SOME NEW BOOKS.

How the New England People Lived Two Hundred Years Ago.

FIRST ARTICLE.

Up to a recent period the histories of colonial New England dealt mainly with the religious and political aspects of its collective life, with the struggle to maintain ecclesiastical independence and local self-government. Of late the institutions, which were at once an effect and a perpetuator of the specific New England character, have been made a principal subject of study. The economical and social features of New England life were not wholly overlooked—they received, for instance, a good deal of incidental attention from Mr. Palfrey—but they deserved deliberate and consecutive portrayal. The Puritan settler was not only a churchgoer and sturdy upholder of his chartered rights against the encroachments of crown officials; he was also a business man, a gregarious, companionable creature, who gave, after all, the largest part of his thoughts to keeping, and, if possible, improving his place in the community. It is this phase of colonial evolution which receives for the first time detailed and continuous interpretation in the two volumes entitled *Economic and Social History of New England from 1620 to 1789*, by WILLIAM B. WEEDEN (Houghton, Mifflin & Co.). The keynote to the tenor of this narrative is struck in this sentence of the preliminary chapter, apropos of the great migration under John Winthrop in 1630 to Massachusetts Bay: "The majority of those men and women left home and braved terrors of sea and wilderness to better their condition economically and socially." To tell how this purpose was fulfilled is the purpose of these volumes, which touch but lightly on the religious and political aspirations and vicissitudes with which previous historians have been so largely occupied.

The first of these volumes covers the ninety-three years between the landing of the Pilgrims at Plymouth and the peace at Utrecht. There is not one of its chapters, or even of its pages, which is not stored with curious and illuminative facts. One is embarrassed to select where every paragraph seems worthy of selection. But since a choice must be made, we will confine ourselves at this time to indicating the rôle of wampum in the early trade of the colonists, the development of land communication and maritime commerce; and the manners, morals, and domestic life of the New Englanders at two several epochs, to wit, in 1650 and in 1710.

I.

We are indebted to Mr. Weeden for demonstrating that for a long time the intercourse between the Indians and the colonists was more important in an economic sense than has commonly been supposed. The native was a producer, not only for himself, but, through his surplus, for the white settler. In his furs he furnished the chief staple of exchange with Europe, but he did more than this; he supplied corn and other food products to the colonists. Moreover, he labored for the planters on the latters' farms—unsteadily, it is true, but such help as he was willing to give was indispensable. It is also to be noted that at first contact with the colonists benefited the Indian from an industrial point of view. A sachem would sell a tract of land for a certain number of hoes, and, according to Gov. Bradford, these iron implements, substituted for the wooden spade or clam shell of the squaws, produced more corn on an acre and yielded a surplus for sale. Thus the Narragansetts were enabled to sell from 500 to 1,000 bushels at a time. But for the trade which soon sprung up a medium of exchange was needed, and the relative importance of the parties to the commercial transactions is indicated by the fact that it was the money, not of the colonists but of the Indians, which became the common currency. The aborigines of New England had a true money in wampum. This name was given to the white beads made from the stems or inner whorls of a sea shell found on all the south coast of New England. When strung they were called *wampum-peage*, meaning strings of white beads. Color was the basis of nomenclature as well as of difference in value. The black beads, which were called *sacki*, and were made from the dark part of the common quahog, or round clam shell, were generally worth twice as much as the white. These shell cylinders, black or white, were about one-eighth of an inch in diameter, and one-quarter of an inch long. To bore these with a stone drill was the work of a deft artisan, who then had to polish them laboriously on stones. An awl procured from the colonists was in course of time substituted for the stone drill, but the process of manufacture was still a slow and nice one, and the New England Indians were adept at distinguishing real wampum from counterfeit. The beads, too, had to be perfect; if broken they had to be sent to the New Netherlands where they passed at a slight discount.

What at first especially contributed to recommend wampum as a currency to the colonists was the fact that it was exchangeable, or, so to speak, redeemable in furs, and, above all, in the highly prized skins of the beaver. As Mr. Weeden puts it, wampum was the magnet which drew the beaver out of interior forests and sent it to Europe, thus starting the revolving commerce between the New and the Old World. In calculating wampum, the unit of measure was theoretically a string of beads a fathom long, but in practice the length varied. After 1643 a fathom was always worth sixty pence, but as the colonists received beads sometimes at four and sometimes at six a penny, the number of beads in a fathom would vary from 240 to 360. We refer, of course, to white beads: the black beads were rated by colonial statutes at double the value. The strong hold upon colonial life secured by wampum is shown by a long course of legislation respecting it. In 1641 Massachusetts made the shell beads a legal tender at six a penny up to £10, a large sum in the transactions of that date. Two years later the legal tender limit was reduced to forty shillings. At this time wampum was a universal currency, exchangeable for merchandise, for labor, and for taxes. In 1641, when the trade in wampum was farmed out in Massachusetts, the lessees stipulated to redeem from Harvard College all the accumulations of peage, or string beads, in its treasury under £25. By 1645 the inventories of deceased colonists commonly contained items of peage, and frequently there was no other money. Judgments of the courts were made payable in strings of beads. It is interesting to learn that in 1648 a process analogous to coinage was applied to wampum in Massachusetts. At President Dunster's suggestion it was enacted that the beads should be strung in eight definite parcels: 1d., 3d., 12d. in white beads; 2d., 6d., 2s. 6d., and 10s. in black. Taken together, these parcels formed a complete assortment of change or small coin.

About the date last mentioned, however, the circulation of wampum began to decline. In 1649 a Massachusetts statute prohibiting the receipt of beads for taxes—a statute which before has been inoperative—was reënacted and enforced. There were several causes for the decline; for instance, labor had become better organized and corn was more abundant among the colonists; but the main cause was the falling off in the supply of beavers. The colonists would, in Mr. Weeden's opinion, have received the beads as readily in 1660 as in 1640 if the same facility of redemption in beaver had existed, for the continued use of wampum as an accessory currency shows that it was convenient and desirable. In the remote districts of New England wampum still circulated in the beginning of the eighteenth century. Madam Knight found wampum classed as money on the southern shore of Connecticut in 1704. In 1698 the shell beads were recognized in the definite rates of the Brooklyn ferry. In summing up the significance of the use and disuse of wampum Mr. Weeden formulates the following conclusions: 1. There was an intimate intercourse of white and red men during the first half century, which largely increased the resources of the planters. 2. The growing wealth and traffic of the New England settlements were constantly tending to throw off the beads, and to substitute the more current and universal silver, which flowed in from the increasing West India trade about the middle of the century. 3. After the commercial, industrial, or purely economic element in the relations of the two races had worked itself out, there was little wholesome or mutually useful intercourse between them. The social and political contacts of white and red men all ended in failure.

II.

We have seen that furs, and especially the beaver, constituted at first the chief article of colonial export. They were soon superseded in importance by fish. Cod was the great staple of the fishing industry. The Dorchester men were taking them in the bay as early as 1633, and it was said that the codfish of the Massachusetts coast were larger than those of Newfoundland. By 1641 no fewer than 300,000 codfish were cured and sent to market. The best grade of the salted fish were sent to Spain, the second grade to the Portuguese islands of Madeira and the Azores, the third and lowest grade to Barbadoes, whence the fish were distributed throughout the Spanish West Indies. On the other hand, mackerel, now so highly esteemed, were at first used only for bait. Other fish were cured and eaten or were exported in small quantities. Bass and alewives were dried and smoked. The last named fish played an important part in nourishing the families of the planters. Mr. Weeden tells a story perpetuated in the traditions of a town of the Old Colony, which testifies to the plenty which prevailed in the herring season, and the scarcity when the run of fish was gone. A traveller passing through the town in winter and meeting an emaciated villager, asks the name of the place. A weak voice drawls out, "Taunton, good Lord!" Returning in the spring, when the streams were unlocked and the herring in full run, the traveller meets the same person, now erect, fat, and saucy. To the same question the renovated citizen replies, "Taunton! and be d—d to you." The author reproduces from Mather's "Magnalia" another anecdote which illustrates how large a place fishing occupied in the lives and thoughts of the early New Englanders. A minister was preaching to the men of Marblehead, enjoining them to seek the kingdom of heaven, to the exclusion of all earthly blessings. An old fisherman put in: "You think you are preaching to the people at the Bay. Our main end was to catch fish."

The supply of naval stores to the mother country became after the beginning of the seventeenth century another important branch of the export trade. Up to that time masts for the English navy had for the most part been procured from Norway, as we see from an allusion in "Paradise Lost." It was discovered, however, that New England, and especialy New Hampshire, could furnish trees equalling if not surpassing in height and girth

> The tallest pine
> Hewn on Norwegian hills to be the mast
> Of some great amiral.

As early as 1651 vessels of 500 tons came to Boston and the ports of the eastern coast in the mast trade. In later days the colonists learned by experience that a present of huge masts was the surest means of gaining the favor of the sovereign. The royal officials tried to exercise a supervision over the forests and to save the large trees for the navy by marking them with the broad arrow. Toward the end of the period covered by this volume a bounty was given on pitch and tar exported from the colonies. This so much stimulated the export of those commodities that in 1707 there went from America—a large portion from New England—9,266 barrels of pitch and tar. It is not easy to fix the number of vessels engaged in the general commerce of New England. It is certain, however, that there were more in 1676 than in 1700, at which later date Massachusetts and New Hampshire owned 275 seagoing vessels.

For land communication the colonists at first confined themselves to widening and smoothing the aboriginal paths into rude roads. It was not until 1639 that ferries engaged the attention of the Legislatures, and, meanwhile, the rivers and streams were formidable obstacles to travel. In 1631 Endicott at Salem could not visit Winthrop at Boston because he was not vigorous enough to endure the wading which the journey involved. In 1632 it took Winthrop two days to go from Boston to Plymouth. The first bridge recorded in the annals of the Plymouth colony was a foot bridge at Scituate. In 1633 a "cart bridge" was built over Muddy River, at the charge of Boston and Roxbury. In 1641 the maintenance of ferries was remitted by law to the local authorities. The Bay Road, or coastwise highway, was of sufficient importance to call for a special ordinance. In 1648 a bridge was built over the Ipswich River, and in the same year a ferry was established over the Connecticut at Windsor. By 1654 the Bay Road was extended along the coasts of New Hampshire and Maine to Wells. It is uncertain at what date the "Common Road" was opened from Providence to Pawtucket Falls. In 1661 the fugitive regicides spent nine days journeying from Cambridge to New Haven. About a year later the bridge over Charles River at Cambridge was completed. This was the longest in the Massachusetts colony, and was known as the "Great Bridge."

III.

These gradually opened avenues of communication reveal the beginnings of a commonwealth organized for social life and growth. The colonists of the period from 1640 to 1662 lived generally in rude comfort. Boston, the only place deserving to be called a town, was in 1650, according to a partial contemporary observer, "a city-like town crowded on the sea banks and wharfed out with great industry and cost; the buildings beautiful and large; some fancily set forth with brick, tile, stone, and slate, and orderly placed with comely streets." On the other hand, the English Commissioners, surveying it with prejudiced eyes, in 1655 described it as having "the houses generally wooden, the streets crooked, with little decency, and no uniformity." According to the first-cited authority, the "hovels and huts" or log cabins of the first settlers had been transformed into "orderly and well-built" houses. Accounts agree that the town was partly brick and stone, partly wood. The better class of houses were two-storied in front, with the roof sloping to the first story in the rear. The second story often projected over the sidewalk. These houses had four main rooms on the ground floor, the larger ones frequently twenty feet square. There would be, for instance, a parlor, or "great" room, for company, a bedroom, a kitchen, the main assembling room of the family, and milk and cheese pantry. But the majority of the farmers and laborers, the common people of this period, had plain rectangular houses of one story, comprising two rooms, viz., a kitchen, or living room, and a family bedroom containing one or more beds and a trundle bed. There would also be rude sleeping places in the garret under the thatched roofs, whither the elder children climbed by a ladder. The log hut, too, although driven from Boston, still existed in the country. There also could yet be found the sunken pit, lined with boards and roofed over, which had been much used by the pioneers. It is noteworthy that the larger houses were often parcelled and devised in parts to different members of the family during the term of their lives. As to furniture, the inventories of the time show that the best houses would have leather and flag-bottomed chairs, tables, and "joined stools," and irons, a looking glass, and a smoothing iron. The parlor might have velvet chairs and stools, Turkey-wrought chairs, and curtains of "Say," with curtain rods and "valiants." There might be carpets also, but they would be used to cover tables, not floors. One would find in good houses plenty of napkins, compensating in some measure for the lack of forks; some damask also, and much Holland bed and table linen. Flock beds, feather beds, feather and flock "boulsters," blankets and coverlets are mentioned in the inventories. In the cellar would be brewing vessels and wooden ware, in the kitchen a full set of pewter vessels, but no crockery; iron possnets or porringers and brass candlesticks and a warming pan would also figure in a rich householder's list. The true home centre of the period was the kitchen. In the wide fireplace and over the massive back log, crane, jack, spit, and pot hook did the more substantial work, while the embers kept bake kettle and frying pan busy. The children sat on blocks in the chimney corners, and a high-backed settle defended the shoulders of the older folk from the air currents sweeping between the outer door and the open fire. A tin candlestick with long back hung from the wall over the mantel. But the fat pitch pine was often stored away in summer to furnish the winter light. From the beams and ceiling hung ears of corn, crookneck squashes, and flitches of meat.

Notwithstanding the immense influence of the minister in a New England community, the performance of the marriage ceremony was relegated to the magistrate. In this, according to Gov. Bradford, they followed "ye laudable custome of ye Low Countries." Boston's opulent citizen, John Hull, records in his Diary (1647), "Mr. John Winthrop married me and my wife Judith in my own house." In 1659 Capt. Marshall, landlord of the "Blue Anchor" tavern at Lynn, was empowered to marry. Matrimony in those days was a serious business, to be conducted upon business principles. Sentiment might enter into it, but in a secondary way, and the pattern of lovemaking was as rigid as that of the ruffs and collars. In a case cited by Mr. Weeden—that of Henry Grey and Lydia Frost—there was a hitch in the negotiations. Grey went from Boston to Connecticut to satisfy his proposed father-in-law touching his estate, "which yet," we are told in the correspondence on the subject "the maid doth not stand on, but is fully satisfied thereabout, and all other things, and her affections to him remain." Grey could show that he was then worth £50, "which is as much as her sister here desired, and more than the maid herself ever stood on." It required, however, social pressure and the threat of ministerial interference to overcome the resistence of the parent, who desired to see arguments more weighty and relevant than the maid herself "stood on."

IV.

This was the period when the so-called "blue laws" were most rigorously enforced, not only in Connecticut, with which tradition associates them, but in Massachusetts. In the former colony no food or lodging could be given to a Quaker, Adamite, or other heretic. No one could run on the Sabbath day or walk in his garden or elsewhere, except reverently to and from meeting. No one could travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day. No woman could kiss her child on Sabbath or fasting day. Whoever brought cards into the colony paid a fine of £5. No one could read the Book of Common Prayer, keep Christmas or Saints' days, make minced pies, dance, play cards, or play on any instrument of music, except the trumpet, drum, and jewsharp. Liquor drinking was regulated, and the use of tobacco was tinkered incessantly. No one under 21 years nor any one not previously accustomed to it could take tobacco without a physician's certificate. No one could take it publicly in the street or in the fields or woods, except on a journey of at least ten miles. Nor could any one take it in any house in his own town with more than one other person taking it at the same time. (This last injunction was levelled at the so-called "tobacco parliaments.") About 1645 the Massachusetts magistrates were greatly troubled that the people would tell lies. The General Court had already prohibited gaming, and now added bowling and the shuffleboard to other prohibited amusements. Plymouth Colony prosecuted for mixed dancing, and Massachusetts forbade it in ordinaries at weddings. In 1650 domestic manners needed refining in the colonies as well as in the mother country. The Massachusetts General Court forbade husbands to strike wives; neither was the helpmate to lift her hand against the would-be master of her person. Still more anxious and assiduous were the efforts to regulate dress, which in the view of colonial magistrates was meant not only to cover and protect people, but to classify them. But the sober costume in which New England men and women were ordered to appear constantly tended to break out in extravagance of texture, form, or color. The doublet was common to both sexes. Gentlemen wore it over a sleeved waistcoat, something like our jacket. The sleeves were often slashed and embroidered, though such ornamentation was forbidden by statute. Falling bands at the neck were very common, and sometimes they were embroidered. A deep linen collar sometimes served in place of the bands. Trunk hose were worn and long stockings, with shoes tied or ornamented with rosettes. A beaver or felt hat covered the head. Embroidered gloves were almost essential to handsome dress; gentlemen wore gauntlets, the wrist flaps richly figured or fringed. Swords were often suspended from elaborate shoulder belts. In spite of reiterated legal prohibitions, gold and silver lace was often seen. But the great majority dressed plainly. Any one of less estate than two hundred pounds was held to a strict account in the matter of clothes. The women under this rank offended especially by wearing silk and tiffany hoods; they also wore broad-brimmed hats. Under the pointed stomacher and gown the women wore a petticoat either of woollen stuff or of rich silk or brocade, according to their station. The ruff had lately given place to a broad collar, plain or embroidered, falling over the shoulders. Leather clothing was much worn, by laborers especially. The tanned deerskin, which the Indians taught the colonists to prepare, served well for garments. Hampshire kerseys were used for common wear. Monmouth caps and red Kent caps are mentioned among the articles used by the lower classes. A mandilion, or overjacket, was fastened with hooks and eyes. Their shoes had wooden heels. The so-called Irish stockings of the period were, apparently, not knit, but made of cloth. Bright hues were not approved of in any social class. When merchants ordered cloth from their London correspondents they were careful to specify "sad-colored stuffs."

Peccadilloes occupied a large part of the time of Selectmen and County Courts. In 1649 Reading fined three married women five shillings each for scolding. This was a common offence, according to judicial records. One Matthew Stanley was fined £5 for winning the affections of John Tarbox's daughter without her parents' consent. Connecticut, in 1636, would not allow any young unmarried man to keep house, but Windsor in 1652 permitted Isaac Shelden and Samuel Rockwell to keep house together, "so they carried themselves soberly and did not entertain idle persons by day or night." Husking often gave rise to a degree of festiveness that worried the magistrates. In Long Island, where the customs were very like those of New England, one James Chichester, at a corn husking in 1661, found a red ear and said that he must kiss "Bette" Scudder. The damsel replied that she would "whip his brick." These endearments ended in a scuffle, whereat Goody Scudder interposed. The result was a summons before the Town Court and a fine of twelve shillings, with costs, for James, who probably eschewed red ears thereafter.

There were more refined and intellectual diversions than corn huskings. Books were not common, but the richer and better educated colonists had some and treasured them. Parson Thomas Hooker left an estate of £1,336, of which £300 were represented by his library. The library of John Winthrop the younger, comprising 269 books, is preserved in the Society Library of New York city. Among them were a few Latin classics, but no Greek; Aristotle figured in a Latin translation. There were many works on occult philosophy, in which Winthrop dabbled; for instance, Cornelius Agrippa, Paracelsus, Jamblichus, Raymond Lully, and Flamel on the "Philosopher's Stone." It is interesting to note that the library included a copy of Pascal's "Provincial Letters," showing that Winthrop kept abreast of the French literature of his times.

V.

Two generations later, in the early years of the eighteenth century, Mr. Weeden gets much light upon New England manners from the journal of Madam Knight and the diary of Chief Justice Samuel Sewall. There are many indications of social advance from the state of things above described; there are more of the conveniences and refinements of life. But on the whole the conditions of existence depicted in these records are dull and primitive enough. In 1704, when Madam Sarah Knight made the journey from Boston to New York, partly in company with the post rider and partly under conduct of a private guide, she still had to make her way along the old "Pequot path," later the King's highway or post road, through Providence and the Narragansett country by the south shore. She was a keen observer, and it is worth remembering that after her return she opened a school in Boston, where among other boys she taught Ben Franklin. On the window pane of her schoolhouse, scratched with a diamond, could be read for half a century the following lines:

> Through many toils and many frights
> I have returned, poor Sarah Knights.
> Over great rocks and many stones
> God has preserved from fractured bones.

Madam Knight has recorded that in remote districts and byways rude customs and inelegant speech prevailed. She was much offended by the pertness of the daughter of her host at the tavern where she spent the first night on the road. "Law for mee," cried the country lass, "what in the world brings you here at this time a night? I never see a woman on the Rode so dreadful late in all the days of my versall life. Who are You? Where are You going?" &c. The lady rebuked the girl for her impudence, and at last was placed on a chair, whereupon the young woman ran up stairs and adorned herself with two or three rings, the common ornament. Madam Knight also notes the ways of people trading in rural Connecticut. As they were generally indebted to the country traders, they generally deferred much to them, often standing speechless in the store until asked what they wanted. An awkward fellow was shown some ribbon for hat bands. "Bumpkin simpers, cryes, *its confounded Gay, I vow*, and, beckoning to the door, in comes Jane Tawdry, dropping about 50 curtsees, and stands by him; hee shows her the Ribin. *Law you*, sais shee, *it's right, Gent, do You take it, 'tis dreadful pretty.* Then she enquires, *have you any hood silk, I pray?* which, being brought and bought, *Have you any thred silk to sew it with?* sais shee, which, being accommodated with, they depart." The traveller noticed that in Connecticut people married very young, even "the males oftener under twenty than above." A singular custom was observed in this colony by Madam Knight—the reverse of stealing the bride. Just before the pair joined hands the bridegroom would start away, whereupon the "Bridesmen" would follow, seize him, and drag him back to his post of duty.

A much more detailed picture of the manners of the time than is derivable from Madam Knight's journal is furnished by Judge Sewall's diary, but we will not reproduce any of the extracts made by Weeden, for the reason that this invaluable record was reviewed at some length in these columns when it was first published from the original manuscript some years ago.

M. W. H.

A BIT OF CONSTANTINOPLE.

Dedicated as a Hebrew Temple in the Lake City Last Week.

From the Buffalo Courier.

The new Temple Beth Zion is a remarkable building, and peculiarly Oriental looking. The exterior is of brown stone, with carved marble tracery in the front windows. It is crowned with the largest dome of timber in the world. The roofing is copper on boards sprung on large trusses and rafters. Special rafters carry the plastered ceiling, in which a peculiar effect of great lifting up is given by the paint-

ing of deep sky blue at the top. The general tone of the color inside is very cheerful.

The corner galleries and large columns, with their curious Saracenic carvings, and the quaint carvings in and about the Ark, which holds the sacred scrolls, are picturesque and impressive. The organ is in a gallery over the pulpit, and its pipes are covered with aluminum to match the tone of the great columns supporting the dome. The choir gallery is directly over the Ark. In the four triangular galleries are seats for 150, and on the main floor are 700 seats in amphitheatre form.

The interior of the edifice is finished in antique oak. There are several fine memorial windows in the temple, and a number of memorial tablets are to be set in the walls.

EUGENIE'S INFLUENCE IN 1870-71.

A New Book in Paris Which Professes to Quote the Empress and Bismarck.

A book concerning the influence of the French Empress Eugenie upon the events of 1870-71 is about to be published in Paris. According to all tradition and history on the Continent beyond the Vosges, the Empress was so eager for the war that after the Emperor had torn up in the Ministry a copy of the declaration of war she aroused him from his bed at midnight and persuaded him to sign another copy. The author of the new book, who calls himself De Lano, and claims to have been very near to the Empress in the critical days, says this tradition is all false, and that the Empress and Emperor were very apprehensive of the results of the war before the declaration was made. Both knew all about the strength of the Prussian army and the temper of the leaders of the Prussian State. On June 26 one of Napoleon's agents wrote him from Carlsbad, and De Lano says he possesses the letter, as follows:

"I have just come from dinner with the King of Prussia, Bismarck, Manteuffel, &c. They all belong, body and soul, to the reaction, and every one knows how viciously such examples as theirs would work. Manteuffel speaks exclusively of 'alliances of kings against the whole democratic canaille of the chambers,' and desires a return to the absolute patriarchal despotism. As I raised the question of money he shouted: 'The best wars are waged without money. Let us only begin, and in a couple of months we will be in Paris.'"

De Lano also reproduces a letter from Eugenie concerning Gambetta, of whom the Empress said: "This raving man appears to wish to substitute the wildest agitation for the systematic organization that is so much needed."

The Empress's state of mind previous to Nov. 20 is mirrored in these sentences from her own pen:

"They say that the negotiations for an armistice have been broken off. I regret this most sincerely, although, of course, the convening of the National Assembly now would be the worst thing for us, since it would immediately resolve to dethrone us. I am entirely filled with the desire, however, to see the country enjoying the peace that it needs so much. * * * I also fear that the conditions of peace are continually becoming harder. But what can be done when the people are being filled with a feeling of safety by an organized plan of deception. I am so sad. I have hardly the courage to hope."

As to the prospect of giving up the provinces, the Empress wrote:

"When you see L., make him understand that it will be for the benefit of Germany not to insist on an annexation of territory, which would be the cause of war after war."

Pipe and Grog at 108 Years.

OTTAWA, Sept. 9.—Patrick O'Neill, aged 108 years, died at Toronto on Friday last. He was born in Kilrush, County Clare, Ireland; was married when 45 years of age, and came to Canada five years later with his wife and two children. He settled in Yorkville over fifty years ago.

About a year ago he was placed in the House of Providence, and continued in very good health until a month ago, when he gradually sank until his death Friday morning. Mr. O'Neil was accustomed to the last to his pipe and glass of grog, so that total abstinence in these particulars cannot be argued as the cause of his longevity.

POEMS WORTH READING.

Wilhelmina.

From the Indianapolis Journal.

Most quaintly touching, in her German tongue—
Haply, had he but mastered that as well
As she his English, this were not to tell:
Touring through her dear Fatherland, the young
American first found her, as she sung
"[illegible]," while fell
Their eyes together, and the miracle
Of love and doom was wrought. Her father wrung
The lovers from each other's arms forever—
Forgive him all forgiving souls that can!
She died that self-same hour—just paused to write
Her broken heart's confession, thus: "I never
Was oh so loving to a young gentleman
Than yet I am to you. So is good night."

JAMES WHITCOMB RILEY.

Miserere.

From the Congregationalist.

Deep in a churchyard green with spring's fresh gladness
I hear the strokes that mark the noontide hour;
Dark yew trees stand in immemorial sadness,
And ivy girds the gray old Norman tower.

And while the lark above is never weary,
Outpouring clear his midday ecstasy,
My eyes are bent upon the "Miserere"
That from a timeworn stone looks up at me.

No word but this: naught yields a faint suggestion
Of man or woman, or of young or old;
Yet here there sleeps beyond all doubt or question
Some tragic story to the world untold.

Vain all the mind's conjectures and surmises
Before so sad an epitaph as this;
And yet the thought resistlessly arises
Of faith forsworn, and perjured love's abyss.

Of long heart-struggle and self-immolation
In ways where tired and wounded feet must wend,
Of cruel trial and supreme temptation
And then the enshrouding darkness of the end.

Thus to a wanderer doth the mournful "Pity"
Plead mutely o'er the unrecorded dead;
Oh, may the soul have reached that peaceful city
Where ne'er a "Miserere" need be said!

CLINTON SCOLLARD.

My Laddie! No.

From the Louisville Courier-Journal.

Was it up or down, our boat shot out?
You who are oarsmen maybe know;
There seemed no need that I should heed
Aught save to watch my laddie row.
The floating tresses of the trees
Bent low to kiss the river's edge;
A pipe of bird, whose nest was stirred,
Rose sleepily from out the sedge.

The swift turns of the curving course,
The tranquil nook where lilies slept;
A human flute, now sharp, now hoarse,
As low beneath the bank we crept.
The wet tips of the tiller ropes
Dripped silver in that magic air;
The river's edge, like giant hedge,
Grew dense with shadows black and bare.

A sudden flash of gleaming lamps,
Where sweet, shrill laughter pierced the night;
A glint and glow on us below,
Then—stillness—and the rare moonlight.
A tawny head in crimson cap,
Eyes, honest eyes, most darkly blue;
Bare arms of snow that come and go
Athwart a statue's rosy hue.

O Moon! what strange dementia breeds?
What stirs this quiet pulse of mine?
What vision sweet and incomplete
Illumes the world with light divine?
No answer! But the moon shines on,
Smiling, mayhaps, with gentle glee.
Why should I wish with her to kiss
The rower, who is not for me?

Some day the statue will arouse;
The marble arms with warmth will glow;
Then in his boat another'll float,
And she will watch my laddie row.
"And why," you ask, "to other loves
Do I resign my gondolier?"
"Because (ah, me! the cruelty!)
I am his maiden aunt, my dear."

CORA STUART WHEELER.

My Familiar.

From the Home Journal.

Death walks beside me as I go,
His haunting footstep, soft and low,
Wakes eerie echoes in my jaunty tread.
He shades the smile of welcome in my eyes,
He sways my lithesome tones with wistful sighs
And sets immortal haloes o'er my head.

Into his eye
I look. I sigh.
I feel amidst life's gayest scenes his gaze alone.
I cry aloud
And from the cloud
Of his full bosom drops a shroud
Of chilling darkness midst the thunder's tone.

Yet—he's my friend
Unto the end.
That I, familiar grown, may walk earth's path
With him beside
And so not hide
The gulf that yawns for my predestined feet,
He lingers near,
He whispers clear
That not for each or every earth-born sweet
Of love or fame,
Of wealth or name,
May I, thus hastened by untarrying Death,
My footsteps stay
The dreaded way,
Nor gain from ruthless heav'n one added breath.
I turn my glance—
Nor look askance—
Upon this Shadow steadfast at my side.
No smile I meet;
His eyes are sweet—
Presaging Life, God-deep and heaven-wide.

C. H. INGE.

Brothers.

From the Chicago Herald.

Spider,
At my window spinning,
Weaving circles wider, wider,
From the deft beginning.

Running
Rings and spokes until you
Build your silken death trap cunning,
Shall I catch you, kill you?

Sprawling,
Nimble, shrewd as Circe,
Death's your only aim and calling,
Why should you have mercy?

Strike thee?
Not for rapine wilful,
Man is too much like thee,
Only not so skilful.

Rife in
Thee lives our Creator,
Thou'rt a shape to hold a life in.
I am nothing greater.

GEORGE HORTON.

Judy.

From the Youth's Companion.

Pray pause and look
At Judy, the cook!
Flat in the mud with grave, wise eyes
She is busy making a batch of pies.

'Tis a dirty place,
Just see her face!
But to her the dirt is sugar and spice,
And eggs and lemons, and all things nice.

And skill is hers,
As she beats and stirs,
To her notion, pies to be perfect must
Have plenty of juice and a frosted crust.

When they are done,
They'll be baked in the sun,
Or she'll make an oven over her hand
By spatting upon it the moistened sand.

Well, well, all play
Leads, at last, in some magical way
Up to the labor real and true
That, in some form or other, all must do.

And so the pies,
Over which now she looks so wise,
May be the very best lesson book
To Judy, the future pastry cook.

The Roman Nose.

From the Chicago Herald.

I sing the nose, the kind that grows
Into a huge proboscis,
The sort that doctors diagnose
"Elephantiasis naris ossis."
Avaunt, ye folks with tiny snouts!
Of flat, insipid features.
The Muse will none of you, she scouts
Such ordinary creatures.

I sing the Roman nose, the scythe
That mows its way to glory,
Sure sign of natures strong and blithe,
Well known in song and story.
On battlefield, in civil life,
In senate, court, and cloister,
The Roman nose is like a knife,
The world is like an oyster.

The wight whose nose describes a curve
Like beak of kite or vulture,
Is sure to be a man of nerve,
And oft is one of culture.
Just cast your eye o'er Clio's page,
Research one fact discloses,
The mighty men of every age
Were men of mighty noses.

Napoleon, that prince of fate,
Richelieu, that prince of plunder,
Cæsar and Frederick the Great
Each had a nasal wonder.
And, on the other hand, recall,
Since we are on the topic,
B. Harrison, whose nose is small,
Whose brain is microscopic.

Then let us toast the big-nosed host,
Let's raise a mighty chorus
Of loud "amens" from sea and coast,
Stertorous and sonorous!
And since the promonteried face
Than others is completer,
God speed the day the human race
Will shame the great ant-eater.

The Idol of My Life.

From the Springfield Republican.

I see thee as thou wast not long ago,
And yet what seems an age of fleeting time;
I love thee as when, in thy queenly prime,
Thou gav'st thy heart to me, and told me so.
Thou art the touchstone of my nature still—
The source from whence my inspirations flow—
The cherished idol of my life—and will
That idol be while years shall come and go.

The years are rapid in their silent flight,
And days are nothing in the estimate—
So short are they. We hasten from the light
Into the darkness, ruled by unseen Fate,
And life is short. Yet thou art dear to me,
And ever more, through endless time, must be.

T. THOMAS FORTUNE.

The Guitar's Lament.

From Life.

How times are changed since gay gallants,
With mask and moonlight to enhance,
First made my tender strings to thrill
'Neath Spanish donna's window sill.
Such songs they sang as "Just One Glance"
In those old days of sweet romance—
I would they were existent still.
How times are changed!

Far Maudie leads me such a dance—
'Midst Gotham's male inhabitants
She strums me with indifferent skill,
While they yell out, in chorus shrill,
Songs like "McNulty's Sunday Pants."
How times have changed!

A "WICKED" PRAYER BOOK.

Printed in 1686, and Notable for Having the Word "Not" Omitted.

The authorized Bible printed in London by Robert Barber and Martin Lucas in 1631 has been named the Wicked Bible, on account of an extraordinary mistake of the printer in leaving out the negative in the Seventh Commandment.

The Star Chamber existed in those days, and promptly sent for Robert Barber and Martin Lucas and fined them several thousand pounds sterling, besides inflicting some corporal punishment.

Recently, on looking over an old Prayer Book, which is a very old family relic, I chanced to find an identical error, in the omission of the negative, which so changes the meaning of the passage as to make this Book of Common Prayer a fit companion to the Wicked Bible.

The Prayer Book in question was printed by Charles Bill, Henry Hills, and Thomas Newcomb, printers to the King's most Excellent Majesty, in the year 1686, just one year after James the Second became King of England. This Prayer Book has always had a special interest in my hands, as being the first prayer book which contained those special forms of prayers of a political character which were ordered to be read on special days, with fasting, in every church throughout the land. The first of these was devoted to the memory of the "Martyrdom of the Blessed King Charles the First," and the last "a form of Prayer with Thanksgiving, for the happy Deliverence of the King, and the Three Estates of the Realm, from the most Traiterous and bloudy intended Massacre by Gun-powder."

Recently on opening this book at the fourteenth Sunday after Trinity, and reading the Epistle 1. Gal. 5. 16 verses, I found this:

> Now the works of the flesh are manifest, which are these: Adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in past time, *that they who do such things, shall inherit the kingdom of God.*

The reader will not fail to notice that the word *not* has been omitted after the word "shall," which would make it read "shall not inherit the kingdom of God." This puts a very different construction on the passage.

I was interested to know if this error had been noticed and corrected by the printers and publishers, or whether it had run through the entire edition. I could find no old prayer books in any public or private library in the United States. I naturally inquired of Mr. Moore of the Lenox Library, but he wrote to say they had no collection of prayer books, and that he had never heard of the extraordinary "variation" to which I had drawn his attention, and he added "your volume will undoubtedly rank with what is so well known as the 'Wicked Bible.'"

The Archbishop of Canterbury took much interest in my discovery, and requested his librarian to make me a report, based on the collection of Lambeth Palace. This the Archbishop kindly forwarded, and as it contains facts likely to be of service to collectors of prayer books I give the report in full:

THE LIBRARY, LAMBETH PALACE, 1890.

In compliance with an inquiry as to certain editions of the Book of Common Prayer, preserved in Lambeth Palace Library, I beg to make the following report:

There are two copies, (duplicates) of the folio edition of 1686 in the library. Both these in the epistle for the 14th Sunday after Trinity, have the words "shall *not* inherit the Kingdom of God."

There is also a copy of the octavo edition of 1686, referred to by Mr. Michels, this copy also has the words "shall *not* inherit."

Of editions before and after that of 1686, the following are in this library: 1680-1685—Both of these have "shall *not* inherit." Of subsequent editions, 1692, 1705, 1707, and 1721—all these contain the words "shall *not* inherit."

If the omission of the word "*not*" in Mr. Michels's copy of the prayer book of 1686 had become an error running through the edition, I think it would have been noticed in "Lownde's Bibliographic Manual" (1865), but no allusion is made to such omission, although he mentions several such omissions and errors of the Bible, such as the Vinegar Bible, where an error reads "Parable of the Vinegar," instead of "Parable of the Vineyard."

It was clear from this report that the error had been discovered and corrected in the latter part of the edition printed, which made my copy all the more interesting.

The librarian of the British Museum, wrote to say they had no copy of the octavo prayer book of 1686, and expressed the interest they took in my discovery, and asked me to send them a photograph copy of the page containing the omitted "not." He also advised me to write to the Bodleian Library at Oxford, where they had copies of the prayer book from the earliest date.

The Bodleian Library had a duplicate copy of my book, and the librarian wrote to say their copy "has the '*not*' omitted as in your copy, it is inserted with the pen." He also kindly reported: "I have examined this epistle in several prayer books, just before and after this date. They all have *not*, except an edition, viz., Charles Bill, Henry Hills, and Thomas Newcomb, 1688, 8vo. This edition omits the *not*."

This report, taken with that from Lambeth Palace, shows that the error was corrected, but that the same printers two years later published an edition in which the same error was reproduced—a remarkable circumstance, which, I think, is strong evidence that both errors were due to intentional alterations of the type, and not to a mere typographical error. This view appears to have been entertained by a writer of the period, who stated: "These errata were none of the printer, but egregious blasphemies and damnable errata of some sectarian." I find that a printer named Field, who was a partner of Hills (who printed my book), was fined £1,500 for purposely corrupting a text. D'Israeli also mentions that Hills and Field printed Bibles with abundant errata, "reducing the text of the Scriptures to nonsense or blasphemy." And in one of these Bibles I find these worthies made the very same error as that in my prayer book, but in another text.

In First Corinthians, vi., 9, they printed "Know ye not that the unrighteous *shall inherit* the kingdom of God" for shall *not* inherit. This error is in the "Pearl Bible," of which, I believe, the British Museum have a copy. To such a condition did this man reduce the printed copy of the Bible that in one edition nearly 4,000 errors were discovered.

It may be well to state that this Bible is not the translation which is now in use, for that was then still in manuscript, and had been suffered to lie neglected since the time of James the First.

JOHN MICHELS.

REPARTEE FROM AFRICA.

An Equatorial Chieftain Responds to a German Postal Card.

A member of the Corps Cernuscia, at a drinking bout in Jena early last summer, wrote and mailed a German postal card to the African chieftain Bana Heri, who had then been recently subjected by Major von Wissmann. The Cernuscer called on the defeated leader, in elegant German, to empty his beer mug five times to the victor, the German Emperor, and the Cernuscia. After eight weeks a curious-looking postal card was delivered by a postman at the resort of the Cernuscia in the Prince's Cellar. The Jena professor of Arabic translated the elegant Arabian characters on the back of the card:

"To the highly worthy, highly honored wise men who live in Jena, a city of Germany. God guard and keep you. Amen. This in advance.

"Know you that your honored postal card has been received by us, and we praise Allah, the highest, for the continuance of your well-being. You mention that you drink much beer. So do I, more than you, but it is pumbeh, the grandest of all drinks. In time you will like pumbeh, too, after you have become accustomed to us, just as does our honored friend Ehlers, who has just returned from King Mudraftu and drinks much pumbeh. It is right that you should try it as he does. Then we will have a duel and the one who is beaten will be the other's prisoner. And if the duel lasts long enough I will have every one of you for slaves to make earthworks for me. But you wish to abolish slavery. Be and remain well in God's name.

"Written on 4 Scha'ban of the year 1307, from the divan of Hari, son of Dschum'ah Mfumi, in Sa'dani."

The year 1307 in Hari's part of East Africa began in August of last year, the professor of Arabic explained. This first beer card from the Dark Continent has been copied by all the German papers, and the original has been framed and hung on the wall of the Cernuscia's room in the Prince's Cellar.

ELECTRICAL.

The single-rail road system has appeared again. This time it has the advantage of being designed for the use of electric power, and many of the hitherto insuperable difficulties of the system are thus avoided. There is no doubt of its cheapness and lightness compared with the elevated tracks now in use, and its handiness and effectiveness on sharp curves and severe grades are very much in its favor. A short exhibition elevated track has been erected in St. Louis, which carries a small model truck capable of seating two passengers. One main rail and two guide rails are used, the former being supported by posts and uprights. The main wheel of the truck, which is grooved, rests on the main rail, while smaller grooved wheels, supported from crossbars, fit in the guide rails and practically lock the car to the track. The car is impelled by an electric motor, so constructed that the weight is equally balanced on the truck frame, and an automatic device equalizes the weight on the centre, making it entirely centrifugal and obviating all undue friction.

The English manufacturers have been slow to avail themselves of the advantages of the electric light in their factories. One firm, however, which has done so gives no unqualified opinion as to the result. On being applied to by a leading English electrical journal for its experience with the electric light compared with gas, it says: "The light is preferable to gas on account of the almost perfect immunity from fire, and the coolness and purity of light. The slightest difference of color or shade is easily detected under the electric light, which could not possibly be done if gas were used. Then again, the pure state of the atmosphere has improved the stamina of the operatives, which is a valuable consideration."

The tests of the Ferranti mains, the progress of which is being watched with so much interest by electricians all over the world, are now being made in London. Over a mile has been tested at the full pressure in one length, and current to a small amount, sufficient to actually light lamps through it, has been sent along this length. The tests adopted have been elaborate and careful, and comprise graduated tests with potentials of 10, 20, 100, 500, 1,000, 2,500, 10,000, and 20,000 volts. The work is progressing rapidly, and in all probability the results will soon be made public.

It has been remarked, as showing what a powerful element of health the electric light is, that the general health of those who use it improves, their appetite and their ability to sleep increase, and the visits of the doctor become less frequent. This is especially apparent in the statistics of the attendance of working people in factories and other places. In the savings bank in Queen Victoria street, London, where 1,200 persons are employed, the absences from illness have been so far reduced that the extra labor gained is said to have paid for the electric light. The influence of artificial light on the eyes has also a very important sanitary bearing. It has been asserted that the injury to the eyes, of which the growing shortsightedness of the day is but one result, is due to the heat rays and not to the light rays. If that be so, the electric light is less injurious than any other. If the eyes are exposed to the strong light of the arc lamp its ultra-violet rays have a painful effect, but no one has ever complained of the influence of a steady glow lamp upon the sight, and it is possible to read and write for many hours by such a light without experiencing the least fatigue.

The latest patents of Prof. Elihu Thomson cover inventions of great practical value. One of them is for the transmission of power for long distances by means of alternating currents, the potential of current being so high as to materially reduce the cost of wire. Another invention is a kind of electrical tow horse for exerting a large quantity of power for a moment in the starting of cars. When a car is far from a station or on a grade a heavy current is required to move it, and to supply this storage batteries are placed at different points along the line. These batteries, though of small capacity, are made capable of quick discharge, the object being an extra supply of current at special moments.

The heathen Chinee has been carrying out quite a successful deal in San Francisco. The Pacific Telephone and Telegraph Company noticed that not only was there a considerable decrease in their orders for telephones from Chinatown, but that several of their oldest Chinese customers sent in their instruments as being no longer required. The suspicion which these facts engendered was found upon investigation to be more than justified. The wily Mongolians had organized a company of their own, and decided to pay no more rent to the regular company. Second-hand instruments had been bought, and wire had been run over the housetops. The work had all been carried out by Chinese. It was so skilfully done that its operation had not been detected. There was no central office, and it is impossible to say how long the system has been in operation. Fifteen sets of instruments were at once confiscated and removed to the office of the Pacific Telephone Company. How complete the system was may be gathered from the fact that the wires connected all the principal stores in Chinatown, lodging houses, the offices of six companies, warehouses, steamship offices and docks.

A number of Philadelphia physicians and surgeons have organized an electro-therapeutic society for the discussion of questions of electricity combined with medicine and surgery. The main object of the society is to reduce the amount of empiricism with which the practice of electro-therapeutics has hitherto frequently been associated, and to induce regularly certified practitioners to take up the subject on a scientific basis.

An English paper says: "Usually we look to America for the biggest things on earth, but, strange to say, although the Americans are the most extensive users of electricity, the most powerful artificial light in existence is the property of the English Government, and is to be found in the Isle of Wight. The lamp referred to is that of the lighthouse of St. Catherine's Point, where there is also a powerful fog horn. The plant has three engines of 86-horse power each. Two of these are used for working the dynamos and the other for the fog horn. The current is conducted by wires across a road direct from the dynamos to the lamps, there being no accumulators. The light is obtained from a carbon lamp of special pattern. The ordinary light is equal to three million candles, but a light of six million candle power can be and has been obtained. It is impossible for any one who has not seen it to imagine the wonderful brilliancy of the light, but some idea may be formed from the fact that it can be distinctly seen forty-five miles away, and that at the Needles, fourteen miles distant, it is quite easy to read very fine print by means of the reflection. On one side of the lamp room is a quantity of very thick glass for repairing the windows broken, not by storms so much as by wild ducks and sea birds which are attracted by the light. A singular feature of the lighthouse tower is a plummet and line hanging from the ceiling of a lower chamber, the plummet pointing to a spot on the floor. This is for the purpose of enabling the man in charge to tell when the tower is out of the perpendicular. The lighthouse was built on an under cliff, formed by a gigantic landslip which occurred in 1799, and some portions of this cliff are still slipping.

The officials in the Government prisons frequently have considerable difficulty in securing a faithful photograph of criminals whose pictures are needed for the rogues' gallery, as the subject has occasionally a trick of distorting his features just at the moment of exposure. It has been suggested that by fastening the sitter in a chair in connection with a powerful electric current the difficulty will be overcome. It is thought that any temporary insubordination will be quickly checked by a judicious but sufficient shock, and that though the expression the photographer may thus be enabled to secure may not be a remarkably amiable one, it will, at all events, be a perfectly natural one. A somewhat analogous use of electricity is mentioned in a letter from a Government medical officer in Demerara. The local labor in that country is insufficient for the cultivation of the sugar cane on the large estates, and the planters have recourse to the services of the Indian coolies, who are imported in large numbers under a bounty by the Government from the East Indies. These are regularly rationed by the estate and placed under the supervision of the Government medical officer, and when sick passed into the hospital. The coolie would often rather be sick than not, for he can thus shirk the work he loves so little. But if he is not sick he can malinger, and is this special branch of acting he is the master of all nations. Until recently the hospital on one of the large estates was often inordinately crowded, and the doctor was nonplussed, although he knew that a comparatively small proportion of the patients must be bona fide. It occurred to the doctor that he would try an electric battery on future applicants for admission whom he suspected of malingering. There is now plenty of room in the hospital, for while hating work, the coolie prefers it to electricity.