ter knew it to be the Speaker's bell, as it was called."

His pastor, the Rev. Lee Massey, trusted and beloved by General Morris and George Washington, testifies: "He was the most constant attendant at church I have ever known. No company ever prevented his coming, and his behavior was so reverential as to greatly aid me in my labors." Bishop Meade, a careful investigator, adds strong testimony to the same effect.

To all this add the following specimens of entries in Washington memoranda. In reading them it is well to remember that he had to ride from six to twelve miles to church:

"1768, May 8th, Went to Church from Colonel Bassett's."

"1768, May 22nd, Went to Church at Nomini."

"1768, May 29th, Church at St. Paul's."

"1768, June 5th, To Church at Alexandria."

"1768, June 12th, At Pohick (Church)."

"1768, July 11th, Pohick (Church)."

"1768, August, Nomini (Church) in Westmoreland."

"1768, September 4th, Nomini (Church) in Westmoreland."

"1768, November 15th, at Pohick (Church)."

His journal also shows that when in attendance on the 1st Congress, in Philadelphia, he went to church six times the first three Sundays. The Rev. Dr. Slaughter, who has carefully examined the entries in Washington's memoranda, says: "The records of his churchgoing in Philadelphia and New-York are much more full." Mr. Paul Leicester Ford, quoted (the passage cited is erroneously attributed to his brother) by Mr. Hopkins, is evidently inaccurate in this matter. President Madison, whom Ford quotes, says: "Washington was constant in his observances of worship, according to the received forms of the Episcopal Church."

But I pass from this question to a more important one still. Was Washington a Christian or a Deist in his belief? I affirm that the testimony to his Christian faith is overwhelming. Bancroft, Sparks, Irving, Lossing, Chief Justice Marshall, President Madison, Bishop Meade, Dr. McGuire and Robert C. Winthrop agree in this conclusion.

Chief Justice Marshall, his fellow soldier and his biographer, says: "He was a sincere believer in the Christian faith, and a truly devout man."

Robert C. Winthrop, acknowledging the receipt of the Rev. Dr. Philip Slaughter's oration on this subject, says: "It confirms all my opinions of the character of Washington, and leaves no loop to hang a doubt upon that Christianity was the key to that character."

To those who reflect upon the great reserve of Washington's nature, it will not seem strange that he did not indulge in the pious cant which we frequently meet in the utterances of Oliver Cromwell, or that he refused to allow himself to be drawn into a statement of his religious beliefs by the clergy of Philadelphia upon the occasion referred to by Mr. Hopkins.

Mr. Hopkins would persuade us that Washington was a Deist. Was it the habit of Deists at that period to fast all day strictly, as Washington's diary shows that he did on more than one occasion when a public fast was proclaimed; or to attend regularly upon the services of the Christian church, and to insist upon his officers and men in the army doing the same; or to practise the habit of secret prayer, as there is overwhelming testimony that he did—for example, that of his aids, Colonel Temple and General Knox, and General Porterfield and his nephew and private secretary, Robert Lewis? Truly, Washington, if a Deist, was of a unique type—all alone in his class! That he daily and diligently read the Bible is attested by his wife, by Mr. G. W. P. Custis and others. In his early career as a soldier he had sharp correspondence with Governor Dinwiddie because of the latter's delay in sending a chaplain to the regiment; and, in the absence of one, he himself conducted prayers in camp in at least three different camping grounds. He read the burial service over General Braddock, and ascribed his own marvellous escape from death to the special providence of Almighty God. Between his marriage, in 1759, and the outbreak of the Revolutionary War, this peculiar Deist was engaged very zealously (as the old Truro Vestry Book shows) in planning for and building and furnishing churches, providing for sending a young man to England to take orders, and in ways too numerous to mention acting just as if he was a Christian believer!

And when the storm of war broke, and Washington was called to command the armies of the patriots, he continued to mask his Deism, and in numerous public orders and private letters to express the sentiments which usually indicate Christian belief!

Thus, in 1776, he commanded a strict observance of the day of fasting appointed by Congress, "that by unfeigned and pure observance of their religious duties they might incline the Lord and giver of victory to prosper our arms." Again: "We can have but little hope of the blessing of God if we insult Him by our blasphemies." Again, he refers to "that divine Providence which has manifestly appeared in our behalf during our whole struggle." And in a private letter to General Nelson he says: "The hand of Providence has been so conspicuous that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."

Similar utterances of his are too numerous for quotation. But I may add that when peace was proclaimed, in April, 1783, he issued an order commanding the chaplains with the army "to render thanks to God for His overruling the wrath of man to His own glory, and causing the rage of war to cease."

This allegation of Mr. Hopkins, echoing Moncure D. Conway, the Unitarian, and Robert Dale Owen, the Spiritualist, that Washington was in reality a Deist, constitutes a very serious assault upon the honesty and integrity of that greatest of American patriots; for he is on record in words of his own as a believer in the Christian religion, and in the divine nature of its Author; and therefore, if he was not a Christian, but a Deist, at the time he wrote the words to which I refer, then he was a hypocrite and a deceiver of his countrymen. The words alluded to occur in his address to the Governors of the States. He makes reference to the many blessings enjoyed by America, "above all, the pure and benign light of revelation," and exhorts to the practice of "that charity, humility and pacific temper which were the characteristics of the Divine Author of our blessed religion."

Mr. Editor, I submit that until writers of the class of Moncure Conway and Robert Dale Owen and our own Archibald Hopkins can prove that those words are not the words of Washington, they may as well abandon their effort to prove that he was not a believer in the Christian Revelation or in the divine character of Jesus Christ. All their fine spun inferences from his reticence, his reserve, his freedom from Puritanical severity in Sabbath observance, his "sublime taciturnity" in the face of death, go to pieces against these clear and unambiguous expressions of his belief. They seem to have been uttered by the Father of His Country at that juncture as a testimony against the rationalism and unbelief of Tom Paine and Voltaire, then so widely influential.

Mr. Conway says he has never been able to find in Washington's letters the name of Christ or any reference to Him, and Robert Dale Owen declares he "left behind him not one word to warrant the belief that he was other than a sincere Deist." Here, then, are two statements of his which conclusively show that he was not a Deist. Or, at least, the alternative is clear and unavoidable: either Washington believed in the Christian religion as a revelation from God, and in Jesus Christ as its divine author, or he counterfeited that belief and is convicted a deceiver and a hypocrite.

It is safe to say that the world will never believe that the latter alternative represents "the true George Washington."

RANDOLPH H. M'KIM.
Washington, May 22, 1902.

Note.—There lies on my table as I write a copy of "George Washington's Daily Prayers." It is a fac-simile of the original manuscript in Washington's own handwriting, entitled "The Daily Sacrifice." There is a prayer for each day of the week. Here are extracts from that for Sunday morning: "I yield Thee thanks that Thou hast brought me to the light of this day, which is consecrated to Thine own service. . . . Pardon my sins, remove them as far as the east is from the west, and accept me for the merits of Thy Son Jesus Christ." Mr. W. C. Ford thinks this document is not in the handwriting of Washington, but experts in this city, in Philadelphia and in New-York are satisfied that it is his without doubt. R. H. M.

WASHINGTON A COMMUNICANT.

DR. COXE'S ACCOUNT OF THE GENERAL'S TAKING COMMUNION AT MORRISTOWN.

To the Editor of The Tribune.

Sir: In the article printed in to-day's issue of The Tribune, entitled "Washington's Religious Belief," the author has quoted less convincing evidence against Bishop Satterlee's claim that Washington was a communicant of the Episcopal Church than he might have given on the other side of the question, had he carried his investigation further.

The "tradition," as the author says, that Washington "communed at a Presbyterian church at Morristown" is not a matter of tradition only, but of pure and authentic history—in fact, a part of the history of the First Presbyterian Church of Morristown—as it was the first pastor of that church, the Rev. Dr. Timothy Johnes (my great-great-grandfather), who administered the rite to Washington. The Rev. Dr. Coxe, father of the late Bishop Coxe, had the credit of first giving to the public the circumstances of this event, which he received from Dr. Hillyer, who had it directly from Dr. Johnes. To me this has always been a matter of family history, but, to be strictly accurate, I quote Dr. Coxe's account, as given in "The Record," a published history of Dr. Johnes's pastorate:

While the American army, under the command of Washington, lay encamped in the environs of Morristown, N. J., it occurred that the service of the communion, then observed semi-annually only, was to be administered in the Presbyterian church of that village. In a morning of the previous week the general, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Johnes, then pastor of that church, and, after the usual preliminaries, thus accosted him: "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday. I would learn if it accords with the canons of your Church to admit communicants of another denomination?" The doctor rejoined, "Most certainly. Ours is not the Presbyterian table, General, but the Lord's table, and we hence give the Lord's invitation to all His followers, of whatever name." The general replied: "I am glad of it; that is as it ought to be; but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities."

The doctor reassured him of a cordial welcome, and the general was found seated with the communicants the next Sabbath.

On account of the sickness and suffering which prevailed in the army, the Presbyterian and Baptist churches were used as hospitals, which rendered necessary the holding of religious services elsewhere. Dr. Johnes held his services in the orchard in the rear of his own house, where a natural basin, several feet deep, and well sheltered from the wind, offered a convenient place. It was here that the communion service which General Washington attended was held. In commemoration of this event the spot has been marked by a sundial, placed there by the Daughters of the American Revolution.

This is said to be the only time Washington was known to partake of the Lord's Supper after the commencement of his public career, but what more natural than that such a man, under such trying circumstances, should seek consolation in the sweet solace of religious rites?

As further evidence that the man whose qualities were so nicely harmonized into the great and perfect whole was not void of religious belief, Dr. David Ramsay, whose biography of "The Father of His Country" was written (1807) "when his deeds were fresh, and the purity of his motives and the value of his publick services were justly appreciated," says of Washington:

There are few men of any kind, and still fewer of those the world calls great, who have not some of their virtues eclipsed by corresponding vices. But this was not the case with General Washington. He had religion without austerity, dignity without pride, modesty without diffidence, courage without rashness, politeness without affectation, affability without familiarity. His private character, as well as his publick one, will bear the strictest scrutiny. He was punctual in all his engagements; upright and honest in his dealings; temperate in his enjoyments; liberal and hospitable to an eminent degree; a lover of order; systematical and methodical in all his arrangements. He was the friend of morality and religion; steadily attended on publick worship; encouraged and strengthened the hands of the clergy. In all his publick acts he made the most respectful mention of Providence; and, in a word, carried the spirit of piety with him, both in his private life and publick administration.

CHARLOTTE MORRELL BRACKETT.
New-York, May 19, 1902.

WASHINGTON'S PIETY.

A CORRESPONDENT ADDUCES DATA TO SHOW HIS BELIEF IN THE CHRISTIAN RELIGION.

To the Editor of The Tribune.

Sir: To attempt to assail the religious principles, and thus do despite to the spirit which is known to have actuated the whole life of our revered "Father of His Country," is wicked, and will redound to the shame of any who dare to attempt it, as was done in a communication from the city of Washington, published in your columns yesterday, May 19. A man can try to prove that God does not exist; so can he try to prove that General Washington was not a lover of his Heavenly Father and of his Saviour. But the patriots of our land know better than to take such words as anything but an attempt of the enemies of religion to use vile influence over our land. It is a long time since General Washington lived among us, but the whole influence, the whole tenor of his life of piety and dependence upon Jesus Christ the Saviour cannot be denied, and is too well known to be refuted. From the time he was thirteen years old his manuscript school books have been preserved. Among many maxims are proofs of Christian spirit at that early age. Among selections transcribed there, one written on Christmas Day commences thus:

"Assist me, muse divine, to sing the morn
On which the Saviour of mankind was born."

Such was his constant abiding feeling and principle, and such it was that induced him in early manhood to apply to England earnestly, when he had command of a portion of the army, for chaplains to perform service regularly. And in given orders, when he was at the head of the American Army, are these words: "The general hopes and trusts that every officer and man will live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

General Washington was the best judge as to his being a communicant of a church, and his words have been preserved. When at Morristown, N. J., he called on the Rev. Dr. Johnes, the pastor of the Presbyterian Church of that village, and said: "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday. I would learn if it accords with the canon of your church to admit communicants of another denomination?" The doctor replied: "Most certainly! Ours is not the Presbyterian table, General, but the Lord's table; and we hence give the Lord's invitation to all His followers, of whatever name." The General replied, "I am glad of it. That is as it ought to be; but as I was not quite aware of the fact I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England I have no exclusive partialities." Doctor Johnes assured him of a cordial welcome, and he communed there on the next Sabbath. On a day appointed for fasting, humiliation and prayer he wrote in his diary: "Went to church and fasted all day," thus conforming both to the spirit and the letter of the appointment. His nephew, Robert Lewis, who was his private secretary when he was President, said that he had accidentally witnessed his private devotions both morning and evening. That on those occasions he had seen him in a kneeling posture, with his Bible open before him, and that he believed him to practise such devotions daily. In a letter dated 1833 a granddaughter of Mrs. Washington wrote of General Washington thus:

It was his custom to retire to his library at 9 or 10 o'clock and remain there an hour. He always rose before the sun, and remained in his library until called to breakfast. I should have thought it the greatest heresy to doubt his firm belief in Christianity. His life, his writings prove that he was a Christian. He was not one of those who act or pray "that they may be seen of men." He communed with his God in secret. When my aunt, Miss Custis, died suddenly at Mount Vernon, before they could realize the event, he knelt by her and prayed most fervently and affectionately for her recovery. He was a thoughtful, silent man. He spoke little of himself. I never heard him relate a single act of his life during the war. Is it necessary that any one should certify to me General Washington avowed himself a Christian? As well may we question his patriotism, his heroic devotion to his country.

His mottoes were: "Deeds, not words," and "For God and my country." It was his custom to read on Sunday evenings the Bible and a sermon. His nephew, Bushrod Washington, was elected in the year 1826 a vice-president of the American Sunday School Union. In replying he said:

Upon the well intended efforts I have made to secure the due observance of the Sabbath day, upon a spot, where, I am persuaded, it was never violated during the life and with the permission of its venerable owner.

He resided at Mount Vernon, which was left to him by his illustrious uncle. Washington said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." In town or country he was a constant attendant on public worship, and always influenced others to be so. He also said that "without an humble imitation of the example of the divine author of our blessed religion, we cannot hope to be a happy nation."

C. L. VIGELIUS.
Cranford, N. J., May 20, 1902.

THE FATE OF TRIUMVIRS.

DANIEL M'CHUCK DRAWS LESSONS FROM HISTORY FOR THE TAMMANY THREE.

The Hon. Daniel McChuck, the former sewer inspector of South Brooklyn, says that the new Tammany triumvirate will come to grief. To use Mr. McChuck's own words, they will be "flagged" by the people.

"'Twon't do, 'twont do," said Danny to a Tribune man at the City Hall on Saturday. 'Shure yiz might as well ax an armless man to have a game av throw-an'-ketch as t' look fur anny divadends t' come out av that deal."

"What makes you think it won't work?"

"Shure it's bin thried—back in the days av airly Rome. It wuz thried twict, an' it wuz a fall down both times. They wuz Pompey an' Cæsar and a guy called Crassus, who cared for nothin' but graft. Cæsar was a big ward boss an' knew all parts av th' game. He seldom sthruck out an' usually knocked out a two-bagger. Says Cæsar to Pompey, 'I see yer doin' well down t' yer new stone t'eayter,' says he, 'an' I guess th' graft is comin' your way,' sez he.

"'I'm doin' well, an' thank ye,' sez Pompey.

"'Th' kibosh hez been put on the emp'rer, an' let's have a tripod government wid you an' me an' that faro dealer Crassus in it,' sez he.

"'It's a go,' said Pompey, afther findin' that Cæsar had the police fixed. Crassus had a divil av a big pavin' job on th' Appian way chargin' t'ree dollars a yard fur sand an' usin' made ground all th' phile. Cæsar wuz busy in the wholesale liquor business wid the Gauls, an' Pompey wuuz at the Hall in town, like Charlie Murphy is. Cæsar comes t' town an' goes down to O'Halloran's beyant the Temple av Vesta t' meet th' other tripods, Pompey and Crassus.

"'Yer not on th' level,' sez Cæsar to Pompey, 'yiz don't kape th' books right. Ye raised a million dollars t' run th' las' campaign an' hirin' the spakers an' music and halls and the other legitimate expenses only kim to $700,000. Ye have that $300,000 in the Ninth ward bank, an' I want my share or Mrs. Pompey will be sittin' out a wake t'-morr night,' sez Cæsar, lookin' Pompey over.

"'I've give youse 250 corporation inspectors at $4 a day,' sez Pompey, 'an' yer Public Lights Department under Marcus Antonius charges $4 a t'ousan' fur gas an' grafts $3 50 out av every $4. Wot more do youse want?' sez Pompey.

"'An' that schooner load av brewers' grain ye sold me fur me cows wuuz mouuldy w'en it got shoveled off th' dock at Joppa,' sez Crassus to Cæsar, buttin' in, bein' in wid Pompey.

"'Aw, go off an' play ping pong wid yerself,' said Cæsar, who had a lot av Irish blood in him, his mother bein' a Miss McShinny afore she married th' owld man. Julius was that mad that he rung fur an' automobile an' in two minutes he was on his way back to th' Gauls. Wid that Pompey sez t' Crassus, 'Crass,' sez he, 'ye know ye skinned thim Jews down t' Antiock on fire hose, bicycle tires and telephones, t' say nothin' about welchin' on four bets yiz made on th' Cesarea Handicap. We're both first class grafters together,' sez Pompay, who seemed to be a mighty good leader, 'an' you've had th' good sinse t' wurruk th' other side of the strate from me. Let's you an' me do this fresh guy Cæsar, wot's gone off to Paris to fly air ships wid Santos Dumont,' sez Pompey.

"That wuz th' beginnin' av th' end av th' tripod government," said Danny.

"After that it wuz a case av dog ate dog. Pompey sint his two byes in charge of a gang down t' Thapsus t' do Cæsar, but Cæsar thtrimmed th' hull bloody gang an' carried every election disthric' by an increased majority. Pompey hired some Spaniards t' do Cæsar at a summer resort called Munda, but Cæsar, although a twinty t' one shot, got away wid the bakery agin. Thin he kem back t' Rome an' didn't do a thing to Pompey."

"What happened to Crassus, the other triumvir?" asked the scribe.

"Oh," said Danny, "he saw his finish down at a place called Parthia. He put up th' price of kosher mate wan fine day, an' th' women in Essex-st. wrecked his gasolene machine and carved him up fur shouveneers, an' that was phat happened t' him. The tripod government didn't last. They needed a leader—a plain boss—wan that cud 'con' thim into thinkin' he wuz honest while he wuz doin' av them wid onfailin' consectiveness an' frayquincy. An organization that don't have a boss like that won't get on. Murphy, McMahon and Haffen should post up on ancient Roman history. Cæsar, Pompey an' Crassus knew more about runnin' a machine than they can ever hope to know, but whin they tried a triumvirate government they fell down shameful. This try—try—phat do you call it kind ov a government fur Tammany Hall is like thrying th' Christian Science Cure on a mad dog."

THE REV. DR. SHACKELFORD DEAD.

WAS FOR TWENTY-SEVEN YEARS RECTOR OF THE CHURCH OF THE REDEEMER.

[BY TELEGRAPH TO THE TRIBUNE.]

Saratoga, N. Y., May 25.—The Rev. Dr. John W. Shackelford, a retired clergyman of the Protestant Episcopal Church, died at his home here last night. His death was not unexpected, as he had suffered from creeping paralysis for several years. He was born in Georgetown, S. C., on May 21, 1822. He first began his ministerial studies in Philadelphia, received the degree of A. M. at Burlington, N. J., and was graduated from the General Theological Seminary in New-York City in 1847. For two years he was temporarily in charge of St. James's Episcopal Church in Amesbury, Mass. He was ordained in 1849 by Bishop Wittingham in the Church of the Holy Comforter, at Troy.

Dr. Shackelford next accepted the rectorship of St. Mary's Church, in Brooklyn, where he remained six years. Subsequently, and for nine years, he was rector of the Church of the House of Prayer, in Newark, N. J. He next assumed the rectorship of the Church of the Redeemer, in New-York City, which he held for twenty-seven years, up to 1891, when by reason of impaired health he was compelled to retire from active pastoral work. Since that time he made this place his home, and at times assisted the Rev. Dr. Joseph Carey, rector of Bethesda Episcopal Church. In 1851 he married Miss Elizabeth Peck Putnam, daughter of the late Rockwell Putnam, who died seventeen years ago. Three children survive, including Miss Eleanor A. Shackelford, the founder of St. Faith's, of Saratoga; Miss Elizabeth P. Shackelford and George R. P. Shackelford. The funeral will be on Wednesday afternoon.

THE TRIBUNE FRESH AIR FUND.

ACKNOWLEDGMENTS.

Balance brought forward from season of 1901	$48 91
A subscriber to "The Outlook"	2 50
Sag Harbor, N. Y.	1 00
The Woman's Foreign Missionary Society of the Great Neck Methodist Episcopal Church, through Kate Conger Baker, president	8 14
Miss Aimee F. Jones, Boston, Mass., through Doubleday, Page & Co.	2 00
Miss Florence Burton, Denver, Col.	2 00
Cash	43 91
Sunday school of the First Reformed Church, Hackensack, N. J., through George N. Comes, treasurer	10 00
In behalf of the employes of the seventh division of the New-York Custom House, through Frank E. Mason	10 00
Manor Chapel, through Samuel Sloan, jr., superintendent	15 00
Charlotte S. Fitch, Oberlin, Ohio	4 00
M. L. E.	25 00
F. R. E.	25 00
The Harlem Valley Local Union of Dutchess County, N. Y., through Abram A. Denton, treasurer	7 63
A. L. P.	2 00
"In loving memory of E. G. B."	10 00
Park Hill Reformed Sabbath School, Yonkers, N. Y., through Ralph M. Leonard, treasurer	5 00
Elizabeth L. City	25 00
First Presbyterian Church at Westfield, N. Y., through E. A. Skinner, treasurer	9 89
Saugatuck Congregational Sunday School of Westport, Conn., through H. C. Woodworth, treasurer	6 06
Total, May 24, 1902	$258 04

COMING OUT AT THE LITTLE END.

N-York Through Reuben's Eyes.

Reuben Blossom, until recently Editor of "The Bloomville Clarion," has been engaged until further notice to write for this paper.

LOCAL ITEMS.

Our esteemed townsman John F. Carroll's beet plants was nipped with a late frost on Thursday. John says he will try another crop.

Lewis Nixon's bosom must be torn with emotions when he looks on and sees that when it comes to bossin' Tammany Hall a feller that can mix drinks is a good deal better fit for the job than an automobile statesman.

The following letter speaks for itself:

Editor Blossom: Please insert that I done that smart Aleck Carroll on Thursday. I guess he won't monkey with me no more. I've retired from the leadership all right, but when a man like Carroll gets as insultin' as he is it's more than flesh and blood can stand. Wasn't it beautiful, though, the way we throwed it into him? Eight votes is all he got out of thirty-seven. That was a great volcano down by Key West, wasn't it. You can say I sympathize with them that lost their estates and dairies, but you needn't subscribe any money for me till I hear from Freedman on the first. I see they done away with the finance committee. Well, that's so, I guess they didn't sweat on their jobs much, especially when I was around. Things is slack here. One of my new milch cows got struck by lightnin', but she was milked before the collision come. The Lord's allus been good to me. There wasn't nothin' in that yarn about $300,000 leavin' on the same boat with me. It wasn't half that. That ain't the way it's done. You see it's just like this. P. S.—Come to think about it, what's the use of warmin' over ancient history? As the pote says:

The present, the present, is all you've got for you're sure possessin';
Like Portland cement, jes' hold it fast an' keep 'em guessin'.

How do you like my swing? Pretty literary, ain't it? That goes, that story about payin' $800 for a seat to see the coronation. I've got a popcorn concession, though, an' I guess I'll get hunk all right. Keep your eye on Carroll and Martin. I've laid by the toga of authority, but I don't allow no cheap ones like them to do me. Tell Ross at the club to use cannel coal and smash the Coal Trust. Besides, I get a little stake on the English cannel coal the club uses. Down with the coal barons, and use English cannel coal! Tack that up in the Hall. I still have the same contempt for John Sheehan. He's another one that allus made trouble in the business. Dave Hill can run the State Convention if he likes. I'm out of politics forever, but just the same I'll pass him up some hot ones when I get back. I can't help but laugh when I think of Carroll. If Nixon builds his magazines in exposed places, the same as he went off half-cocked on the leadership, tell him they'll blow him up. Nixon keeps bully cigars and likkers on his houseboat. I'm glad I done that ingrate Carroll. He held out on me in the Ice Trust deal. I don't forget a thing like that. My health is first rate. The ponies are losin' about as usual. My help wear a new collar, called the Rodney Stone, after one of my dogs. Give my regards to Murphy, McMahon and Hassen, if that's his name—the feller that's on the committee. I guess they'll lose him before long. Regards again.

Wantage, England. R. C.

With coal at $7 a ton, no one ought to blame the hired girl when she pours a little oil on the flame.

Colonel Ogden, of the Civil Service Commission, was willin' to hang on to his place when he didn't get a salary. Now that he gets $6,000 a year he's goin' to resign. He's a failure as a politician!

Alderman Jimmy Bridges has been painfully quiet since Mont Pelée and that other volcano spouted, but he sent word to us Friday that as soon as Martinique cools down his show will go on as usual.

We made a mistake yesterday when we sent Mrs. Margaret O'Reilly, who wanted to get her dog clipped, to the clippin' bureau. Mrs. O'Reilly says we insulted her and she'll sue for damages, but we guess this apology will fix it all right.

That tramp named John Doe who borrowed $2 from us to buy a harrow to work his window garden with had better fight shy of us. We can be severe, though we may not look it.

Miss Arabella Smithjones wants to know why beans always come up on top of the plant. We wish to inform our fair reader, who is just planting her Bensonhurst garden, that if she plants the beans deep enough they won't come up at all.

Beware of the red-nosed pedler with a barrow-tone voice who sells rose bushes with their bottoms wrapped in bags and says, "Don't plant the bushes till after sundown for fear of the roots." Mrs. Blossom bought one for 75 cents, and when she came to plant it after sundown there wasn't any roots. We've waited for that pedler with a ball bat, but he don't come around any more.

Dr. Parkhurst has packed his grip for the other side. The doctor was in his usual Sugar Trust frame of mind when we met him on the way to the steamer. We asked him to give us the names of a few men and women who ain't goin' straight to perdition. "They're all going there on the gallop—all but me," said the doctor.

Probably there ain't any truth in the story from The Bronx that Borough President Haffen has shut off the water in The Bronx in order to boost the consumption of Haffen's beer.

Borough President Cantor is going to put up some handsome glass signs, and in our mind's eye we can see several ten-year old injuns layin' by some rocks to throw at 'em. These juvenile savages ought to be sent to pasturage. In the country they wouldn't do anything worse than stone cows, rob birds' nests and burn haystacks.

THE PASSING THRONG.

ATE VOTES AS WELL AS MEN.

Tammany has its troubles, but they are insignificant in comparison with the Democratic difficulties in Hinsdale County, Col., at the time that county was first shut off from Lake County, not long ago. "This weather and the troubles in Tammany have combined to remind me of an incident in the history of Hinsdale County," said Frank C. Cole, of Denver, at the Waldorf yesterday. "A man, I think his name was Packer, Alfred Packer, went into the mountains prospecting with six companions. The seven were caught in a blizzard and suffered great agony. When, after two weeks or more, a rescue party found their camp, only Packer was alive. With him was one dead man. The other five were nowhere to be found. Packer was brought to Hinsdale County and tried on the charge of eating his companions. He was convicted, the judge, in giving him sentence, saying: 'You fiend in human shape, there were only seven Democratic votes in Hinsdale County, and you have eaten five of them!' Packer, I believe, was afterward pardoned, and is now again prospecting. Meanwhile the Democratic vote has recuperated."

THE FUTURE OF ARIZONA.

Major W. E. Mensah, who has seen hard service through the West in the United States Secret Service Department, and who calls Arizona his home, has been at the Gilsey House for several days. He is quite sure there is no "State" like Arizona, and is equally sure that the quotation marks will be legally removed before many years pass. "I could take you to a valley I know of in Arizona," he said yesterday, "and show you a bit of country that would support 200,000 people and give to each family a fair sized farm, if a little capital—that is, relatively little to the final results—should be invested there in an irrigation plant. The crying need is for irrigation. Perhaps you saw two fine pictures in color in one of the May magazines, showing the rich farm lands that lie along side of desert wastes. Those pictures showed you better than I can tell you what water can do. I turned a little stream into a bit of waste land myself, and told my Chinese servants to go ahead with it and see what they could do. They raised a forty-pound melon in—in—well, you wouldn't believe me if I told the whole truth. The people of Arizona are a splendid lot. It took fine men to make the country in the beginning; it has started well. All the foundations of mineral wealth, agricultural possibilities, schools, laws and fine people are in Arizona fitting it for Statehood."

THE WEATHER REPORT.

YESTERDAY'S RECORD AND TO-DAY'S FORECAST.

Washington, May 25.—During the last twenty-four hours showers have been general east of the Mississippi River, except in the East Gulf States. There were also local showers in the slope region. Temperatures have fallen considerably in the Middle Atlantic States and northern slope, and have changed but little elsewhere east of the Rocky Mountains. West of the Rocky Mountains the weather has been fair and warmer. A higher area of considerable magnitude is moving in from the Northwest, and generally fair weather, with comparatively moderate temperatures, may therefore be expected east of the Mississippi River during the next few days, except in the Southern States, where the temperatures will remain quite high. In the New-England States, however, there will be showers Monday. There will also be showers Monday in the middle and northern slopes, Lower Missouri Valley and Arkansas, probably continuing Tuesday in the latter State. Elsewhere the weather will be generally fair. On the Atlantic Coast the winds will be fresh south to southwest; on the Gulf Coast fresh south, and on the great lakes fresh west to north. Steamers which depart for European ports Monday will have fresh winds, mostly south, and clearing weather to the Grand Banks.

FORECAST FOR TO-DAY AND TUESDAY.

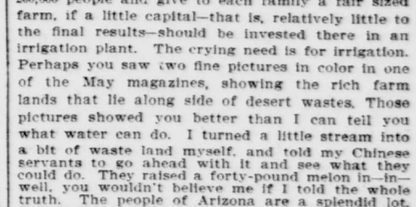
For New-Jersey, Delaware, Eastern Pennsylvania, Maryland and District of Columbia, fair and warmer to-day; fair Tuesday; fresh south to west winds.

For Western Pennsylvania and Western New-York, fair to-day and Tuesday; fresh west to north winds.

For New-England, showers to-day; fair Tuesday; fresh south to west winds.

For Eastern New-York, clearing this morning; fair Tuesday; fresh winds, becoming west.

TRIBUNE LOCAL OBSERVATIONS.



In this diagram the continuous white line shows the changes in pressure as indicated by The Tribune's self-recording barometer. The dotted line shows the temperature as recorded at Perry's Pharmacy.

The following official record from the Weather Bureau shows the changes in the temperature for the last twenty-four hours in comparison with the corresponding date of last year:

	1902.	1901.		1902.	1901.
3 a. m.	70	55	6 p. m.	73	50
6 a. m.	70	53	9 p. m.	68	51
9 a. m.	71	54	11 p. m.	66	51
12 m.	82	54	12 p. m.	—	50
4 p. m.	73	53			

Highest temperature yesterday, 82 degrees; lowest, 66; average, 74; average temperature for corresponding date last year, 54; average temperature for corresponding date last twenty-five years, 63.

Local forecast: Clearing this morning; stationary temperature; Tuesday fair; fresh winds, becoming west.

Burnett's Vanilla Extract
is the best, and the best is none too good for food and drink. Insist on having Burnett's. Don't be cheated.

The surest and safest of Blood Purifiers is Jayne's Alterative.

DIED.

Andrews, George P.
Bailey, William E.
Bancroft, Eleanor C.
Bushnell, Thomas C.
Coit, George L.
Duckworth, Ella.
Gwynne, Louise H.
Hatch, Julia.
Holt, Louise T.
Leaming, Susan E. N.
McIlvaine, Reed.
Mulry, Parthenia M.
Nicholas, Jane L.
Reed, Clarence M.
Sherman, Catharine A.
Sniffen, Margaret L.

ANDREWS—Suddenly, of pneumonia, on Saturday morning, May 24, 1902, at his late residence, No. 42 West 57th-st., George P. Andrews, in the 66th year of his age. Funeral service will be held at the Brick Church, 5th-ave. and 37th-st., on Monday, May 26, at 2:30 p. m. Interment at the convenience of the family.

BAILEY—On Saturday, May 24, William E. Bailey, in the sixty-ninth year of his age. Funeral services will be held at his late residence, Morristown, N. J., on Tuesday, May 27, at 2 p. m. It is requested that no flowers be sent. Interment at convenience of the family.

BANCROFT.—On Friday, May 23, 1902, Eleanor Croes, wife of Major Eugene A. Bancroft, U. S. A. (retired), of New-London, Conn. Washington papers please copy.

BUSHNELL—At his residence at Morristown, N. J., May 23d, 1902, Thomas Campbell Bushnell, in the 60th year of his age. Funeral at 1:45 p. m., Monday, May 26th, at St. Peter's Church, Morristown, N. J. Special car will be attached to train leaving New-York, foot of Christopher and Barclay-sts, at 12 o'clock noon. Carriages will meet train on its arrival at Morristown. It is kindly requested that no flowers be sent.

COIT—Suddenly, May 24, George L. Coit, son of George M. and Emily A. Coit. Funeral services at his late residence, No. 9 Garden Place, Brooklyn, Monday at 2:30 p. m. Interment at Fall River, Mass.

DUCKWORTH—On Thursday, May 22, 1902, Ella, daughter of the late M. H. and Louise Duckworth. Funeral private. Interment in Greenwood, May 25.

GWYNNE—On Sunday, May 25, after a short illness, at No. 2 East 45th-st., Louise Hanna, widow of the late David L. Gwynne and daughter of the late I. Hanna. Funeral service on Monday, May 26, at St. Thomas's Church at 3 p. m. Interment at Woodlawn Cemetery.

HATCH—Suddenly, at Washington, D. C., May 23, Julia Hatch, aged 73. Funeral at the home of her brother, Barnabas Hatch, Kent, Conn., Tuesday, May 27, 1902, at 1:30 p. m.

HOLT—On Sunday morning, May 25, 1902, Louise Terrett Holt, eldest daughter of W. H. C. and Louise T. Holt. Funeral services will be held at the residence of her parents, No. 59 Cambridge Place, Brooklyn, on Tuesday evening, May 27, at 8 o'clock.

LEAMING—After a brief illness, on May 24, Susan E. Nelson, wife of the late Dr. James Rosebrugh Leaming, of this city. Funeral from her late residence, No. 25 East 81st-st., on Monday, at 3 p. m. Kindly omit flowers.

M'ILVAINE—At his residence, Cedarhurst, Long Island, Reed McIlvaine, in the 64th year of his age. Burial service at Trinity Church, Hewlett, Long Island, Monday, May 26. Train leaves foot East 34th-st. at 9:50 a. m. for Hewlett station, returnig at 12 noon. Philadelphia papers please copy.

MULRY—On Friday, May 23, 1902, Parthenia M. Mulry (nee Crolius), widow of Thomas Mulry. Funeral from her late residence, No. 245 West 13th-st., Monday, May 26, at 9:30 a. m., thence to St. Francis Xavier's Church, West 16th-st., where a solemn mass of requiem will be offered for the repose of her soul.

NICHOLAS—On May 23, at Summit, N. J., Jane Lawrence Nicholas, wife of the late George W. Nicholas. Funeral services at Calvary Church, Summit, N. J., at 3:30 p. m., Monday, May 26. Interment at Evergreen Cemetery, Morristown.

REED—Suddenly, at Stamford, Conn., Saturday, May 24, Clarence Marsh, son of Stephen E. and Jennie C. Reed, in his 26th year, of Class '97, Yale. Funeral service will be held at St. Andrew's Church Monday at 3:30 p. m. Carriages awaiting the arrival of the 2 o'clock train from New-York.

SHERMAN—At Rye, N. Y., on May 24, 1902, in her 80th year, Catharine Augusta, widow of Edward S. Sherman and daughter of the late Dr. S. D. Townsend, of Boston. Funeral services at Christ Church, Rye, on Monday, May 26, at 4:15 p. m. Carriages will meet train leaving Grand Central Station at 3:04 p. m.

SNIFFEN—Suddenly, at Mount Kisco, N. Y., May 25, 1902, Margaret L., wife of Elijah Sniffen, in the 70th year of her age. Funeral services at the residence of her daughter, Mrs. E. B. Horton, Mount Kisco, on Tuesday evening, May 27, 1902, at 7 o'clock. Interment private.

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