COLOR LINE DRAWN

Big Northern Cities Have Negro Question.

CHANGE IN PUBLIC OPINION

Problem Grows with Increasing Numbers, Due to Influx from South. Prejudice Extending in Labor, Home, and Church Circles—Roy Stannard Baker's Monograph.

"The Color Line in the North" is the subject of an interesting article by Ray Stannard Baker, appearing in the American magazine for February.

Extracts from Mr. Baker's monograph are here given:

Most of the perplexing questions in the North pertain to the city, but in the South the great problems are still agricultural. In the South the masses of negroes live on the land; they are a part of the cotton, sugar, lumber, and turpentine industries; but in the North the negro is essentially a problem of the great cities. He has taken his place in the babel of the tenements; already he occupies extensive neighborhoods like the San Juan Hill district in New York and Bucktown in Indianapolis, and, by virtue of an increasing volume of immigration from the South, he is overflowing his boundaries in all directions, expanding more rapidly, perhaps, than any other single element of urban population. In every important Northern city, a distinct race problem already exists, which must, in a few years, assume serious proportions.

Country districts and the smaller cities in the North for the most part have no negro question. A few negroes are found in almost all localities, but an examination of the statistics of rural counties and of the lesser cities shows that the negro population is diminishing in some localities, increasing in others.

So far as comfortable conditions of life are concerned, where there is little friction or discrimination and a good opportunity for earning a respectable livelihood, I have found no places anywhere which seemed so favorable to negroes as these smaller towns and cities in the North and West where the colored population is not increasing. But the moment there is new immigration from the South the conditions cease to be utopian—as I shall show.

In Big Northern Cities.

The great cities of the North present a wholly different aspect; the increases of population are there not short of extraordinary. In 1880 Chicago had only 6,480 colored people; at present it has about 45,000, an increase of some 600 per cent. The census of 1900 gives the negro population of New York as 60,666. It is now (1907) probably not less than 80,000. Between 1890 and 1900 the negroes of Philadelphia increased by 59 per cent, while the Caucasians added only 22 per cent, and the growth since 1900 has been even more rapid, the colored population now exceeding 80,000.

It is difficult to realize the significance of these masses of colored population. The city of Washington to-day has a greater community of negroes (some 100,000) than were ever before gathered together in one community in any part of the world, so far as we know.

New York and Philadelphia both now probably have as many negroes as any Southern city (except Washington, if that be called a Southern city). Nor must it be forgotten that about a ninth of the negro population of the United States is in the North and West.

Crowded communities of negroes in Northern latitudes have never before existed anywhere. Northern city conditions therefore present an entirely unique and extraordinary interesting study. In every large city both white and colored people told me that race feeling and discrimination were rapidly increasing; that new and more difficult problems were constantly arising.

Generally speaking, the more negroes the sharper the expression of prejudice.

While the negroes were an inconsequential part of the population, they passed unnoticed, but with increasing numbers (especially of the lower sort of negroes and black negroes), accompanied by competition for the work of the city and active political power, they are inevitably kindling the fires of race feeling. Prejudice has been incited also by echoes of the constant agitation in the South, the hatred-breeding species of Tillman and Vardaman, the incendiary and cruel books and plays of Dixon, and by the increased immigration of Southern white people with their strong Southern point of view.

Negro Who Comes North.

Two classes of colored people come North: the worthless, ignorant, semi-criminal sort who find in the intermittent, high-paid day labor in the North, accompanied by the glittering excitements of city life, just the conditions they love best. The other class is composed of self-respecting, hard-working people who are really seeking better conditions of life, a better chance for their children.

And what do negroes find when they reach the promised land?

In the first place they find in Indianapolis the alley home, in New York the deadly tenement. Landowners in Indianapolis have been building long rows of cheap one-story frame tenements in back streets and alleys. The apartments have two or three rooms each. When new they are brightly painted and papered and to many negroes from the South, accustomed to the primitive cabin, they are beautiful indeed.

What Negro Finds in Promised Land

But they soon begin to learn things; It is true that the workingman can get high wages, and the domestic servant is paid an amount which astonishes her, but on the other hand—a fact that somehow never occurs to many of these people, or indeed to the foreigners who come flocking to our shores—the living cost is higher. For his gaudy tenements the landlord extorts exorbitant rentals.

When he came North the negro (even though he had lived in cities in the South, as many of the immigrants have) never dreamed that it would require such an amount of fuel to keep him through the long Northern winter, or that his bill for lights, water, and everything else would be so high.

In short, coming North to find a place where he will be treated more like a man and less like a serf, the negro discovers that he must meet the competitive struggle to which men of the working class are subjected in the highly developed industrial system of the North.

Sufferings of the Northern Negro.

In the South the great mass of negroes have lived with their doors open, fireplaces have kept their homes ventilated, they could leave the matter of sanitation to fresh air and sunshine. And the negro's very lack of training for such an environment as that of the North causes him untold suffering.

To save fuel, and because he loves to be warm and sociable, he and his family and friends crowd into one close room, which is kept at fever temperature, not by a healthful fireplace, but by a tight stove. This, with the lack of proper sanitary conveniences, becomes a hotbed of disease. Even in mild weather I have been in negro houses in the North where the air was almost unendurably warm and impure.

I know of nothing more tragic than the condition of the swarming newer negro populations of Northern cities—the more tragic because the negro is so cheerful and patient about it all. I looked into the statistics closely in several of them, and in no instance does the birth rate keep pace with the death rate. They die off faster than they reproduce themselves, and if it were not for the immigration constantly rolling upward from the South the negro population in Northern cities would show a falling off.

Race Suicide Among Negroes.

From inquiries that I have made everywhere in the North there would seem, indeed, to be a tendency to "race suicide" among negroes as among the old American white stock. Especially is this true among the better class negroes. The ignorant negro in Southern agricultural districts is exceedingly prolific, but his Northern city brother has comparatively few children.

Not only is the death rate high in the North, but the negro is hampered by sickness to a much greater degree than white people. Hospital records in Philadelphia show an excess of negro patients over whites, according to population, of 125 per cent.

Such are the pains of readjustment which the negroes are having to bear in the North.

A question arises whether they can ever become a large factor of the population in Northern latitudes. They are certainly not holding their own in the country or in the smaller cities, and in the large cities they are increasing at present, not by the birth rate, but by constant immigration.

Hostile physical conditions of life in the North are not the only difficulties that the negro has to meet. He thought he left prejudice behind in the South, but he finds it also showing its teeth here in the North. And, as in the South, a wide difference is apparent between the attitude of the best class of white men and the lower class.

How Northerners Regard Negro.

One of the first things that struck me when I began studying race conditions in the North was the position of the better class of white people with regard to the negro. In the South every white man and woman has a vigorous and vital opinion on the race question. You have only to apply the match, the explosion is sure to follow. It is not so in the North. A few of the older people still preserve something of the wartime sentiment for the negro; but the people one ordinarily meets don't know anything about the negro, don't discuss him, and don't care about him.

Race Prejudice in Boston.

In Boston, of all places, I expected to find much of the old sentiment. It does exist among some of the older men and women, but I was surprised at the general attitude which I encountered. It was one of hesitation and withdrawal. Summed up, I think the feeling of the better class of people in Boston (and elsewhere in Northern cities) might be thus stated:

We have helped the negro to liberty; we have helped to educate him; we have encouraged him to stand on his own feet. Now let's see what he can do for himself. After all, he must survive or perish by his own efforts.

In short, they have 'cast the bantling on the rocks."

Though they still preserve the form of encouraging the negro, the spirit seems to have fled. Not long ago the negroes of Boston organized a concert at which Theodore Drury, a colored musician of really notable accomplishments, was to appear. Aristocratic white people were appealed to and bought a considerable number of tickets; but on the evening of the concert the large block of seats purchased by white people was conspicuously vacant. Northern white people would seem to be more interested in the distant Southern negro than in the negro at their doors.

Before I take up the cruder and more violent expressions of prejudice on the part of the lower class of white men in the North I want to show the beginnings of cold-shouldering as it exists in varying degrees in Northern cities, and especially in Boston, the older center of abolitionism.

Superficially, at least, the negro in Boston still enjoys the widest freedom; but after one gets down to real conditions he finds much complaint and alarm on the part of negroes over growing restrictions.

Boston exercises no discrimination on the street cars, on railroads, or in theaters or other places of public gathering. The schools are absolutely free. Negro teachers, chosen through the ordinary channels of competitive examination, teach in the public schools. There are negro policemen, negro firemen, negro officeholders—fully as many of them as the proportion of negro population in Boston would warrant. A negro has served as commander of a white post of the Grand Army.

Prosperous Negroes in Boston.

Several prosperous negro business men have won a large white patronage.

A few years ago no hotel or restaurant in Boston refused negro guests; now several hotels, restaurants, and especially confectionery stores, will not serve negroes, even the best of them. The discrimination is not made openly; but a negro who goes to such places is informed that there are no accommodations, or he is overlooked and otherwise slighted, so that he does not come again.

A strong prejudice exists against renting flats and houses in many white neighborhoods to colored people. The negro in Boston, as in other cities, is building up "quarters," which he occupies to the increasing exclusion of other classes of people. The great negro center is now in the South End, a locality once occupied by some of the most aristocratic families of Boston.

And yet, as elsewhere, they struggle for the right to live where they please.

NO BARGAINS IN TITLES

Dr. MacArthur Says Girls Here Are Sold Abroad Too Cheaply.

Russian Peasant Forced to Sell Daughter for Bread, and World Stands Aghast.

The Rev. Dr. Robert S. MacArthur spoke on "American Women and Foreign Titles" before the Current Events Class in the Calvary Baptist Church, in West Fifty-seventh street, New York City, in the first of a series of addresses he is giving in his church. Dr. MacArthur said:

"Recent newspaper reports of troubles between titled foreigners and American women who have become their wives fill the hearts of all true Americans with mingled pity and humiliation. That some of these marriages are most happy is quite certain. At the great Durbar in India an American woman, Lady Curzon, filled a place of power and honor second only to that filled by the Queen of Great Britain. She honored America and was a benediction to India and to the British empire at large. Unfortunately, there are other types of women who have contracted international matches. Mrs. Hamersley, at whose marriage I refused to officiate, was the first American woman to carry great wealth with her to England when she became the wife of the Duke of Marlborough. American money has kept European aristocracy from sinking into oblivion.

"Some American women have paid an enormously high price for their titles. What is the price these American women and their ambitious fathers and mothers are willing to pay for titles? Some time ago, during a famine in Russia, we read that many poor peasants sold their daughters with which to buy bread. This announcement shocked the civilized world. American parents have done more and worse than did these starving peasants.

"American girls have sold their womanhood, their country, their language, and their religion for husbands who are peculiarly contemptible cads and altogether worthless, although having, perhaps, ancient titles. Compared with such bargain and sale the sale of Russian peasants to buy bread to prevent starvation was a markedly honorable transaction.

"That it is a matter of sale and purchase cannot be doubted. These abominable transactions bring the blush to the cheek of every honorable American man and woman. Recent events in England and France are a reproach to noble manhood and true womanhood on both sides of the sea.

"Who is the next American woman who will virtually advertise her American millions for a foreign title? God help American parents to have a noble ambition for their daughters!"

SCIENCE OF STOKING.

Clouds of Smoke Could Be Eliminated by Proper Firing.

According to the best authority, the trailing clouds of black smoke from mill and factory that hang over so many American cities, darkening the atmosphere and befouling the buildings, could be eliminated if the scientific methods of constructing chimneys and stoking furnaces that prevail in Germany were adopted here.

It is not every strapping laborer who can shovel coal that is permitted to stoke a boiler furnace in Germany. The stoker in that country must learn the theory and practice of economical scientific firing, whereby the coal is so distributed over the grate furnace as to secure the most perfect combustion.

The use of fuel briquettes for domestic purposes in Berlin also tends largely to the prevention of smoke.

A HEAVEN FOR $5 PER MONTH

Paraguay, in South America, is to be the real Utopia, if the plans of the Universal Co-operative Brotherhood, which is at work in this country gathering in sympathizers, is successfully carried out.

Talk about your "seventh heaven of delight" for the workingmen, Esperanza City, on the beautiful slopes of the Parana Valley, bids fair to be the tenth, or even twentieth heaven, if there is really any possibility of reaching such a summit. But list to the announcement of the brotherhood's plans, as contained in a voluminous pamphlet on the "new system of living," for which a prospective co-operator pays $1, and which the brotherhood officers say contains information worth $10,000.

After pointing out the fact that if the Pilgrim Fathers had sent out some pioneers to Parana "they would never have made the mistake of landing on the bleak spot known as Plymouth Harbor," the high-sounding phrases in the announcement paint a glowing picture of the wonders of the Parana region, where the new "model city" is to be built whenever the promoters get together enough men and women to start the thing going.

It tells of thousands of cattle to be had almost for the asking, and of the wonderful vegetation that abounds—all waiting for some one with a milk pail and a plow.

Prospective members of the colony are told that they need not work more than seven hours a day, and after a while only five days a week in order to earn the regulation $7 a day. And when a member gets along in years, and feels that he is unable any longer to put a hand to the plow, he is to be pensioned for life. What a snap!

This is how the brotherhood figures the financial scheme of the Utopia will adjust itself:

"On an average, one man, with the aid of modern machinery, will produce at least $10 of new wealth each day, or $3,000 each year. Thus 1,000 men will produce at least $3,000,000 worth each year. Allowing that two-thirds of this wealth is consumed by the workers and their families, there will still remain $1,000,000 to be added to the collective capital each year. Thus, in five years, our society will be a workingman's trust, capitalized at $5,000,000."

But the story is only half told. When 1,000 workmen have started such a trust, and, at the end of the first year have added to their fixed capital $1,000,000 and divide among themselves $2,000,000, "thus giving each worker an income of $2,000 a year for the remainder of his life," what a life of peace and prosperity the workers will lead.

But there is only one drawback to the success of the scheme—the brotherhood hasn't been able to get enough members together who will each put up $100 for the privilege of becoming a member of this colony. So the date for the opening of this Elysium has been indefinitely postponed. The fact is, the brotherhood hasn't even got the land it proposes to turn into the Utopia. "But we have a concession on it," say its officers, "and can clinch the bargain when we get the money—if we ever do."

Meanwhile hundreds of would-be Utopians in Washington are waiting patiently and anxiously—and are paying $5 a month for the privilege—for the formal dedication of this land of milk and honey.

Mother of Two Hundred.

The veterinary surgeon paused in his lecture to display an aged cat in a basket lined with pink flannel.

"Gentlemen," he said, "this cat holds, so far as I know, the maternity record. She is eighteen years old, and she is the mother of 200 kittens.

"I know of many cases of tabbies of twelve or fourteen that have brought 100 and even 125 little ones into the world, but there is no other case recorded of a feline mother of 200."

He patted the aged animal's head. "You splendid old thing," he said. "I wish I could introduce you to the President."

The Other View.

A big-hearted Wall street operator who has on his staff about forty derelicts who cost him from $35,000 to $50,000 a year was asked by an intimate friend: "Why do you have those fellows always hanging around? Can't you get along without them?" "Possibly," was the reply, "but the main question is—could they get along without me?"

By No Means Flattering.

From the Philadelphia Press.

"I don't see why he should speak so bitterly of that clairvoyant. She told him he was born to be a leader of men."

"No, she didn't; she said a 'leader of society?' "

"LOST AND FOUND"

Problems of Ownership Is Solved in Hotels.

SERVANTS USUALLY HONEST

Women Forget Where They Left Missing Belongings—Articles that Come to the Desk—Set of Gold Teeth Found Under a Pillow. Things Kept for Months.

"Experience has taught us that the average hotel servant is honest." The New York Herald quotes a Broadway hotel manager—a man so modest that he refused to allow his name used, and yet who had several interesting things to say on the subject of lost and found departments of modern hotels.

"Practically all the things found by servants or employes are sent to the office and fully ninty-nine per cent of the owners are found and the lost articles returned. All first-class hotels keep a record of things lost and found.

"Articles most frequently left in this hotel are gold watches, found under pillows, where men leave them in their hurry to get to trains. A man once left a set of solid gold teeth. We wrote to him, asking what disposition to make of the teeth. He never replied.

"Men often buy new hats and have their old hats sent up in the new box to their rooms. They go away and leave these but we care for them as carefully as though they were valuable until we hear from the owners.

Given to Salvation Army.

"We keep everything four months, and then things of no use are turned over to the Salvation Army. After the San Francisco earthquake we sent many things there.

"It is surprising how often articles are left on restaurant tables or slip to the floor from the owner's lap. These are generally found and returned, for if a stranger is seen stooping to pick up something under a table other than his own he is suspected at once.

"A man here not long ago was dressing for dinner. He had a small box of valuable pearl studs and cuff buttons. He decided to have his coat pressed, and rang for the house valet. While waiting for the coat he ran down stairs for an appetizer. Upon his return everything was in place including the coat, with the exception of the pearls. The box had disappeared.

"The man hurried to the telephone and, much excited, stated his loss to the hotel office, saying he had an important dinner engagement and could not dress without the studs and cuff buttons. A clerk loaned him a set of imitation pearls, and the man finally got off to his dinner. A house detective began a search, and the first thing he did was to lift a pillow, and—there was the box.

"When the owner returned he was informed of the discovery, and exclaimed, 'By jove! I put them there myself!'

"And what do you think? The man forgot to return the clerk's cheap set of buttons or even thank him."

Waldorf-Astoria's Plan.

At the Waldorf-Astoria a record is kept of all things lost and found, as well as a scrap book of lost and found advertisements.

Two wealthy families were recently stopping there. A member of one family picked up a costly bracelet, set with diamonds, and left it at the hotel office, with the request that no name be mentioned, but that all efforts be made to locate the owner.

The owner, thinking she had lost the bracelet elsewhere than at the hotel, inserted three advertisements without saying anything about it at the Waldorf office. The man in charge of the lost and found department saw these advertisements and thus the owner recovered her bracelet. The owner also did everything possible to keep the matter quiet, and owner and finder have never discovered each other, although under the same roof.

An assistant manager of the Waldorf said:

"A woman will always feel insulted if you ask her too closely about where and when she lost her purse. She is always positive she left it in such and such a place and resents being questioned. It requires tact to learn the facts, for a woman is always excited after losing valuables.

"Recently one declared that she had lost a gold purse here. We made a record of it. The total value was $500. We advertised for it. In two days she received a note from Brooklyn stating that if she would call upon a cashier of a certain bank and identify the bag she could have it. As it happened, the bag was not left where she thought it was.

"Often persons go to Europe and leave things here. We have them stored away and return them sometimes several months afterward. Often the owners have not even missed the things."

Encourage Honesty.

"Employes are usually honest and we encourage honesty," said an assistant manager of the Plaza. "If the owners do not reward the finder, the hotel will pay a reward. But this is seldom necessary. Things of small value we keep several months, owners are written to, and if they do not ask to have the things sent to them they are returned to the finder. Money found will be held thirty days and then returned to the finder. Valuables are kept in a special vault for that purpose and a seperate account kept of them."

A list of the things left in the Plaza rooms and held for owners includes: A cigarette case, pajamas, razor, gold locket, one slipper, corkscrew, pair of glasses, revolver, $8, one fur rug, two hair brushes, bath robe, gold purse with thirty-two cents in it, shoetree, pillow and a stick of shaving soap.

There is a popular saying at the Holland House that "when a woman leaves home all she needs is car fare, for she will lose everything else." First off, she will hurry to the office and say breathlessly, Oh, I have lost my handbag! Have you found it?"

Then she describes the bag, which is of lizard skin, made in a certain shape and size. She remembers having it in the restaurant, and knows that the waiter has it. There cannot be the slightest question about that. After keeping her uneasy for a few minutes the clerk will pull out the bag and tell her that a gentleman picked it up on a couch in the hall. Then it flashes across her mind that she did drop it there and the poor waiter is excused.

Forget Ring's Description.

At the Hotel Knickerbocker recently a young woman said she had lost a valuable ring in the grill room. Articles found have to be identified before the hotel will return them. This woman was so excited that she could not remember whether her ring's setting was a sapphire or an emerald surrounded with diamonds Her escort induced her to sit down and try to calm herself, so that she could describe the jewel. As the hotel officials had the ring matters were finally straightened out, but she forgot to reward the finder.

BACTERIA AND HEAT.

"Thermal Death Point" Varies Greatly in Their Case.

Many persons have erroneous notions as to the ease with which bacteria are destroyed by heat. In fact, the "thermal death point" for bacterial organisms varies widely.

Some forms of water bacteria are killed by simple blood heat, while pathogenic bacteria are developed best at that temperature. During their multiplying and vegetating phase of life bacteria are more easily destroyed by heat than they are after passing to the resting or spore stage.

Some spores derived from the soil require boiling for sixteen hours to insure their death. Moist heat in the form of steam is the most effectual disinfectant. No spore, however resistant, remains alive after one minute's exposure to steam at 140 degrees centigrade.

But no degree of cold has been found sufficient to destroy bacterial life.

AIR CONTROLLED BY TRUST

Light Also Is Sold in New York for High Prices.

Skyscrapers Develop New Industry. Breathing Supply Scarce and Monopolies Do Big Business.

New York, [illegible].—Air is being bought, sold and rented as a regular business in New York, and a few men are making small fortunes at this queerest of metropolitan activities. Sunlight, of course, long has been a commodity of price in the crowded districts, as those who have sought apartments facing south know to the sorrow of their pocketbooks. The air business—and, by the way, it has its trusts—is, however, of more recent developement, as it is a direct outgrowth of the towering skyscraper, which requires more than its share of oxygen. And because of this fact far seeing New York speculators have not merely entered the air business, but in many cases have obtained such a monopoly of the breathing supply that many of owners of buildings cannot obtain their air in the open market, but are forced to pay fancy prices to air jobbers

The air bought and sold is not piped in from great tanks, like gas, nor is it furnished in condensed form, like oxygen in little fire-extinguisher-like cylinders. It is simply the open air between roof and high heaven, which New York operators, having already possessed themselves of the earth, have learned to control and put a heavy price mark on.

This oddest of trafficking, which has been going on quietly for several years, was brought to light recently by a significant question asked by a student in the course on the law of architectural, engineering, and construction contracts given at the West Side Young Men's Christian Association for the benefit of those in the building and real estate trade. The student, who is part owner of a new twelve-story office building, asked the instructor, Gilbert H. Montague, legal secretary to Supreme Court Justice Blanchard, what he could do to protect the air that came in the side window of his building. He added that he had already heard rumors that the owners of the four story dwelling houses on either side of his building propose to erect four-story building right up to his party line and block off the air and light from all but his street and rear windows.

"You might almost call it a case of dealers in light and air," answered the instructor. "Have you had any round-about offers to sell the adjoining properties?"

"No, but a real estate dealer told me I might be able for a heavy consideration to get my neighbors to agree not to build higher than six stories in the next twenty-five years."

"Oh, that's it. They want to rent you, so to speak, the light, and that, of course, means air, between their roofs and the sky at so much for a period of years. Well, about all you can do is to buy or lease the adjoining land, or else covenant with them that they shall not build higher, so as to prevent your use of light and air over that property. There is no other way out, for the American law, unlike the Enklish law, gives no right to any easement for light and air along the party line of a lot. Your neighbor can build right up and close every side window you have. The only light and air righ's you have are on the street, where there is a sort of abbuter's right which generally permits the owner to object to any obstruction of light and air, such as elevated railroad tracks, unless he is paid for them."

Prospective builders of skyscrapers, however, are learning the rules of this game, and before they begin to buy or even hint publicly at a new building they make sure that they own all the land they want and control all the air they need. Still, every once in a while some man who has made an expert study of queer little pieces of Manhattan property will be found to own some awkward little strip, the strategic value of which on the operation of nearby owners he fully knows. The power of adjoining owner to do what he likes on his side line was illustrated not long ago in Riverside Drive where the owner of a private house resented the fact that the adjoining apartment had windows opening on her lot. She simply ordered built a brick wall, which completely shut off the windows, and because the wall was on her own side of the party line the apartment owners could do nothing at all about it. This owner simply did not want to sell or rent her share of air.

LONESOME WITHOUT IT.

Why the Philadelphian Persists in Carrying a Green Bag.

When a fad hits Philadelphians it is likely to outlive several generations. One of the odd sights which greets a visitor to the city is that of hundreds, even thousands, of business men and professional men carrying green cloth bags under their arms morning and evening. On questioning the "oldest inhabitant" how the custom originated that worthy shook his head and said he could not remember the time when professional men did not carry the green sack, says the New York Tribune.

It is asserted on good authority that Thomas Jefferson, after he had written the Declaration of Independence, carried that now historic document from his boarding house at Seventh and Market streets over to Liberty Hall, at Sixth and Chestnut streets, in just such a bag. If he did, that might account for the perpetuation of the fad, for the Philadelphian is intensely patriotic and delights in adhering to the ways of his ancestors and the men of revolutionary times.

The Philadelphia green baize bag has no exact counterpart in any other part of the United States. It is made of a certain quality of cloth and of a certain size, and the only departure that some modernists have dared to make is to have their initials embroidered in silk in one corner of the bag.

Seated in a West Philadelphia car recently a venerable negro was holding one of these green bags under his arm in the regulation fold. It must be carried well up under the right arm and the arm hooked up so that the thumb and forefinger can touch the collar of the coat. While the bag has a drawing string at the opening with which to close it, it would be sacrilege to carry it by the string. The negro, when asked why he carried the bag, replied:

"I really don't know. I sees so many ob de white folks carrying dese things I sure must hab one. Dis yere bag was carried fo' many years by one ob de smartes' lawyers dis yere land eber seed I used ter work fo' dat man, and befo' he died I asked him fo' it. It certainly makes me feel lonesome when I goes away widout it."

The negro's answer was probably correct. The Philadelphians carry the bag because they would be lonesome without it.

HOW EXPERTS MAY BE MADE.

Thinks He Has Found an Easy Way to Make a Fortune.

"Hello, there, Jonesy," exclaimed the friend as he entered the room and found Jones propped up with an enormous book in his lap, according to the New York Press. "What's that you've got there? A text-book on insanity—well, 'pon my word! What are you doing—testing your symptoms?"

"No," answered Jones, as he slid his feet down and marked his place. "I'm merely qualifying as an insanity expert. You see, there's nothing doing in the real estate business in these stringent times, so I decided to prepare myself for earning a few needed shekles by giving expert opinions on brain storms. I've just read that a physician has been paid something over $5,000, at the rate of $100 a day, for officiating in this capacity during a certain fashionable murder trial. It is also stated that the doctor was allowed $15 an hour for all the other time he was taken away from his office by the case. It took him three-quarters of an hour to make the trip from his office to the scene of the trial each day, so he charged for his time in thus traveling back and forth at the rate of $22.50 a day.

"Now I know a good many public officials personally; I've helped vote them into office for years and they've never done anything for me, so the next fashionable murder trial that comes off, I am going to make them use their influence to have me appointed an alien expert, and then I'm going to move out to some town on the Erie. Get that?"

A TEST FOR AN ENGLISHMAN

A young American woman who has recently married a British husband was holding forth one day to a group of friends on the subject of international marriage.

"I do love to read all the bosh that's written in the papers about it," she said; "they paint dark pictures of the foreign vulture about to descend on the American dove, &c., and discourse learnedly on the causes of failure of most of these marriages, and it's really the simplest thing in the world—you've got to use discernment, that's all. There are various tests that can be applied to men of different nations, but I'm convinced that there's nothing better to spring on a Briton, masculine or feminine, than the breakfast-food test.

"I wasn't on to it when I married, and it was Algy's sister who unconsciously gave me the tip. She came over to make us a visit, and I own that I shook in my boots. She's older than Algy, you know, by a good deal, and I had a desperate feeling that she disapproved of everything American, particularly myself. Algy worked overtime to persuade me to the contrary, but I was used to our talky-talky women and quite failed to grasp that her apparent aloofness might be do to nothing but shyness.

"So when she asked to be shown my kitchen, I quaked. I bravely rose to the occasion, however, and led her thither. She frowned a bit at the icebox and said a 'meat safe' would be far less extravagant at this time of year—she sniffed openly at my gas range which she was certain was 'smelly'—but her face was a picture when her eyes fell on the cupboard shelf where the breakfast foods live. She first asked what they were, and I volubly explained the different sorts from sand and shavings through pulverized whiskbrooms.

"'But surely you don't eat them?' she inquired.

"'Surely we do,' I returned valiantly.

"She gave a sort of grunt, then looked up from the box she was holding.

"'Does Algernon eat them?' she asked in a how-have-the-mighty-fallen sort of tone.

"'He eats oatmeal,' I explained and it was funny to see how relieved she looked, for she had been distressed to death to see him drink coffee at breakfast in place of the revered and traditional tea, and I suppose she feared that he was becoming fundamentally 'Amurrican.' But all she said was.

"'Aow, porridge.'

"Then a sudden thought occurred to me—I'd get her to taste one of those breakfast foods. She was holding a box of crispy sweet sort of things not unlike popcorn.

"'Taste it, Amy,' I urged. 'It doesn't have to be cooked, you know, and it's rather fun to eat it right out of the box.'

"She looked darkly suspicious, then drew out a few flakes, holding them as if they were slumbering hornets with a potential sting. But I 'sicked' her on, and eventually she made the leap. I waited anxiously, and the suspicious expression slowly left her face, making room for one of rather pleased surprise.

"'Not so nawsty,' she pronounced, and smiled at me, and from that moment we were friends.

"I've tried it on lots of English people since, and later events have never failed to confirm its infalliability, for the unprogressive, unadaptable mind betrays itself every time. So if you want to marry an Englishman, invite him to breakfast—and try it," she finished.

The Lonely Vegetarian.

"I get awfully hungry for meat sometimes," said the woman who has embraced vegetarianism, "still I find that even the pangs of appetite have compensations. For one thing, I don't have nearly so much company as formerly. In the days when we sat down to a bountiful table, self-invited guests dropped in for dinner on feast days and fast days alike. Very often they put me to no end of trouble. Since we have accepted vegetarian doctrines nobody will eat with us, even if invited. Even on holidays they avoid us. I literally begged three people to come to our house for Christmas dinner, but all pleaded previous engagements. Under a strictly vegetable regime I get a litle lonesome at meal time and more than a little hungry, but I thank goodness I don't have nearly so much cooking to do."

Knew Him.

From the Yonkers Statesman.

Chollie—Why, I was walking along the street, and the fellow, a total stranger to me, came up and called me an idiot.

Mollie—I don't see how he could be a total stranger and know you so well!

ODD CASE OF T. CASE

Recorded in Court Archives 232 Years Ago.

"EVIL PRACTICES" CHARGED

Witnesses Tell of Quaker's Undertaking to Raise the Dead and His Claim that He Would Be Resurrected—Found Guilty and Fined for Disturbing the Peace.

The queer case of Thomas Case is perhaps the most interesting of all the quaint records and documents of Colonial times that were discovered and published by Hugh Hastings, until recently the New York State historian, in his annual reports.

Case and his wife, it seems, were Quakers, says the New York Tribune, and he was accused of many "evill practices," while his wife was charged with creating a disturbance in the "congregacon of Mr. Leverich." The charges were tried before the Court of General Sessions in New York in 1675.

"Hee Was of God."

Witnesses were sworn and testimony was taken. One of the witnesses, James Way, testified that Case had said "hee was of God," and the court clerk in recording the testimony adds "and soe must hee bee, or bee of the Devill."

Both Thomas Case and his wife were found guilty and fined.

In the testimony are many quaint phrases and sayings. The record of the trial is an interesting one, and until found by Mr. Hastings had, it is said, never before been recorded. It is given here just as it was written over 230 years ago.

Record of the Count.

As recorded by the clerk of the court, the case is as follows:

"Mr. Cornell Sworne: Saith, that yesterday was three weekes, hee saw Tho. Case at fflushing at John Buono's or before his Doore and did see him make a great disturbance there; amd bade him go away, and not make such a disturbance, to the w'ch hee Answered, hee would not goe, till hee saw his owne time.

"Mr. Wandall Sworne, Saith, That hee hath known Tho: Case Seu'rall times since his being bound to the Good Behavior, Preaching and denouncing Judgm't against ye People; And having severall people from Oyster Bay and other Places, at his House, Some Singing, and others in other Postures with Seurall Tones; In Particular of Sam'll Scudders strange Actings, and others in Cases House, lying like Doggs. Hoggs and Cowes; Thom. Wandall Acts Some, It was done before Case.

"David Jennings
"John Woolstoncraft } Sworne.

Dead Brought to Life.

"Woolstoncraft Saith, That Tho. Case told him at a particular time there was a great smell of Brimstone, hee replyed, hee was afraid Case was going that way.

"Another time, that David Jennings fell downe, as if dead, and Case undertook to bring him to life tho: Wandall was also pr'sent the same time.

"Jennings formerly one of the Congregacon Relates that hee was as it were, smitten dead at the time Spoken of by ye Lord, as hee thinks.

"Hee Sa'th, when hee was one of them, hee did at first, Shake of his owne accord but afterwards it tooke him, at unawars, when others did the like.

"He Confesses that Case hath Preached to him seurall times.

"Mr. Cornell Saith, he hath w'th drawne severall from their ffamilyes, particular one Edward Banbury of Mad-Nang Neck who neglected his ffamily, so that hee and his ffamily, were ready to Starve.

Resurrection Revealed to Them.

"That one of the Cases Crew pr'tended to have the gift of languages at times.

"That Thomas Wandall Saith, that there was a meeting at his House, for 144 dayes together, and Keepes many poore People from their ffamilyes and bysinesse.

"In particular Cleares wife and Applebyes wife (the woman Committeed on Saturday.)

"James Way } Declares upon Oath
"Tho. Morrell } ½ Quak'rs

"James Way, Saith, that about a yeare and halfe agoe, Tho: Case told him hee was God. But afterwards hee said hee was of God, and so must hee bee, or bee of thee Devill.

"Morrell Relates Case Cathecising of a woman beginning, who made thee &c.

Hee saith the same as James Way about God.

"William Wyat, Saith, that going once to heare Tho. Case preach hee heard him say, that when hee should dye, hee should rise againe the third day.

"Tho: Case being aske the truth of this, saith, It was reveled to him, that hee should rise againe. Wyat Saith That Case pronounced judg'mt against him, Mary the wife of Tho: Case

"Johathan Hazard, Sworne, Saith, hee saw and heard her say looking up to ye Minister Come the downe, thou that freedest thyselfe and starvest thy ffiock.

"She pretends she went in obellence to the Lord to declard against Mr. Leverliches Doctrine.

"The Constable Relates, upon the disturbance his leading her out of the Meeting, and persuading her to bee quiet.

"The Court adjourned till to-morrow morning.

Punishment Meted Out.

"October 13, 1675.

"Persons in Prison.

"William Graues, Tho: Case and Mary his wife, Samuel Scudder.

"Thomas Case the Quaker, his case taken into consideration, The Judg'mt of the Court is, that hee bee fined 20.1 and bee bound for the good Behavior until the next Court of Assizes, in the Penalty of 40.1.

"And in the Case of his pursuing his evill practices, to the disturbances of the Government, or bee found amongst any Concourse, of those which do the like, either at home or abroad, Proofe being made thereof before the next Justice of the Peace, the said Justice is to send him to Prison, without Bayle or Mainprize, to answer the Misdemeanor at the Next Court of Sessions.

"Mary Case for disturbing Mr. Leverich and the Congregacon, the Judg'mt of the Court is, that shee shall Pay immediately the sume of five pounds to the King, and Continue in Prison till it be paid, after w'ch to bee of the good Behavior."

Calendar Variety.

With the advent of the new year the Mongolian race, representing upward of 500,000,000 people, date the annual period as 4603, while the Mohammedans designate the present twelvemonth with the figures 1324. According to Jewish reckoning, which stands for the passing of time since the Hebrew idea of the creation of the world, we are now in the year 5667. What is 1908 with us will in Russia begin a fortnight later than January 1. Thus it is apparent that a quintuple series of calendars is observed, surely affording variation sufficient to satisfy the most fastidious weeping Jeremiah. Different countries devote the current month to seasonable festal gatherings.

Her Way.

From the Chicago Record-Herald.

A woman always wants a man to tell her everything, although she knows she will be unhappy if he does.