IN THE RELIGIOUS WORLD

LIKELY TO BE ELEVATED TO THE SACRED COLLEGE.

ARCHBISHOP FARLEY.

MGR. BISLETI.

ARCHBISHOP SERAFINO.

ARCHBISHOP DEL CHIESA.

THE TREND OF THINGS

Christian Conditions in South Africa.

Rev. David Russell, of Johannesburg, South Africa, in America six months as a member of one of the "men and religion movement" teams, reports that Methodists, Congregationalists, Presbyterians, and Baptists of South Africa tried to effect organic union in vain. Both Methodists and Presbyterians bolted, and so while here the evangelist, famous throughout South Africa as a missioner, will study the Federal Council of Churches, to see if it may be the federated plan South African bodies stand in need of.

Observance of Sunday as a day of rest becomes less and less in his country, he say, while Sunday school work is less developed than in almost any English-speaking country. There are under construction in several South African cities, notably Johannesburg, handsome buildings after the pattern of Y. M. C. A. buildings here. These were made possible by American Association men going to South Africa and teaching the Y. M. C. A. there how to raise money, whirlwind fashion.

Mr. Russell states that even in English possessions in South Africa the Dutch Reformed Church is greatest in numbers and influence, and that the Church of England and Methodists come next. Higher criticism has made little inroad, and labor troubles are few, white artisans being paid liberally and manual labor being black. The influence of the United States in South African affairs, political, social, and religious, is beyond that of any other foreign country, and greater, Mr. Russell is convinced, than Americans are aware of.

Serious Outlook in Western China.

Secretaries of American missionary societies, the American Bible Society, and others having work and workers in the upper Yangtse region of Western China, express the belief that American missionaries are safe, although they admit that the troubles there may be long continued and may result in much loss of property belonging to American and English missionary societies.

Chengtu, the capital of the Szechuan province, the center of the present outbreaks, is headquarters for vast missionary interests, most of them American. There is located here one of the numerous presses, or printing houses, scattered through the far East, where are manufactured Bibles, Testaments, and vast numbers of Christian books in languages of the Orientals. The American Bible Society makes and distributes there upward of 100,000 volumes a year, and others do colportage work in proportion.

Societies having the largest numbers of workers in the affected region are the Methodist North, the Baptist North, the American Bible Society, the Y. M. C. A., the Methodist North Woman's, and the Canadian Methodist, and from England the Church of England Missionary, the China Inland, the Friends, and the British and Foreign Bible societies.

The province is densly populated by an uneducated, often warlike, but virile class, a very small proportion of them Manchus, and often given to uprisings, not against missionaries, but against foreigners, including the Manchus, and against foreign ideas. The apparent need has led missionary societies, especially American Baptist and Methodist, to send during recent years large numbers of workers in Chengtu and the country about it.

Old Andover Indicating New Ways.

The change in ecclesiastical ideas, obtaining now for five yars at least, is silently testified to by the form of the chancel in the new chapel of Andover Theological Seminary at Cambridge, to be opened, with the rest of the building, on October 25 next. Andover Seminary, ended at Andover and rebuilt in Divinity avenue, under the walls of Harvard University, traditionally stands for the old Puritan ideals. Yet the chancel is distinctly Anglican in its arrangements, with eagle lectern on one side, pulpit on the other, seats facing on epistle and gospel sides, and an open view of what approaches a reredos, with an altar before it.

The new structure is of stone, in the English Gothic of Oxford and Cambridge, and contains library, dormitory, and classrooms, all in the richest luxury of the Anglican, rather than the severe simplicity of the Puritan. Andover Seminary, for 100 years located in the Bay State town, whence it took its name, represents Congregationalism of the orthodox type, and has a record of producing, or at least of developing, great men second to almost no other seminary in the world. Yet its student body dwindled while its endowment grew. There was opposition to its removal to more liberal Harvard, but that opposition was overcome, and now it is to try a second century in city instead of country. Larger enrollment, larger life, and new prospects are said to be already indicated.

New and Big Home Mission Survey.

Home mission societies have long worked to stop overlapping, an abuse dedescribed as six to ten churches receiving mission aid in towns where two or three at most are really needed. Now these societies declare there are hundreds of towns overworked altogether, towns where there are neither Catholic nor Protestant churches.

To learn real conditions, one secretary from each of the twenty-six societies represented in the home mission council will undertake a study of the two contiguous tiers of States between the Mississippi River and the Pacific. One month is to be devoted to the survey, and conferences with local ministers, secretaries, and other leaders are to take place.

This series of conferences, the first ever held, will begin in Minneapolis on November 15, and go westward to Washington along the Northern tier. Conferences are set for Fargo, Sheridan, Butte, Boise, Spokane, Seattle, and Portland, the last named city being reached on December 1.

The second half of the month will be given to conferences in San Francisco, Los Angeles, Salt Lake City, Colorado Springs, Topeka, Omaha, and Huron, S. Dak. In all conferences, studies are to be made of rural districts, foreigners, lumber and mining camps, Indians, possible overlapping in cities, and, on the Coast, conditions among Orientals. The societies making the survey state that there is really a worse situation in the overlooked fields than ever obtained in the overlapped ones.

Religious bodies taking part, through their home agencies, in this comprehensive survey include the Presbyterian, Methodist, Disciples of Christ, Episcopal, Reformed, both Dutch and German bodies; Congregational in both of their home organizations; United Brethren, Lutheran, and Baptist. Southern societies are in it with Northern. The Federal Council and the American Bible Society also have part. In all of the States named, Christian leaders are now making studies of conditions in order to be ready to report upon them to these survey conferences. Better direction of the $40,000,000 given by Christians in America for missions at home is the object.

EPISCOPAL NEWS.

Rev. W. L. Kinsolving, a younger brother of Rev. Dr. Kinsolving, rector of St. Paul's, Baltimore, and of the bishops of Texas and Southern Brazil, has become rector of Mount Calvary Church, St. Louis, which has just been built at a cost of $25,000.

By the death last Saturday of Rev. Dr. Nott, for sixty years a priest of the church in Allegany County, a man of the greatest learning and of great humanity, there has passed from our midst a remarkable character. As a scholar he had probably no peer to-day in our American churches. A grandson of the founder of Union College, he came by his learning naturally enough. Many of our Maryland and Washington clergy on whose literary attainments he was called upon to pass judgment, as a bishop's examining chaplain, will realize that the master has been taken away.

Rev. C. W. Whitmore, who delivered an address at the annual meeting of the senior assembly of the Brotherhood, urging greater zeal on the part of the lukewarm, is very much run down and in a nervous condition, due to his incessant and heavy labors as pastor of St. Agnes' Chapel. A few days' rest, however, will fully restore him.

Bishop Harding is expected home about the 1st of October from his cottage at Haven, Me.

Epiphany Men's Club held it first meeting September 21, at 8 p. m. At the same hour, on September 22, the Social Club of Epiphany met. On the following Sunday, October 1, at 4 o'clock, the children's evening at Epiphany will be resumed, as also the morning and afternoon Sunday schools, at 9:30 and 3 o'clock, respectively.

CATHOLIC NEWS.

The next consistory, to be held by Pope Pius X soon after the beginning of 1912, will, it is said, create more new cardinals than have been created at one consistory for several centuries. The number of vacancies is twenty-three. A very large proportion of the new cardinals will be Italians, for the present number is only twenty-eight, or four more than a majority of present living members.

It can be said on authority that one American prelate will be elevated, and that the last time the selection was formally considered by the Pope, decision rested between Archbishop Farley, of New York; Archbishop O'Connell, of Boston, and Archbishop Quigley, of Chicago. The passing by of Archbishop Ireland is declared to be no slight upon him, but a recognition of the larger importance of the great bodies of Catholic population in the cities which those named represent.

The current number of St. Aloysius' Monthly Bulletin pays a gracious tribute to the late Brother Thomas Kennedy, S. J., of which the following is an extract: "When, on the Friday within the octave of Our Lady's Assumption, death took from us our gentle Brother Kennedy, it robbed us of one whose face had long been familiar to the parishioners of St. Aloysius', and whose lowly virtues had endeared him to thousands in the course of the many years during which he filled the office of college porter. He was ever pleasant and even-tempered, and while of a generally serious disposition and fond of conversing on pious subjects, he was still ready enough to enjoy a little quiet fun, and to indulge, as occasion offered, in some playful banter at the expense of his friends. His memory was unusually retentive, and some who had not visited the college in years have been surprised to find how well the brother recognized them, recalling not only their names, but also other circumstances connected with them. * * * Brother Kennedy gave no little edification by his calmness and resignation in the face of death, and the patience with which he bore his sufferings."

The members of the Windthorst Club (Inc.), the great German Catholic society which has its Washington headquarters in St. Mary's parish, are making extensive plans for the German Day entertainment to be given in St. Mary's Hall on October 3 and 4. The affair promises to surpass in elaborateness any former gatherings of the society in the Capital City. Two large committees, one composed of the most prominent men of the Windthorst Club, and the other composed of zealous and active ladies of St. Mary's parish, are working systematically toward making the entertainment a pronounced success.

The Windthorst Club is one of the most powerful and influential societies in the church. It is composed of men from every walk of life, who are truly Catholic in name and in practice. Like the great Windthorst, the club stands for sterling Catholicity, and is a bulwark of strength to the church and her clergy.

The library committee of the Aloysius Truth Society held a special meeting on Wednesday evening, at which the president of the society, Rev. Augustus J. Duarte, S. J., presided. For the convenience of the ladies who are associated with the library committee, the meeting was held in the parlors of St. Aloysius' rectory, instead of at the society's headquarters in Georgetown University. Plans for the fall and winter work were gone over, among the questions discussed being the support of the Catholic press. It was determined to place the official indorsement of the Aloysius Truth Society on the Catholic Standard and Times, of Philadelphia, and to promote the circulation of this journal throughout the archdiocese. The society's regular annual meeting will be called next month.

The Catholic Holy Name societies will hold their annual convention in Baltimore on October 16 and 17. It is announced that masses will be said in all Baltimore churches at 7 o'clock on Monday, the 16th, and request is made to Holy Name men from unions outside of Baltimore to have made their confessions before quitting their home parishes, since such cannot be heard by Baltimore priests.

There will be a parade, taken part in by thousands, on Monday. Many visiting unions will take bands and banners with them. The meeting at which Cardinal Gibbons, Mgr. Falconio, the archbishops, and others will be present will be held on Monday at 11 o'clock. Resolutions formally approved by this meeting will be offered later to the Holy Name unions and given out, if adopted by them, as expressions of the societies.

Vespers will be said in the cathedral on Monday evening, and on Tuesday will be held the business sessions of spiritual directors, delegates, and committees. Holy Name men, of whom there are many thousands, are pledged, as is well known, to observe in terms the third command of the Decalogue.

CONGREGATIONAL.

The First Congregational Christian Endeavor Society closed a notable year's work with a banquet on Wednesday evening at the church. Eighty-six members and friends of the society sat at the tables, which had been tastefully decorated in C. E. colors by Mr. Leroy C. Schantz, vice chairman of the social commiteet. The pastor, Rev. S. H. Woodrow, D. D., delivered the invocation, and Mr. Percy T. Chadbourne, the retiring president of the society, gave the address of welcome, to which response was made by Mr. Horace M. Gilliman, president of the District Christian Endeavor Union. Rev. S. R. Swift, assistant pastor, spoke on "The relation of Christian Endeavor to the church," and Mr. Clarence E. Deyo on "The benefits of Christian Endeavor to the Endeavorer." Brief reports summing up the past year's work were given by the retiring officers and committee chairmen, after which Dr. Woodrow installed the new officers. The programme was interspersed by solo numbers given by Miss Harriet E. Harding, Miss Florence Steffens, and Mr. William Wall Whiddit. The new officers have taken for their motto, "Efficiency," and have planned to make the society's work for 1911-1912 count for much in the city's religious activities.

The American Board, representing Congregationalists in their foreign work, closed its fiscal year on September 1 with an income of $1,029,999 for its current work. In its one hundred and first year the famous board, the oldest missionary society in America, passes the $1,000,000 mark in receipts. Exclusive of this sum it received last year $1,100,000 for endowment of its educational work in mission fields.

In common with other societies, the board's income has been increasing steadily. For a decade or more its increase was $34,000, but from living givers it received $65,000 more. It attributes its success to the apportionment plan, recently introduced, to a growing appreciation by the public of the value of foreign missions, and to the Laymen's Missionary Movement. Especially does it appreciate, says its formal statement, the greater help through right publicity of the daily newspapers. The board has twenty-five foreign mission fields, with 568 churches and 73,000 members on them. Its native members on the field contribute $300,000 a year toward their own work. Especially important is the board's educational work in Turkey, India, and Japan. A characteristic of the board is and long has been its ventures into new and difficult fields, often opening the way for others. The board is just now considering, it states, the vast importance of help for Spanish speaking peoples both in Spain and Spanish America.

LUTHERAN NEWS.

The 2,000,000 Lutherans in the United States are getting ready to celebrate the four hundredth anniversary of the birth of Martin Luther. The three hundredth anniversary, in 1817, gave the start in America to Lutheran unity, and the forming a little later, of such general bodies as the synod and council. The four hundredth, occurring in 1917, will be, if possible, a time for further unity, especially of synod, council, and most of the new independent synods that have made English and not German their service language.

A first step toward the celebration in 1917 is taken by the council, the second largest single body, in an effort to raise an endowment fund of $2,000,000, the income to be employed for missions and other advance work at home and abroad. The recommendation is made by a council committee, but will, it is said, be adopted by the council as a whole. Other Lutheran bodies are considering money plans as part of the celebration of the anniversary, and from now on will come several announcements of them.

Lutherans of the United States give to missions about $2,000,000, and this sum will be maintained, doubtless increased, while the anniversary endowments are being raised. The council, just announcing its 1917 plan, has nearly 400,000 communicants. The synod, the oldest of the general organizations, has 250,000, and there are nearly 600,000 in independent synods, largely foreign speaking. The largest single body is the Synodical Conference, with 625,000, still strongly German in its life and language.

CHRISTIAN ENDEAVOR

Christian Endeavor has just announced details of its efficiency campaign, which begins now and is to continue until 1912. During the last two years Endeavor societies increased 10,000 in number, and Endeavor membership grew by 1,000,000. Now the task is to be entered upon of training these recruits and starting them upon worth-while work.

The campaign makes no fewer than twenty-eight suggestions for work by young people, women and men, in the churches, and sets forth an elaborate plan of percentages. It asks every Endeavor society immediately to take stock. That is, it prescribes methods by which societies may get their present rating of efficiency. If the total of all lines of work, conservatively calculated, be 50 per cent perfect, then for that society the efficiency campaign means the raising of these standards to 100 per cent.

Of the twenty-eight lines, missions, prayer meetings, good literature, the searching out and training of leaders, church attendance, evangelism, and socials are given special prominence in the campaign instructions.

Filtered Water in Bamboo.

Yapp, the English naturalist, who has explored the mountain ranges of the Malay Peninsula, reports the fact, not generally known, that in several species of bamboo the hollow internodes—the parts of the stems between the joints—are stored with large quantities of naturally filtered water. The knowledge of this fact might be of great service in an emergency.

Mr. Yapp also discovered on his last visit two species of ferns growing on trees whose thick fleshy stems are filled with galleries tunneled by ants, the ferns thus forming living nests for the ants.

WHAT IS THE MEN AND RELIGION FORWARD MOVEMENT?

A practical combination of the Christian masculine forces of North America. A co-operative attempt of nearly all the religious organizations, working especially among men and boys, to make the year 1911-1912 a year of special emphasis on Christian work among and by men and boys; and through the special campaigns of this year, and continuous effort during the years to follow, to bring to the church a permanent accession of membership and working strength among the men and boys who are at present untouched by or loosely related to the Christian church.

SOME OF THE OBJECTIVES.

To help find the three million men missing from participation in church life.

To emphasize masculine Christianity.

To energize the Christian manhood of America.

To stimulate specialized work for men and boys in every church on the continent.

To win thousands of unconverted men and boys to Christ and the church.

To double the enrollment in Bible study classes.

To continue the emphasis upon the great missionary appeal at home and in the non-Christian world.

To reveal programmes of Christian service that will command the lives of the most efficient men and boys of the two nations.

THE FOUR-STORY STRUCTURE OF "MEN AND RELIGION."

Period of Education—To make the Christian religion a vital topic throughout the country during 1911-1912 in books, magazines, newspaper articles, and through many other mediums of publicity.

Period of Preparation—To arouse every church and men's organization to a programme of enlarged effort for men and boys, by literature, press notices, and public presentations; and to ask every local church to observe Sunday, September 24, 1911, as "Rally Day."

Period of Participation—From September, 1911, to May, 1912, to conduct eight-day campaigns in ninety central cities, and three to five day campaigns in 1,350 auxiliary cities, supervised by teams of experts in methods of Bible study, evangelism, boys' work, social service, and missionary enterprises.

Period of Conservation—To regard Sunday, April 28, 1912, as "Conservation Day," when throughout Greater Boston and elsewhere all churches, brotherhoods, Sunday schools, and Young Men's Christian Associations should adopt a five-year programme of aggressive Christian effort by and for men and boys.

MEN AND RELIGION EXPERT LEADERS WHO AIM FOR THOUSANDS OF BOYS

JOHN L. ALEXANDER.

R. A. WAITE.

JAMES A. WHITMORE.

GOOD BIBLE TEACHERS MUST HAVE PERFECT PEDAGOGICAL SYSTEM

Writing under the caption "The Bible Teacher—His Equipment and Aims" Mr. Clayton Sedgwick Cooper says in the current issue of the Continent:

The supreme and thrilling thought that gives power to a Bible class leader is the realization that he has something tremendously worth while to do for other men. It is more than possessing knowledge of the Bible. It is far more than having a perfect pedagogical system. The teacher must be able and be eager to get out of himself into the lives of the members of his class. It is not enough for him to get the truth in his own mind and heart and get it irresistibly, he must then travel back along the path up which he has come to return with the new disciple.

This is no mean task, swiftly to put one's self in the other man's place and to bear his burden. Prof. Palmer calls it the "aptitude for vicariousness." It was the ideal Teacher's unique trait so to place Himself in the disciples' circumstances as to realize how His teaching must appear to the men hearing it for the first time. No Bible class will be truly effective unless this spirit of mingled sympathy and sacrifice unites in the life of the teacher.

A man of my acquaintance, who successfully taught eight Bible groups each week in the city of New York last year, told me that the secret of his success existed not so much in the class hour as it did in personal acquaintance with the men outside the class. He confessed that the first thing he did to make his class successful was to arrange an hour's walk with each member of his class. He thus was able to secure personal knowledge of and friendly attachment with his students. His teaching and his discussion in the class hour was upon the basis of his personal knowledge of the needs, ambitions, temptations and temperaments of his class members.

Some one in every Bible class must have an accumulated wealth of information concerning the subject in hand, if the class shall be effective. The leader of a Bible group needs to be a specialist in some department of knowledge related to his subject. To know even one side of his subject better than any one else in the class may know it, gives a teacher a certain prestige and makes him almost respected for certain things he does not know.

A great teacher once said that he worked hardest upon things that he never said in class. The consciousness, however, that he had this reserve of actual knowledge to draw upon caused him to move about easily in his subject. He was not always teaching up to the very edge of his reserve. If, for example, a teacher has made a specialty in his study of the life of Christ; if he has filled his thought and imagination with the life and precepts of the great Teacher of Christianity, in a peculiar way this man acquires a competency in other realms of Bible teaching. A Bible class can never be permanently effective through piety alone. The true teacher must have the love of his God, with all his mind as well as with all his soul.

Furthermore, an effective Bible class is one that joins Bible truth and action. Bible study is not an end in itself. It is not for the sake of information simply. Neither is its objective fulfilled in giving spiritual thrills and moral satisfactions or selfish happiness. A Bible class is for the sake of life and service. The Bible is a practical book, because it treats of practice and conduct. Just as truly as neither books nor sermons nor men abide unless they are serviceable, so it is true that no Bible class possesses lasting values unless it can relate men to tasks, needs to action.

The real discovery of truth should never leave a man inert and passive and disinterested. He must act and react on what he receives, else the objective of the Bible is lost. The Bible class is not simply a resort for curious intellectual critics. It is rather a creative center of vital life. It should be a dynamic force impelling men toward new and native ideals. The Leader of the group of twelve men in the first century toiled more than He taught.

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EXILED REMITTANCE MEN WHO WON'T GO TO WORK

New York Filled with Englishmen Who Live off Relatives.

"Upon my soul, Hansbroughham, deah boy, it's very kind of you to stand me this. I'm a little short this week, almost stone broke, y'know, but next week I shall be in funds, reahlly, and I want you to dine with me then."

The man addressed at the table that held three and toward which a fourth man was moving as if he were discovering friends waved his hand slightly as if he did not care, and ordered cigars. He had quite the air of the grand seigneur. The third man did not say a word, but watched his glass wolfishly. It was evident that manners alone restrained him from swallowing its contents immediately, before the others had poured out their drinks. Once he drank his eyes lit up with satisfaction and he looked at bottle and glasses almost lovingly, as if he rarely saw such quality.

All four men were neatly dressed, the host almost handsomely. The clothes of the others were a trifle shabby, but they were well cut and well fitting. Each man carried himself smartly and showed himself used to the best. Every voice was low pitched and pleasant. About at least two there, was a touch of the military.

Several other men who seemed strangely like them came up and spoke and sat down at adjoining tables. Each little group appeared to have one man who was doing the honors, who was better dressed than the others, and more satisfied with himself.

"They're all remittance men," whispered the manager of the place. "They have taken this cafe as a sort of club and they use two of the other big and fashionable hotels in the same way, though not as regularly as this. There's very seldom an afternoon when several tablefuls of them are not here. We don't much care about having them, for their trade's not so very valuable, but they are gentlemen and they're well behaved as we don't say anything.

One Almost a Lord.

"Every one of them comes of a good English family, and they've been sent over here for something or other. That man with the fine shoulders was a captain in the British army, in India. You should see him walk. That man next him is almost a lord. His cousin has the title and a little boy comes next. If both die he will step into the estate. And all of them are over here on just enough to keep body and soul together.

"Some of them live on as low as $5 a week, but that's unusual. The lowest sent them from home is generally $50 a month. Nearly always they have to go to a lawyer downtown to get it. Of course, some get a great deal more. There's one man that comes here who has $15,000 a year sent him from Rome as long as he lives in New York. He draws his money weekly, just like a salary.

"The men you see entertaining are those who have just received some money or have made some by a streak of luck. All these gentlemen know each other, and when a man has any money he is good to the others. He won't lend him much, but he will treat him to the best a house like this affords, and that means a great deal to these men that know what riches are, and now, except at times, have hardly a penny in their pockets."

People who have come in touch with the remittance man say that there are 200 or 300 of them in New York. There may be more, who are kept under cover and live in seclusion, but that is unlikely, for mingling with people that are really his kind and getting even fragments of the luxury he once knew are as the breath of life to the remittance man.

Gravitate to New York.

The remittance man, in the majority of cases, gravitates to New York. So long as he puts the ocean in between and keeps it there his family does not much care where he stays. In New York he is likely to meet visiting Englishmen who may not be informed about his history and Americans who like the English of good class and are not always as careful as they might be to make inquiries.

To be able to rub elbows with such people he must keep well dressed. The New York remittance man is sometimes, by hard fate, without his evening togs, but if he has to go hungry he invariably sees that his clothes—perhaps he is down to a single suit—are well pressed, his linen clean, and his boots shining.

One man of this order much seen in hotel cafes has precisely a dollar a day to spend for eating and getting about town after his room rent is paid. Every Friday afternoon there is waiting for him at a firm of New York attorneys $12. Under no circumstances, after this is drawn, can he get another cent until the following Friday. A moderate priced New York tailor and an equally modest priced haberdasher have orders to let him have so many dollars' worth of goods each three months.

A number of remittance men receive their stipend from home quarterly, but this custom is being done away with, for these exiles are, as a class, improvident, and if several hundred dollars is placed in their hands at once it is almost certain to go like water. Nearly invariably the remittance man is a persistent devotee of the tables of chance.

In one of the big hotels the other afternoon a New Yorker suddenly wheeled around sharply and walked a few steps away.

"I thought it a little better," he said to his companion. "There's a man there I'd rather not meet. His mother, sisters and brothers over in London are close friends of mine. I never fail to go to their house. If they came here I'd get to the steamer to meet them and show them every courtesy.

"This brother distinguished himself in Africa. He's a superb officer, and he had a great career before him. Now—well, I suppose the family allow him $15 a week here. It would be quite useless to give him any more. He'd simply gamble it all away.

All Very Picturesque.

"He's miles deep in debt in England, completely discredited. No; he's not exactly a scamp, but utterly unscrupulous in money matters. He hangs about here sponging and trying to raise little loans. If he'd seen me now, within five minutes he'd have woven together a story, of a great business opportunity and have done his best to work me.

"I've seen a good deal of these fellows. They're very picturesque, but they're to be avoided like the plague. There is one characteristic they all have. None of them has ever worked a day in his life, but every one is under the delusion that he could be a great business man on a large scale.

"They dream up the most extraordinary propositions you ever heard. One or two have actually made money in this way. They have fallen in with some get-rich-quick geniuses, have made their personality useful, and have been shrewd enough to carry off a fair share of the profits.

"But actual work is something these men won't do. Out of all the agreeable, high-class exiled Englishmen drifting around the hotels of New York I have known of exactly two who ever really worked. One put his pride in his pocket after he had been over here a couple of years. He found a pretty American girl of very ordinary class that he wanted to marry, and he struck out for himself.

"I met that man eight years ago in England when he was a captain. Now he is a walter in one of the largest of the high-grade downtown restaurants. He is a capital walter, too, and his revenue from tips must be very neat. A remarkable thing about him is that he is not at all ashamed of his work. He even takes a pride in it. He makes no attempt at all to hide his identity. He has gone down in the social scale of course, but I think he is much happier"—New York Sun.

HYPATIA.

The lady Hypatia, she dwelt in state,
A dame of high degree.
Her charms they were many, her talents rare,
Her beauty fair to see.

Her rounded arms, so soft and white,
Melted the hearts of her suitors quite.
"'Tis worth a dollar one glimpse to see
Of an arm so perfect," they chuckled with glee.

The lady Hypatia could do no wrong,
In thought, or word, or deed.
She held aloof from sin with scorn,
And that was her only creed.

And every day, with fervent heart,
She prayed on bended knee,
"I thank thee, Lord, that pleased thou art,
To vouchsafe unto me

"That I am not as others are,
Poor sinners low and vile,
But that apart from them I stand,
Where none can me defile.

"As far above their groveling state
As are the stars from earth.
I thank thee that untainted thou
Hast made me from my birth."

She boasted lood of high descent
From royal queens and kings;
From noble lords and dames came she,
And still their praises sings.

Her spirits high would oft find vent
In words like unto "damn!"
The reason asked, she'd say with scorn,
"An aristocrat I am.

"Let not the common people think
That they can thus transgress;
What flagrant crime in them would be,
I need no sin confess.

"As far aloof as pole from pole
I'll hold from me apart,
And ostracize forevermore
One who thus dares depart

From rules conventional laid down
By good society,
Which only me and mine defy,
With all impunity."

O! Goddess fair! We thee adore,
In majesty august and lone;
With raptured gaze we watch thee soar,
Above us far as star from stone.

My country, 'tis of thee we sing.
Equality! Democracy!
Fraternity may freedom bring;
Not running aristocracy.

A WOMAN'S WORK.

Twenty-three Reasons Chosen at Random, Why It Is Never Done.

A year book published in Northfield, Vt., has the following rhyme on the cover:

"Men work from morn till set of sun."
They do.
"But a woman's work is never done."
Quite true.
For when one task she's finished something's found.
Awaiting a beginning all year round.
Whether it be
To draw the tea,
Or bake the bread,
Or make the bed,
Or ply the broom,
Or dust the room,
Or floor to scrub,
Or knives to rub,
Or table set,
Or meals to get,
Or shelves to scan,
Or fruit to can,
Or seeds to sow,
Or plants to grow,
Or linens bleach,
Or lessons teach,
Or butter churn,
Or jackets turn,
Or polish glass,
Or plate or brass,
Or clothes to mend,
Or children tend,
Or notes indite,
Or stories write—
But I must stop, for really if I should
Name all the ors, take me a day if would.

CARIBOU COME BACK TO MAINE.

Small Herds Reported in the Northwestern Part of the State.

From the Boston Transcript.

The Hon. John S. P. H. Wilson, chairman of the Maine fish and game commission, states that in the Dead River and Moose River regions deer are more plentiful than for many years.

Moose seem to be holding their own in the same territory, which is bounded on the east by the upper Kennebec River and Moosehead Lake, and on the west by the Canada line. The information from lumbermen and forest fire fighters, as well as from guides, is to the effect that the wild animals generally escaped from the forest fires which were numerous in July.

Mr. Wilson also states that several reliable men have reported to the commissioners that they have recently seen a small herd of caribou in the Woolastook region of Northwestern Maine. It is more than a dozen years since a caribou is known to have been killed in Maine, and it was supposed that this migratory beast had gone so far North that it might never return.

This supposition was strengthened by the opening of more settlements in Canada, making it harder for the animals to come into Maine by a purely wilderness route. The recent legislature passed a law establishing close time to caribou until October 15, 1917.

Influence of "Waverley" in France.

From the London Globe.

Prof. Maigron, lecturing in French on "Les Waverley Novels et le Roman Francais" before the University of Edinburgh, commented upon the prodigious success achieved by the Waverley novels in France, and by way of indication of that success he quoted from a number of the contemporary French journals. The publication of the Waverley novels, he said, had also a distinct effect on French literature, and as a result of their popularity historical romance gained a strong hold among the French writers.

This influence was still to be observed in current literature and could be traced in the works of the greatest and most original of the French writers. He instanced Merimee and his "Chronique du Temps de Charles IX," A. de Bigny and "Cinq Mars," and Victor Hugo and "Notre Dame de Paris." Scott exercised a profound influence and occupied an eminent place in the development of French literature.

Every fifteenth inhabitant of Great Britain uses a bicycle or motorcycle for business or pleasure, the postal service alone utilizing more than 11,000 machines.