take their tea. These "Playing Fields," dearest of all things at Eton to all Etonians past and present, comprise an extensive tract of ground, intersected by a pretty stream, and crossed by a small bridge. They are crowded with rich verdure and shaded by venerable elms, the Thames calmly rippling along their banks, and Windsor Castle in the distance.

Here, in the silent memorials to those who have rendered the old school famous by their own subsequent greatness; in the Upper School adorned with its marble busts of Etonian worthies who became England's greatest statesmen, divines, philosophers and poets, and in the host of noted names carved everywhere upon the ancient woodwork by erst boyish hands, one finds the real answer to all impulse of criticism upon what seems at first to an American a dead age system of education of the British youth of to-day. Two flogging blocks have been in past times triumphantly borne away, but another stands in its place. It was not so long ago that the famous Dr. Keate (1809-1834) flogged eighty boys in one night, thus quelling an incipient rebellion. That "odious system of fagging" still remains. If your boy or mine, or the boy of the proudest Earls of England, enters Eton, there is no power to prevent him doing the most menial drudgery for the fifth and sixth form lads. He is their slave until he himself reaches the fagmaster's estate.

It is a wonderful leveler. Lord Salisbury, Gladstone, Lord Randolph Churchill, Chief Justice Coleridge, Lord Chatham, Lord Shelburne, Canning, Pusey, Bolingbroke, Pitt, Sir Humphrey Gilbert, Horace Walpole, Fielding, Hallam, and the poets Waller, Anstey, Shelley, Broome, Praed and Gray were all in their time fags at Eton—carrying the beer, cleaning the boots, grilling the herring, smudging the toast and dodging the bootjacks of their fagmasters above them. The Eton system, in brief, makes boys know how to endure and to rule. Behind all, an imperial scourge to ambitious effort, are imperishable memorials of these dead and living hosts who have made it a noble honor to have merely once been an Eton boy.

EDGAR L. WAKEMAN.

SICK Headache yields to Beecham's Pills.

IN RELIGION'S REALM.

Expressions From the Various Religious Newspapers.

The Religious Thought of the Day as Expressed in the Sectarian Press—Some Matters of Interest to Both Ministers and Laymen.

Speaking of the formal adoption by the Protestant Episcopal Convention of the 79th Psalm as one of the Proper Psalms for Good Friday, the *Living Church* (P. E.) of Chicago says: "In view of all this, the result, which was an overwhelming vote in favor of Psalm lxxix., immediately concurred in by the House of Bishops, was most reassuring. Nothing that has happened, probably nothing that can happen during the present session of the convention, could be more encouraging to those who have at heart the preservation of the religion of our fathers. It showed that in spite of the aggressive spirit of rationalism as ventilated at so-called "Church" Congresses, and in the sermons of certain popular pulpit orators, and the pages of reviews, the great heart of the church is thoroughly sound, and that where her true representatives have the opportunity of dealing with such questions squarely upon their merits, the result will be unhesitating condemnation of the destructive views which have been so boldly advocated in various quarters. Well-instructed churchmen do not need to be told that the so-called 'imprecatory' verses of this psalm are not personal and vindictive denunciations of malicious wrath. The Christian church has never taken them in such a sense. They are not the prayers of those who utter them against their personal enemies. They are declarations of the decree of Almighty God against those for whom the great atoning sacrifice shall prove to have been offered in vain, against those who in every generation cast their lot with Judas and the chief priests who brought the Savior to the cross, against those who in their own time and place crucify the Lord afresh and go to meet their doom without repentance. It is necessary and wholesome in these days that this terrible reverse side of the great transaction of Good Friday should be kept before the minds of men."

In an article on the same convention the New York *Christian Union* remarks: "Much has been said about the trivial character of many of the changes and alterations incorporated in the prayer-book; and doubtless some of them are trivial, when considered by themselves. Doubtless, also, the result of the revision movement, as a whole, will be disappointing to the more radical churchmen, who believe that certain doctrinal changes, or at least modifications, would bring the prayer-book into a more perfect harmony with essential Christianity, and also into a closer touch with modern life. Under the circumstances, the leaders of the revision movement were probably wise in deciding to make no change that would touch doctrines, or that would violently shock the conservative instincts of the church. In the present state of opinion in the church any such radical revision, even if it were possible, would paralyze the growth of the church, and in all likelihood disrupt it. In the Episcopal Church, as in all other Christian bodies, there are to-day a great many questions relating to doctrine, discipline and worship that are in a state of flux; they are in process of solution in the great crucible of modern life and thought. They are receiving a deep impress from the movements and tendencies that are now doing so much to change the face of the world in every department of human activity. This modification, or renaissance, to use a more ambitious word in favor with advanced thinkers, has as yet hardly begun to reveal its true character. The wisest observer is baffled when he tries to explain it, and there is no man living who can forecast its future development. Such being the state of the case, it would have been unwise, nay, most calamitous, for the Episcopal Church to have taken any partial stage of this continuous modification as a finality, and to have put upon such a partial stage the imprimatur of its authority."

Speaking of the Triennial Protestant Episcopal Convention, the New York *Observer* (Pres.) remarks: "The consideration, liberal, conservative and enthusiastic, which the convention has given to the subject of Christian unity, must win for it the consideration and respect, if not the complete sympathy, of all Christian people who long to see the forces of modern Christianity conserved, and a solid front of united Christian endeavor set onward towards the final conquest of sin and infidelity to win the kingdom of this world for Christ. The world cannot fail to note the manner in which this church, once thought to be narrow and exclusive, has in these discussions shown so warm a desire to subordinate matters very dear to her people, to make way for the essential truths, which must, she thinks, in God's good time and according to the will of His Son, make all his people one, in a unity to be seen and known by all the world. The discussion on Christian unity has educated the most of the people of the church which has advocated it to a point of liberal Christian love and thought which twenty years ago must have seemed impossible to the most enthusiastic dreamer among them. The Rev. Dr. Huntington of New York claims that it will continue to be for fifty years to come, in some form or other, as it has been for many years past, the burning question for all Christians to consider."

"The truth is," says the Chicago *Standard* (Bapt.), "that anything nearly approaching to organic union even among Protestant Christians is neither in the nature of man nor in the nature of things. The peace of the world, whether in things religious or things political, is never in any pre-millennial age to be brought about by all men coming to think alike upon all subjects, or to live contentedly under one and the same system of administration whether in Church or in State. The differences that exist are radical and fundamental. They are created by conditions over which no 'conference,' and no agreed 'proposals' can exercise any control. So far as Christians are concerned the only way in which they can agree in church matters is to have no church matters at all; to make over the church into a conventicle, make the pulpit a lecturer's platform, stop all contention about ordinances and ministries by agreeing to have neither ministries nor ordinances, reading out of the New Testament all save its moral precepts, and becoming all things to all men by being nothing to any man. That is what some people appear to think the desirable thing. It is what can never be, because it never ought to be."

"Heresy hunting seems to be in the air," cries the New York *Evangelist* (Pres.). "Not only is a Professor in Union Seminary to be put on trial, but one in Lane also, the beloved Henry Preserved Smith. In a pamphlet giving the charges, that has been sent us, we find that 'the head and front of his offending' is a couple of articles in the *Evangelist*. As to the views therein expressed, whether right or wrong, they were given merely as his own. They were not even shared by any of his brother Professors, except the late Professor Evans. They were simply the private opinions of an eminent Biblical scholar, to which he came as the result of a life devoted to the study of the Bible, but which he did not even teach to his pupils. The attempt to hold the seminary responsible for such opinions is an injustice of which no men could be guilty who were not greatly excited by a strong partisan spirit."

"Presbyterians have long been expecting a split in the board of the Union Theological Seminary," says the *Examiner* (Bapt.) of New York. "It has come at last, though it is not startling. Two of the trustees, Dr. John Hall and Robert R. Booth, cannot be a party to the abrogation of the seminary's compact, and therefore withdraw from a body in which they form a minority of two. Notwithstanding the legal opinions with which the board has fortified itself, notwithstanding the lofty sense of duty to which the body professes a tardy alliance, these two members still have the old-fashioned idea that when a body of Christian men have deliberately pledged their word to do a certain thing, they are bound to do it by a law higher in authority than any civil statute or court decision. Probably not a man composing the majority of the board would take any other view than this of a compact into which he had personally entered. The amazing thing is that Christian men, honorable in every private relation, should do things so morally queer in their corporate capacity."

"The feeling that prompts men to recognize rare excellence or extraordinary sacrifice for others' good, is one of the best in human nature," observes the *Churchman* (P. E.) of New York. "It implies a high esteem for goodness and free-hearted willingness to acknowledge others as worthy of higher honor than can be claimed for self. The applause given to poetic genius, to those that have gone outside the lines of conventional duty in the service of humanity, to the great discoverers who have sailed out beyond the limits of prudential soundings in search for new worlds, this glorifies those who render the praise as well as those who receive it. It this generous admiration embodies itself in some abiding form, a title of distinction, a medal of appreciation, a costly gift, a bust or statue, that is but a record of the instinctive tribute of men's hearts. It remains as a heritage to posterity, bearing witness of the nobility of self-devotion, beyond all that could have been claimed by strict justice, to the uplifting of the race. For this reason, it seems important to guard against the misuse of such expressions of reverence and respect. Just now there seems to be a tendency, born of an unthinking good-nature and the foe of social precedent, not merely to make recognition of unusual merit, but to confer some mark of public esteem upon men who simply discharged with faithfulness, fortunately not uncommon in other lines of work, some office of public trust."

THE M'GINTY CLUB.

[Written by Captain Jack Crawford, the "Poet Scout," and by him dedicated to the club.]

In the far-famed State of Texas, where the storied Rio Grande
On one side laves the borders of the Montezuma land,
And on the other ripples by America's free shore,
There stands a thriving city, live, progressive to the core;
Like a royal queen El Paso in her beauty sits in state,
Smiling welcome to the masses at the Lone Star's northern gate,
And her multiplied attractions have inscribed her worthy name
High up on the honored tablets in the citadel of fame.

People gazed upon her progress with amazement in their eyes,
Sister cities cast toward her looks of envious surprise,
And as each increased attraction shed its luster o'er the land,
Envy said: "She's reached the limit; now she'll hold a losing hand."
But her sickle of advancement, swung by Faith's resistless force,
Mowed the weeds of opposition which would fain impede her course;
And yet she moved onward, upward, gleams her radiance afar,
In the western constellation shines no brighter, fairer star.

When the human brain is struggling 'neath a weight of business cares,
It must seek for relaxation from the worrying affairs,
Which are taxing its endurance, and to stimulate its powers;
Entertainment gives it nourishment, as rains refresh the flowers.
So it came in fair El Paso, that when cares of business pressed
On the brains of her promoters, two young men of gifts possessed,
As if led by inspiration, struck upon a happy thought,
And their project of amusement soon the public favor caught.

All devoid of ostentation, the McGinty club was formed,
And to its ranks the people with enthusiasm swarmed,
'Till from a small beginning there arose a gifted throng;
And the very air seemed tattered with their music, mirth and song.
And the people gazed enraptured at their wonderful displays,
Their glittering processions 'neath the fireworks' vivid blaze;
And the solons of El Paso shook each other by the fist,
For another great attraction had been added to the list.

Grew the wondrous club and flourished from the moment of its birth,
And the masses all paid homage to its excellence and worth—
Now all trouble flees before it, pain is by its music soothed,
And the wrinkled brow of sorrow by its merry song is smoothed.
Cheers of admiration greet it when it goes upon parade,
People listen in amazement when its talent is displayed,
And when the flambeau demons light their lurid fires you'd fain
Think some one had kicked the cover from old Beelzebub's domain.

When the late lamented hero, famed in free and easy verse,
Started on his downward programme, he went from bad to worse;
Down the wall and down the coal hole, down into the prison's gloom,
Till at last he took a header down, down to a watery doom.
But El Paso's great McGinties seem to play a different game.
For they're climbing, climbing, climbing up the center pole of fame,
And when unto the summit the club in triumph clings,
'Twill want to go yet higher, and will cry, "Lord, give us wings!"

And it yet is scarcely started on its wonderful career—
I venture the prediction that ere another year
Has filled its earthly contract and vanished from the ring,
The magic name "McGinty" will be tied to everything.
McGinty hats and bonnets, McGinty gloves and shoes,
McGinty canes, umbrellas, McGinty *Daily News*,
McGinty this and t'other—'tis not too much to say,
Babies will be named McGinty when of course they're built that way.

Hail! all hail! ye merry-makers, may you ne'er of fame be shorn,
'Till McGabriel's piercing trumpet drowns you rain-producer's horn,
Follow close the train of pleasure, scatter music o'er the earth,
Shake the battlements of sorrow with your catapults of mirth.
And when in startling echoes, from heaven's high canopy
You hear the final trumpet in great Reckhart's key of G,
Walk right up to old St. Peter, though with fear you are depressed,
Whisper in his ear "McGinty!" and the Saint will do the rest!

TO TONE up the system and stimulate the appetite, take Angostura Bitters. Dr. J. G. B. Siegert & Sons, sole manufacturers. At all druggists.

HOW TO RUN THE HOUSE.

Problems Which Women Could Study With Profit.

The Need of System and Economy in Management Recognized by Housewives—Housekeepers' Clubs as Organized in a Western City—The Object of Them.

In America life has grown complex and exacting quite out of proportion to our means for coping with it. We have inherited the experience and culture of the older nations without the discipline of growing up to it slowly as they did.

We are in the embarrassing position of an heir who inherits with wealth duties to whose proper fulfillment long apprenticeship is necessary: or of one who comes into the possession of a kingdom without an army, or a castle without a retinue.

Our social and domestic life lacks the safety and conservatism that comes from permanent classes, and from customs sufficiently enduring to tide over the changes that a generation brings.

Scientific workers tell us that in the fine laboratories we are modeling so closely after the Germans they are greatly hampered by lack of the "trained helper" who is proud of knowing the best way of cleaning utensils, of mending a piece of machinery, of blowing glass, fitting screws, and practicing all the other small arts that make experimental work possible. In the same way we are confronted with the almost absurd spectacle of a "land of homes," while housework has nowhere among us the dignity of a trade to be thoroughly learned and followed.

This is the chief reason, but not the only one, why life is so difficult to cope with.

We are constantly experimenting in forms of architecture and heating and lighting and furnishing, and many of our pretty houses are very difficult to live in and there are many unforeseen expenses and discomforts.

Another important fact is the broader life that American women live. The mother who can find no person with whom to trust her baby, and whose cook or general factotum is a bird-of-passage, would yet find time for the afternoon tea, the evening party, the literary club, church and charitable work; she will read what her growing boys are reading; she will keep touch with her husband's interests.

Now why is our housekeeping the back-breaking straw when laid upon this already full load?

There are many reasons, but it is chiefly because we lack system and organization. Women must combine, at least in their counsels, and so multiply the unit value that is so powerless by itself. This is not a matter of sentiment or of "woman's sphere." We should claim for the subject the dignity that its importance justifies. There are some 8,000,000 homes in this country, and the expenditure to maintain these homes reaches into the billions. It is granted on all sides that there is a great waste of money, of time, and of energy in these homes; to put it as one of our economists has done, the money-earning capacity of this people is excellent, but their money-spending capacity is poor—that is, in the sense of spending wisely and securing a just reward.

Housekeepers, as a class, are puzzled, wearied, with the complexity of the task before them, but it is not too much to say that an astonishing advance could be made if housekeeping problems were really studied.

Thanks to Professor Salmon of Vassar College, house service is beginning to be studied as a division of the subject of capital and labor; upon every department of housekeeping should be brought to bear the same careful collection of facts and the same dispassionate drawing of conclusions.

THE FIRST REQUIREMENT.

In every thriving business it is expected that a certain amount of money will be sunk yearly in experiment. Long journeys are made to examine the work of rival firms, expensive machinery is tried, workmen are put at various kinds of work till their best capacity is reached. All good business men know that this liberal policy is the only one that pays. Experiment must always be conducted at a loss, but it is the only foundation of real advance.

But in the running of the household there is no allowance of this kind. An immediate return is expected for every dollar of expenditure and every hour of time.

Ought not the housekeeper to say: "I, too, am conducting a business, and how can I over a term of years wisely expend my income unless I now and then venture into new fields?"

Should a number of housekeepers come to this conclusion, resolving to invest at first in their own better education, what could they do more advantageously than to make common cause, and form a sort of training school for mistresses which it would seem must precede the other training schools that we hear so much of? Each household may be too small to form a basis for any new work or conclusions, but a dozen households will furnish sufficient material if put at the service of all for comparison and discussion.

THE HOUSEKEEPERS' CLUB.

It is this study that should be the work of the housekeepers' club, and the proof that such an organization and such work is feasible is at hand.

During the past winter in a Western city a club of ten women met weekly for the discussion of purely domestic topics.

The number was made up largely by accident, a method to be highly recommended for bringing to bear on a subject the greatest variety of opinion. Especially was this advantage seen when it came to the discussion of the average income.

The method of work in this club was very simple; that each member should present one of the ten subjects chosen, either by a paper or a talk, and lead the discussion afterward.

SUBJECTS DISCUSSED.

Among the subjects discussed were the following, they being such as met the present interests and needs of the members:

The service question.
Co-operative housekeeping.
House building as compared with house renting.

The food bill of the family, including practicable bills of fare to be furnished at $1 50 and $2 a week apiece for the food material, one of the members having experimented on a patient family to test the acceptability of the means.

The expenditure of the family income, that of the workingman, of the clerk and of the moderately well-to-do family.

How the work to be done in the average family shall be best apportioned to the working days of the week, and the best methods for performing it.

"What was the practical outcome of these discussions?"

First, a clearer idea of what these questions meant in other families, and what were other ways than the questioner's own of meeting them.

Again, the real size and importance of certain questions became evident by discussion and access to the literature on the subject. For instance, if any member of the club had supposed there was short and easy answer to her difficulty in finding capable assistance in doing the work of her house she soon came to realize that she and her sister housekeepers are confronted with a problem having moral and social factors as well as economic ones, and that this problem is fully as important as interstate commerce, trade unions or any other of the questions that the modern economist puzzles his brains over.

Each member of this club became convinced that while working with one hand at the service question, as it now presents itself, she must make ready with the other for a change more radical than anything that housekeeping has known for centuries.

Is the future form to be co-operation? That seems uncertain. But the members of this club know at least the history of such co-operative experiments as have been made in this country and the probable causes of their failures; also this much has become certain, that the true experimental spirit has not yet been put to work at housekeeping questions—that spirit as it is known in the laboratories, of patient observation of trial of new ways on a small scale and careful record of results on which to base fresh experiments.

The members of this club feel that their work during the past winter has been imperfect; but another year they expect to cover the ground more systematically and to select some part of the housekeeping problem for special study as to its conditions in their locality, and also to have addresses from experts on certain subjects.

They do not trouble themselves as yet as to the practical outcome of this work, feeling sure that whatever improvement is possible in our domestic condition is to come as a natural outgrowth of such study, that a better grasp of principles must precede all else.

THE COMING TYPE.

What we hope to see is the housekeeper who has mastered that which is confessedly her business, who can settle and dismiss much that is now done with painful effort, one who understands what is meritable and what can be remedied, and who will turn with a good conscience not less than now, but more to all that delights and refines.—Mary Hinman Abel in Cleveland Leader.

For Dyspepsia

USE HORSFORD'S ACID PHOSPHATE.

Dr. LORENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

A Close Call.

Guffley—I had a very close call last night.

Molliwitz—Why, how was that—smash on the elevated?

Guffley—No, but I went up to see the Smiths in their new flat. Another man came in, and Smith had to sit in the hall.—Kate's Field Washington.

BROWN'S Bronchial Troches have a direct influence on the inflamed parts, giving relief in coughs, colds and the various throat troubles to which singers and public speakers are liable. Sold only in boxes.

SKIN FOOD.

LADIES WHO suffer from cutting winds or scorching sun will find

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THE SKIN FOOD.

The best remedy for keeping the face cool and free from irritation, as it soothes and comforts the skin and prevents freckles or sunburn. It is not a beautifier, but a skin restorative and preservative. If a little Lola Montez Cream is rubbed well in the skin, and thoroughly wiped off again, just before applying powder, the complexion will be softer and the powder will remain longer, besides preventing the powder from clogging the pores of the skin.

Price, 75 Cents.

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and has done more good than any known remedy. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, or any other external PAIN, a few applications, rubbed on by hand, act like magic, causing the pain to instantly stop. For CONGESTIONS, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, more extended, longer continued and repeated applications are necessary. All INTERNAL PAINS, DIARRHŒA, DYSENTERY, COLIC, SPASMS, NAUSEA, FAINTING SPELLS, NERVOUSNESS, SLEEPLESSNESS are relieved instantly, and quickly cured by taking inwardly 20 to 60 drops in half a tumbler of water. With RADWAY'S PILLS there is no better CURE or PREVENTIVE OF FEVER AND AGUE. Sold by Druggists, 50c per bottle.

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CONCERT PIANIST AND VOCAL Teacher. Conductor of Turner Harmonie from the Royal Conservatory of Music, Leipsig, Germany, begs to announce to the residents of Sacramento and vicinity that he has taken up his permanent residence in this city, and is now prepared to receive pupils for PIANOFORTE AND VOICE CULTURE.

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DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER

Removes Tan, Pimples, Moth Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 40 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayer said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the Skin preparations." For sale by all druggists and fancy goods dealers in the United States, Canadas and Europe. FRED. T. HOPKINS, Proprietor, 37 Great Jones street, New York. TTS

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Plain or Mixed?

The London TIMES says: "Apollinaris Water is as familiar in millions of mouths as any household word.

Teetotalers drink it plain, and are better for so doing.

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