

**SOUTH SHORE SPEEDWAY.**

A SECTION OF A STATEN ISLAND BOULEVARD SET ASIDE FOR HORSEMEN.

The section of the new South Shore Boulevard on Staten Island, which the Richmond Borough Board last week turned over to the use of the horse owners of Staten Island for the speeding of horses, is in several respects well suited to the purposes for which the horse-men desire it. With the exception of a slight grade at one end of the stretch, it is level. There are no curves. Two slight bends, one at either end of the prescribed section, alone break its rule-like straightness. The wings of soft

physical and mental superiority of the hard drinking Greeks and Romans over their abstemious descendants in proof of his theory that drunkenness is the inevitable concomitant of vigorous national life. An extraordinary theory, truly.

**DR. M'GIFFERT'S TRIAL.**

WHAT HE SAID THAT BRINGS HIM BEFORE THE CHURCH TRIBUNAL.

The Rev. Dr. Arthur C. McGiffert, who was charged with heresy and who had declared his intention to withdraw from the ministry of the Presbyterian Church, has reversed his purpose.



THE SOUTH SHORE BOULEVARD, STATEN ISLAND. Looking north from Red Lane toward Sea View-ave.

reddish gravel on either side of the macadam centre are each twenty-seven feet wide. There are no houses between the termini. No travelled roads cross it. It has one weak point. About midway between the two ends of the speeding stretch the seventy-foot roadway is made to cross a ditch upon a wooden bridge only forty-five feet wide. As the horse-men are confined to the earth wings on either side of the sixteen-foot strip of macadam in the centre, only twenty-nine feet is allowed for the two roadways which they are permitted to use.

The South Shore Boulevard is a new thoroughfare, being constructed from Parkinson-ave. to the old boundary line between the towns of Southfield and Westfield, a distance of about six and one-half miles. The first section, that from Parkinson-ave. to Guyon-ave., Oakwood, three and one-half miles, was completed in January, but has not been accepted by the city yet, as the contractor must maintain it six months after completion. He will turn it over to the city April 15. It is near the southern end of this section that the horse-men have received permission to speed their horses.

The second section, which includes the remainder of the proposed road, is in process of building. The construction of the road was undertaken by the town of Southfield prior to the incorporation of Staten Island within the limits of New-York City. Bonds which have since become a liability of the city were issued for its construction. As much of the land for the road was given by the owners through which it was to pass, the cost was much reduced. The first section has cost \$56,304 85, and the second section it is expected will cost \$51,280. The object of the road is to open up the land between the Richmond and Amboy roads and the ocean. The layout is approximately half way between these roads and the shore.

The section which has been opened to the horse-men lies between Sea View-ave., a macadamized road running from Richmond road to the shore, crossing the railroad at Dongan Hills, and Red Lane, over which the trolley cars pass from Richmond road to Midland Beach. The boulevard between these two crossroads is nearly straight, and, with the exception of a slight grade just as one turns off from Sea View-ave., it is level. The land on either side is marshy in character and without trees. Toward the shore the buildings of Midland Beach may be seen, and upon the opposite side, half a mile away, rise the heights along whose base runs the Richmond Road. As the boulevard approaches Red Lane it enters a grove of trees and bends slightly. At the present time the wings are not in a fit condition for fast driving, as they are too soft. The stretch of which the horse-men are to have the use is nearly a mile long. They are limited to three hours on weekdays, from 3 to 6 o'clock.

**A CLERICAL OPPONENT OF TEETOTALISM.**

From The London Chronicle. The mantle of Dr. Magee, who "preferred England free to England sober," must have fallen upon the Rev. Dr. Baker, vicar of All Saints' Church, Scarborough. Dr. Baker delivered an impassioned panegyric on "the trade" at the annual banquet of the local Licensed Victuallers' Association, in the course of which he asserted that "temperance has no better friend than the licensed victualler," and that "England, if teetotal, would not have attained her present greatness." The latter paradox receives support from a German scientist, who adduces the

As stated in The Tribune some days ago, this decision was prompted by the Rev. Dr. Birch's determination to prosecute his appeal. Dr. Birch is the Stated Clerk of the Presbytery of New-York, and has been the chief figure in the movement against Dr. McGiffert.

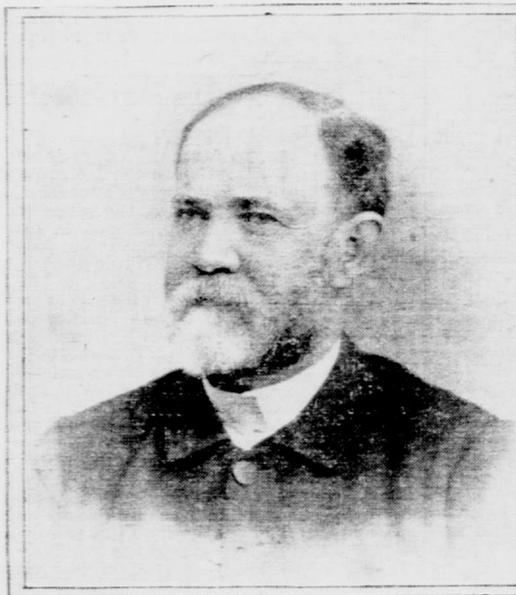
The discussion as to Dr. McGiffert's standing in the Church is nothing new, and dates back several years, when his book, entitled "A History of Christianity in the Apostolic Age," was published. The passages in his book that have caused discussion relate to the Lord's Supper, Professor McGiffert contending that the Lord's Supper was intended by Christ to have no pas-

**A** NOVEL, which from its immediate success, both at the hands of the critics and the public, bids fair to take its place well at the top of recent lists of fiction, is Mrs. Burnett's new story, "In Connection with the De Willoughby Claim." This book has sold more rapidly since its publication than any book which Mrs. Burnett ever published. No fewer than 10,000 copies have been sold in the first fifteen days of this month (March)—a greater number than any similar period since the publication of the book, and a total of 45,000 copies has now been reached. It is noteworthy, too, that in this story Mrs. Burnett has returned to her earlier manner, and has succeeded in producing a story showing at once greater maturity of thought and greater beauty of character-drawing than are to be found in any of her previous work. The *London Daily Chronicle* says: "Mrs. Burnett has never written better than in this story. She has never delineated character more delicately, more sympathetically, her pathos has never been truer, her manner more engaging." (12mo, \$1.50.)

"Enoch Willoughby," a story of the Middle West, by James A. Wickersham, which despite the similarity of title (which by the way, was chosen before Mrs. Burnett's book was announced), is a very different story from Mrs. Burnett's. The author, who himself lives in the West, being a Professor of Modern Languages at Terre Haute, Indiana, has written a story racy of the soil of the Middle West a generation ago, which is sure to take high rank as a novel, being of unusual merit both as a picture of the strenuous spiritual life of the region and period, and as a story of human love. (12mo, \$1.50.)

Two books of college life are also published this week. One, a story of life at Yale, entitled "Boys and Men," by Richard Holbrook (Yale, '93), who is instructor in Romance Languages at Yale; the other, "Smith College Stories," by Miss Josephine Dodge Daskam, who is indirectly connected with Smith College. Both books are much above the average, Mr. Holbrook's being concerned largely with the development of character as affected by college environment, and Miss Daskam's stories being full of the sparkle and picturesque animation which characterize life at a girls' college. ("Boys and Men," 12mo, \$1.25. "Smith College Stories," 12mo, \$1.50.)

**CHARLES SCRIBNER'S SONS, Publishers, New York.**



THE REV. DR. G. W. F. BIRCH.



THE REV. DR. A. C. M'GIFFERT.

**ACCUSER AND ACCUSED IN THE PRESBYTERIAN HERESY CASE.**

chal meaning, and was merely a social meal. Regarding this point he says:

He was not teaching theology, nor was He giving veiled utterance to any mysterious truth concerning His person and work. He was simply foretelling His death and endeavoring to impart to His disciples something of that divine trust and calmness with which He approached it. But after His death, when His followers ate bread and drank wine together, they could not fail to recall the solemn moment in which Jesus had broken bread in their presence, and, with a reference to His impending death, had pronounced the bread His body and the wine His blood; and, remembering that scene, their eating and drinking together must inevitably, whether with or without a command from Him, take on the character of a memorial feast in which they looked back to His death and He had looked forward to it.

There can be no doubt that Jesus ate the last supper with His disciples, as recorded in all three of the synoptic gospels, and that He said of the bread which He broke and gave to His companions, "This is my body," and of the wine which He gave them to drink, "This is my blood of the covenant which is shed for many," and that He did it with a reference to His approaching death. But more than this our sources hardly warrant in asserting positively. It was apparently not the institution of a memorial feast that He had in mind so much as the announcement of His impending death, and the assurance that it would result not in evil but in good to His disciples.

To read into this simple and touching act—

unpremeditated and yet summing up in itself the whole story of His life of service and of sacrifice—subtle and abstruse doctrines is to do Jesus a great injustice, for it takes from the scene all its beautiful naturalness which is so characteristic of Him and so perfectly in keeping with His direct and unaffected thought and speech.

Dr. McGiffert, who has been professor of Church history at the Union Theological Seminary since 1893, was born at Sauquoit, N. Y., in March, 1861, and was graduated from the Western Reserve College in 1882, and from the Union Theological Seminary in 1885. He received the degree of Ph. D. from the University of Marburg, Germany, and spent several years in further study in Germany, France and Italy. From 1888 to 1890 he was instructor in Church history at Lane Theological Seminary, Cincinnati, and was a professor in the same institution from 1890 to 1893. Among his books are: "Dialogues Between a Christian and a Jew," translation of "Eusebius's Church History," and the notable work which caused the discussions through which he became widely known.

**WHAT CAUSED THE TROUBLE.**

From The Philadelphia North American. "As long as the Indians and the first settlers smoked the pipe of peace together there was

peace; but one day a Spanish adventurer drew cigarettes at a pow-wow, and from that day to this there has been enmity between the red man and the white."—(From a new history of America about to be published.)

**HOW TO GARGLE.**

From The Charlotte Medical Journal.

If one is to really do good by gargling—that is, if one is to insure that the fluid shall reach the posterior wall of the pharynx—the nose must be held and the head must be well thrown back while performing the gargling process. By gargling in the usual way only the anterior surface of the uvula and soft palate and the base of the tongue are reached. But by holding the nose and throwing the head well back when gargling the medicament reaches every surface of the pharynx very effectively. The comparative value of the two methods can be tested by painting the posterior surface of the pharynx carefully with a strong solution of methylene blue, and then letting the patient gargle with water in the usual way, when it will be found that the water ejected will be clear and unstained; then let him gargle again, holding the nose and throwing his head well back, when the ejected fluid will be found stained, and an inspection of the pharynx will show that the blue has been washed away. This is a thing worth remembering, for many observers have maintained that gargling is not only useless as a method of medication, but is quite ineffectual even as a means of cleansing the pharynx.