A RICH WOMAN.

By Katharine Tynan Hinkson.

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Margaret Laffran was something of a mystery of the island people. Long ago, in comparative youth, she had disappeared for a half dozen years; then she had turned up one day in a coarse dress of blue and white check which looked suspiciously like workhouse or asylum garb, and had greeted such of the neighbors as she knew with a nod, for all the world as if she had seen them yesterday. It happened that the henwife at the Hall had been buried a day or two earlier, and when Margaret came asking for a place from Mrs. Wilkinson, the lord's housekeeper, the position was yet unfilled and Margaret got it.

Not every one would have cared for the post; only a misanthropic person, indeed, would have been satisfied with it. The henwife's cottage and the settlement might have been many miles from a human habitation, so lonely were they. They were in a glen of red sandstone, and half the wood lay between them and the Hall. The great red walls stood so high around the glen that you could not even hear the sea calling. As for the village, it was a long way below. You had to go down a steep path from the glen before you came to an open space, where you could see the reek of the chimneys under you. Every morning Margaret brought the eggs and the trussed chickens to the Hall; but no one disturbed her solitude, except when the deer or the wild little black cattle came gaz-

SHE SHUT THE DOOR BEFORE SHE LOOKED TOWARD MARGRET.

ing curiously through the netting at Margaret and her charges. There, for twenty-seven years Margaret lived with no company but the fowl. On Sundays and holidays she went to mass at the Island chapel, but gave no encouragement to those who would have gone a step of the road home with her. The Island women used to wonder how she could bear the loneliness. "Why, the Lord betune us and harm," they often said; "sure, the crathure might be robbed and murdered any night of the year and no wan be the wiser!" And so she might if the Island possessed robbers and murderers in its midst. But it is a primitively innocent little community, which sleeps with open doors as often as not, and there is nothing to tempt marauders, or even beggars, to migrate there.

By and by a feeling got about that Margaret must be putting by money. Her wage as a henwife was no great thing, but then, as they said, "she looked as if she lived on the smell of an oiled rag," and there was plenty of broken food to be had in the Hall kitchen, where Margaret waited with her eggs and fowl every morning. Certainly her clothes, though decent, were worn well-nigh threadbare. But the feelers that the neighbors sent out toward Margaret met with no solid assurance. Grim and taciturn, Margaret kept her own counsel, and was like enough to keep it till the day of her death.

Jack Laffran, Margaret's brother, is the village carpenter, a sociable, poor man, not the least bit in the world like his sister. Jack is rather fond of idling over a glass with his cronies in the public house, but as he is well under Mrs. Jack's thumb, the habit is not likely to grow on him inconveniently. There are four daughters and a son, a lad of 15 or thereabouts. Two of the daughters are servants, are out in the big world, and are reported to wear streamers on their caps, and fine lace aprons every day. Another is handmaiden to Miss Bell at the postoffice, and knows the contents of all the letters, except Father Tiernay's, before the people they belong to. Fanny is at home with her father and mother, and is supposed to be too fond of fal-lals, pinchbeck brooches and cheap ribbons, which came to her from her sisters out in the world. She often talks of emigration, and is not sought after by the young men of the Island, who regard her as a "vain, paycocky thing."

Mrs. Jack has the reputation of being a hard, managing woman. There was never much love betweeen her and Margaret, and when the latter came back from her six years' absence on the mainland, Mrs. Jack's were, perhaps, the most ill-natured surmises as to the reason for Margaret's silence and the meaning of that queer checked garb. For a quarter of a century Margaret lived among her fowl, untroubled by her kin. Then the talk about the money grew from little beginnings like a snowball. It fired Mrs. Jack with a curious excitement, for she

YOU GREAT, STUPID OMADHAWN.

was an ignorant woman and ready to believe any extravagant story. She amazed Jack by putting the blame of their long ignoring of Margaret upon his shoulders entirely, and when he stared at her dumfounded she took and shook him till his teeth rattled.

"You great stupid omadhawn!" she hissed between the shakes, "that couldn't have the nature in you to see to your own sister, an' she a lone woman!"

That very day Jack went off sheepishly to try to bridge over with Margaret the gulf of nearly thirty years. He got very little help from his sister. She watched him with what seemed like grim enjoyment while he wriggled miserably on the edge of his chair and tried to talk naturally. At length he jerked out his wife's invitation to have a bit of a dinner with them on the coming Sunday, which Margaret accepted without showing any pleasure, and then he bolted.

Margaret came to the dinner on the Sunday and was well entertained with a fat chicken and a bit of bacon, for the Laffrans were well-to-do people. She thoroughly enjoyed her dinner, though she spoke little, and that little monosyllabic; but Margaret was taciturn even as a girl, and her solitary habit for years seemed to have made speech more difficult to her. Mrs. Jack heaped her plate with great heartiness and made quite an honored guest of her. But outside the dinner Margaret did not seem to respond. Young Jack was brought forward to display his accomplishments, which he did in the most hang-dog fashion. The cleverness and good looks and goodness of the girls were expatiated upon, but Margaret gave no sign of interest. Once Jenny caught her looking at her with a queer saturnine glance that made her feel at once hot and uncomfortable, though she had felt pretty sure of her smartness before that. Margaret's reception of Mrs. Jack's overtures did not satisfy that enterprising lady. When she had departed Mrs. Jack put her down as a "flinty-hearted ould maid. Her sort," she declared, "is ever an' always sour an' bitther to them the Lord blesses with a family." But all the same it became a regular thing for Margaret to eat her Sunday dinner with the Laffrans, and Mrs. Jack discovered after a time that the good dinners were putting a skin and a roundness on Margaret that might give her a new lease of life—perhaps a not quite desirable result.

The neighbors looked on at Mrs. Jack's "antics" with something little short of scandal. They met by twos and threes to talk it over, and came to the conclusion that Mrs. Jack had no shame at all, at all, in her pursuit of the old woman's money. Truth to tell, there was scarcely a woman in the Island but thought she had as good a right to Margaret's money as her newly attentive kinsfolk. Mrs. Devine and Mrs. Cahill might agreee in the morning with many shakings of the head that Eliza Laffran's avarice and greed were beyond measure loathsome, yet neither seemed pleased to see the other a little later in the day, when Mrs. Cahill, climbing the hill with a full basket, met Mrs. Devine descending with an empty one.

For all of a sudden a pilgrimage to Margaret's cottage in the Red Glen became the recognized thing. It was surprising how old childish friendships and the most distant ties of kindred were furbished up and brought into the light of day. The grass in the lane to the glen became trampled into a regular track. If the women themselves did not come panting up the hill, they sent the little girsha or wee Timmy or Larry, with a little fish, or a griddle cake or a few fresh greens for Margaret. The men of the Island were somewhat scornful of these proceedings on the part of their dames, but, as a rule, the Island wives hold their own, and do pretty well as they will. But all this friendship for Margaret created curious divisions and many enmities.

Margaret, indeed, throve on all the good things, but whether any person was in her favor more than another it would be impossible to say. Margaret got up a way of thanking all alike in a honeyed voice that had a queer sound of mockery in it, and after a time some of the more independent spirits dropped out of the chase, "pitching," as they expressed it, "her ould money to the divil." Mrs. Jack was fairly confident all the time that if any one on the Island got Margaret's nest egg it would be herself; but she had a misgiving, which she imparted to her husband, that the whole might go to Father Tiernay for charities. Any attempt at getting inside of the shell which hid Margaret's heart from the world her sister-in-law had long ago given up. She had also given up trying to interest Margaret in the childher," or bidding young Jack be on his best behavior before the Sunday guest. The young folk didn't like the derision in Margaret's pale eyes and kept out of her way as much as possible, since they feared their mother too much to flout her openly, as they were often temped to do.

Two or three years had passed before Margaret had shown signs of falling. Then at the end of one very cold winter, they noticed that she grew feebler. She was away from mass one or two Sundays, and then one Sunday she reappeared, walking with the aid of a stick and looking plainly ill and weak. After mass she had a private talk with Father Tiernay at the presbytery, and after that went slowly down to Jack's house for the usual dinner. Both Jack and Mrs. Jack saw her home in the afternoon, and a hard task the plucky old woman found it for all their assistance to get back to her cottage up the steep hill. When they had reached the top she paused for a rest; then she said quietly, "I'm thinkin' I'll make no more journeys to the chapel. Father Tiernay'll have to be coming to me instead."

"Tut, tut, woman, dear!" said Mrs. Jack, with two hard red spots coming into her cheeks. "We'll be seeing you about finely when the weather gets milder." And then she intimated in a wheedling voice something about Margaret's affairs being settled.

Margaret looked at her with a queer mirthfulness in her glance. "Sure, what wud a poor ould woman like me have to settle? Sure, that's what they say when a strong farmer takes to dyin'."

Mrs. Jack was too afrid of possible consequences to press the matter. She was anxious that Margaret should have Fanny to look after the house and the fowl for her, but this Margaret refused. "I'll be able to for myself a little longer," she said, "an' thank you kindly all the same."

When it was known that Margaret was failing the attentions to her became more urgent. Neighbors passed each other now in the lane with a toss of the head and "a wag of the tail." As for Mrs. Jack, who would have fain installed herself altogether in the henwife's cottage, she spent her days quivering with indignation over the meddlesomeness of the other women. She woke Jack up once in the night with a fiery declaration that she'd spake to Father Tiernay about the pursuit of her moneyed relative, but Jack threw cold water upon the scheme.

"Sure, his riverence himself—small blame to him—'ud be as glad as another to have the bit. 'Twould be building him the new schoolhouse he's wantin, this many a day, so it would." And this suggestion made Mrs. Jack look askance at her pastor as being also in the running for the money.

It was surprising how many queer presents found their way to Margaret's larder those days. Those who had not the suitable gift for an invalid brought what they had, and Margaret received them all with the same inscrutability. She might have been provisioning for a siege. Mrs. Jack's chickens were flanked by a coarse bit of American bacon; here was a piece of salt pig, there some potatoes in a sack; a slice of salt butter was side by side with a griddle cake. Many a good woman appreciated the waste of wood even while she added to it, and sighed after that full larder for the benefit of her man and the weans at home; but all the time there was the dancing marsh light of Margaret's money luring the good souls on. There had never been any kind of a robbery in the Island since the cattle lifting of the kernes long ago, perhaps, but many a good woman fell of a tremble now when she thought of Margaret and her "stocking" alone through the silent night and at the mercy of midnight robbers.

There was not a day that several offerings were not laid at Margaret's feet. But quite suddenly she changed her stereotyped form of thanks to a mysterious utterance. "You're may be feeding more than you know, kind neighbors," was the dark saying that set the women conjecturing about Margaret's sanity.

Then the bolt came. One day a big, angular shambling girl, with Margaret's suspicious eyes and cynical mouth, crossed by the ferry to the Island. She had a trunk, which Barney Ryder, the general carrier of the Island, would have lifted to his ass-cart, but the new-comer scornfully waved him away. "Come here, you two gossoons," she said, seizing upon Jack Laffran and a comrade who were gazing at her, grinning. "Take a hoult o' the trunk an' lead the way to Margaret Laffran's, in the Red Glen. I'll crack sixpence between yez when I get there." The lads, full of curiosity, lifted up the trunk and preceded her up the hill to Margaret's. She stalked after them into the sunny kichen where Margaret sat waiting, handed them the sixpence when they had put down the trunk, bundled them out and shut the door before she looked toward Margaret in her chimney corner.

The explanation came first from his reverence, who was walking in the evening glow, when Mrs. Jack Laffran came flying toward him with her cap strings streaming.

"Little Jack has a quare story, yer riverence," she cried out, panting, "about a girl's comin' visitin' ould Margaret in the glen, an' wid a trunk as big as a house. Him an' little Martin was kilt draggin' it up the hill."

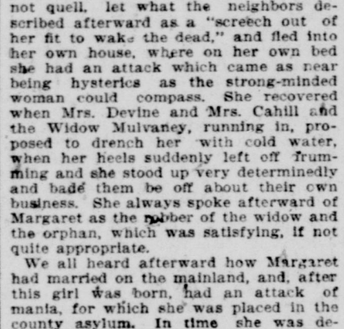
His reverence waved away her excitement gently.

"I know all about it," he said. "Indeed, I've been the means in a way of restorin' Margaret's daughter to her. You never knew your sister-in-law was married, Mrs. Laffran? An odd woman to drop her married name! We must call her by it in future. Mrs. Conneely is the name."

But Mrs. Jack, with an emotion which even the presence of his reverence could not quell, let what the neighbors described afterward as a "screech out of her fit to wake the dead," and fled into her own house, where on her own bed she had an attack which came as near being hysterics as the strong-minded woman could compass. She recovered when Mrs. Devine and Mrs. Cahill and the Widow Mulvaney, running in, proposed to drench her with cold water, when her heels suddenly left off frumming and she stood up very determinedly and bade them be off about their own business. She always spoke afterward of Margaret as the robber of the widow and the orphan, which was satisfying, if not quite appropriate.

We all heard afterward how Margaret had married on the mainland, and, after this girl was born, had an attack of mania, for which she was placed in the county asylum. In time she was declared cured, and it was arranged that her husband should come for her on a certain day and remove her; but Margaret, having had enough of marriage and its responsibilities, left the asylum quietly before that day came, and made her way to the Island. She had been well content to be regarded as a spinster till she felt her health failing, and then she had intrusted to Father Tiernay her secret, and he had found her daughter for her.

Margaret lived some months after that, and left at the time of her death thirty pounds to the fortunate heiress. The well stocked larder had sufficed the two for quite a long time without any recourse to the "stocking." There was very little further intercourse between the village and the Red Glen. Such of the neighbors as were led there at first by curiosity found the door shut in their faces, for Mary had Margaret's suspiciousness many times intensified. After the Laffran family had recovered from the first shock of disappointment, Fanny made various approaches to her cousin, when she met her at mass on the Sundays, and



THEY SENT TIMMY OR LARRY.

unheeding rebuffs, sent her a brooch and an apron at Christmas. I wish I could have seeen Margaret's face and Mary's over that present. It was returned to poor Fanny with a curt intimation that Mary had no use for it, and there the matter ended.

I once asked Mary, when I knew her well enough to take the liberty, about that meeting between her and her mother after the door was shut on young Jack's and little Martin's departing footsteps. "Well," said Mary, "she looked hard at me, an' then she said: 'You've grown up yalla and bad lookin', but a strong girl for the work. You favor meeself, though I've a genteeler nose.' "And then," said Mary, "I turned in an' boiled the kittle for the tay."

The money did not even remain in the Island, for as soon as Margaret was laid in a grave in the abbey—with a vacant place beside her, "For," said Mary, "you couldn't tell but I'd be takin' a fancy to be buried there myself some day"—Mary fled in the early morning before the neighbors were about. Mary looked on the Island where so many had coveted her money as "a nest of robbers," and so she fled with the "stocking" in the bosom of her gown one morning at low tide. She wouldn't trust the money to the postoffice in the Island, because her cousin Lizzie was Miss Bell's servant. "Divil a letter but the priest's they don't open and read," she said, "and tell the news afterward to the man or woman that owns it. The news gets to them before the letter. An' if I put the fortune in there I'm doubtin' 'twould ever see London. I know an honest man in the Whiterock postoffice I'd better be trustin'."

And that is how Margaret's "stocking" left the Island.

Profit in Oat Growing.

Mount Vernon News.

Several of our prominent farmers living in the district below town, that was flooded last summer, were in the city last week and in conversation with a News reporter stated that farmers were all in good spirits and every available acre of land would be cultivated this season in crops of some kind. The principal crop to be put in this summer will be oats. Several farmers claim that a good profit can be made raising oats at $17 per ton, notwithstanding a number claim that there is no money in raising oats. At a high estimate, giving the farmer good wages for his work, oats can be raised at $15 per acre, and taking a ton and a half of oats per acre, which is a small yield, would leave a clear profit of $10 per acre or $1,000 from a hundred-acre oat field. If these figures are correct there are but few businesses that would be more profitable. There never was a period since the settlement of the county at this time of the year when the prospects were more flattering for raising a large crop than at the present, and we predict that when the crop is garnered this fall it will be such as will astonish our cousins in the East.

Henry Ward Beecher once informed a man who came to him complaining of gloomy and despondent feelings, that what he most needed was a good cathartic, meaning of course, such a medicine as Ayer's Cathartic Pills, every dose being effective.

Madison street cars run through today.

CHURCH DIRECTORY.

Hereafter notices in the church directory will be confined to announcements of Sunday services only and subjects of sermons. Extended musical programmes for Sunday services and announcements of church entertainments will only be published at advertising rates. Notices for this department should be received at this office not later than 1 p. m. Saturday, in order to insure publication on Sunday morning.

Methodist Episcopal Churches.

Presiding Elder Rev. T. B. Ford, D. D., corner Elliott and Anna streets, Queen Anne.

German—Stewart and Thirteenth, Rev. Joseph Hepp, pastor; residence, 1911 Thirteenth. Services 11 a. m. and 7:30 p. m.

Norwegian-Danish—Fifth and Olive, Rev. E. J. Landegaard, pastor; residence, 508 Olive. Sevices 11 a. m. and 7:30 p. m.

Welsh—Seventh and Olive streets—Preaching 10:30 a. m. and 7:30 p. m. by Rev. W. W. Evans Monwyson, of Wales.

Battery street M. E. church—Corner Third and Battery. Preaching 11 a. m. and 7:30 p. m. Sunday school, 12:15. Epworth League, 6:30 p. m.

Grace—Rainier and King setreets. Rev. W. T. Ford, pastor; residence, 515 Sutter. Services 11 a. m. and 7:30 p. m. Sabbath school, 12:15 p. m.; Epworth League, 6:45 p. m.

Gilman Park, Ballard—Rev. W. H. Johnstone, pastor. Services 11 a. m. and 8 p. m. Sunday school, 10 a. m. Class meeting, 12 m. Juior League, 3:30 p. m. Epworth League, 7:30 p. m.

Madison street—Madison and Cloverdale. Rev. M. A. Covington, pastor. Services 10:30 a. m. and 7:30 p. m. Class meeting, 12 o'clock. Sunday school, 2:30 p. m. Epworth League, 6:30 p. m.

First—Third and Marion streets. Rev. W. A. Shanklin, pastor. Residence, 922 Seneca street; telephone 942. Services, 11 a. m. and 8 p. m. Morning subject, "A Scriptural Church." Evening subject, "Behold and Believe." Class meeting, 10 a. m. Sunday school, 12:30 p. m. Epworth League, 6:30 p. m.

Trinity—Corner Kentucky and Mercer streets. Rev. Newman P. Tedrick, pastor; residence adjoining church. Services, 11 a. m. and 7:30 p. m. Morning subject, "Jesus in Heathendom." Evening subject, "The Author and Finisher of Our Faith." Class meeting at 10 a. m. Sabbath school, 12:15 p. m. Junior league, 3:30 p. m. Epworth League, 7:30 p. m.

Lutheran Churches.

German Lutheran—Duwamish Mission, Sander's hall, below Sweeney's brewery. Sunday school, 1:30 p. m.; services, 2:30 every other Sunday.

Norwegian-Danish—Fourth and Pine streets. S. R. Tollefson, pastor. Study in basement. Services, 11 a. m. and 8 p. m. Sunday school, 9:30 a. m.

English Holy Trinity—Seventh and Union. Sunday school, 9:45 a. m. Services every Thursday evening at 7:30 by Rev. Mr. Anda, of Tacoma.

German Lutheran—Services in hall corner Main and Twelfth streets 10:45 a. m. Sunday school, 9:30 a. m. Rev. M. C. Baade, pastor; residence, 1213 Main street.

German Evangelical, Zion's congregation—Freed's hall, Ninth street, between Pine and Olive. Services, 10:30 a. m. and 7:30 p. m. Sunday school, 9 a. m.

Swedish Evangelical—Third street, near Pike. Rev. Martin L. Larson, pastor; residence, 1421 Fifth street, between Pike and Union. Sunday school, 12:15 p. m. Services, 10:45 a. m. and 8 p. m.

Rainier Heights Mission—At Presbyterian church, Market street. Sunday school at 1:30 p. m. every Sunday. Services at 2:30 p. m. every other Sunday. Pastor, E. Knappe; residence, 1819 Tenth street; assistant pastor, Rev. W. H. Kurtz, 1819 Tenth street.

Episcopal Churches.

St. Mary's church, Woodland Park, Rev. Geo. H. Watson, D. D., rector. Evening prayer, 3:30 p. m.

St. Mark's North Seattle Mission—314 Olympic avenue. Sunday school, 3:15 p. m.

St. Clement's—Market street, near Yesler averue. Rev. Henry A. Dexter officiating. Rev. Dr. Watson, in charge. Holy communion, 9:15 a. m. Services with sermon, 11 a. m. Subject, "The Belief That Overcometh." Evening prayer with sermon, 7:30; subject, "The Resurrection an Objective Fact." Sunday school, 10 a. m.

St. Stephen's—Ballard—Rev. P. E. Hyland, rector. Services at 11 a. m. and 7:30 p. m. Sunday school, 10 a. m.; Y. P. S. C. E., 6:30 p. m.; Bible class, 3 p. m.; holy communion, first Sunday in month, 11 a. m.; third Sunday at 8:30 a. m.

Trinity Parish—Eighth and James streets. Rev. George Herbert Watson, D. D., rector. Services, 11 a. m. and 7:30 p.m. Sunday school, 9:45 a. m.

St. Mark's—Fifth and Olive streets. Rev. David Claiborne Garrett, rector. Services, 11 a. m. and 7:30 p. m. Easter music will be repeated. Subject of morning sermon, "The Power of the Resurrection." Evening subject, "Why I Believe in Immortality." Baptism at 3 p. m. Young people's services, 6:15 p. m.

Presbyterian Churches.

Ross Mission—D. L. Fordney, pastor. Preaching, 3:30 p. m. first and third Sabbath of month.

First Mission—In Ward's hall, Georgetown. South Seattle. Sunday school, 2 p. m.; preaching, 7 p. m.

Ballard—First—Broadway and First avenue. Rev. D. L. Fordney, pastor. Preaching 11 a. m. and 7:30 p. m.; Sabbath school, 10 a. m.; Y. P. S. C. E., 6:30 p. m.

Calvary—Market and King streets. Rev. S. J. Kennedy, pastor, residence, 533 Sutter street. Services 11 a. m. and 7:30 p. m. Sabbath school, 12:15 p. m.; Y. P. S. C. E., 6:30 p. m.

Second—North Seattle—Oak and Harrison. Rev. W. A. Major, pastor; residence, 417 Temperance street. Services, 11 a. m. and 7:30 p. m. Sabbath school, 12:15 p. m. Y. P. S. C. E., 6:30 p. m.

First—Fourth and Spring streets Rev. Alexander Alison, D. D., pastor; residence, 1212 Marion street; telephone, 962. Services, 11 a. m. and 8 p. m. Morning subject of sermon, "The Second Coming of Christ." Evening subject, "The Secret of the Brick Kiln." Sunday school, 12:30 p. m. Y. P. S. C. E., 6:15 p. m.

Baptist Churches.

Swedish—Bell and Eighth streets. Rev. Aug. Olson, pastor; residence, 323 Dexter street. Services, 11 a. m. and 7:30 p. m. Sunday school, 12 m. Young people's meeting, 7 p. m.

Market Street—Market and Main streets. Rev. W. T. Fleenor, pastor; residence, 801 Market street. Preaching 11 a. m. and 7:30 p. m. Young people's meeting, 6:30 p. m.

Mount Zion Mission—Colored—Rev. R. W. Jennison, pastor. Young Naturalists' hall in University grounds. Praise service, 11:30 a. m. Sunday school, 12:30 p. m. Preaching, 7:45 p. m.

North Seattle—Third and Cedar streets. Rev. C. F. Brownlee, pastor; residence, 109 Oak street. Services, 11 a. m. and 7:30 p. m.; Sabbath school after morning services. B. Y. P. U., 6:30 p. m.

First—Rev. W. F. Taylor, pastor. Residence, 1202 Marion street. Now worshiping in the Seattle theater. Preaching at 11 a. m. and 8 p. m. Morning subject, "The Healing Act in Religion." Evening subject, "Impure or Good Thoughts—Their Effect Upon Character." Sunday school, 12:30 p. m. B. Y. P. U., 6:45 p. m.

Christian Churches.

Olympic Avenue Church of Christ—314 Olympic avenue. R. H. Moss, pastor. Sunday school, 10 a. m. Preaching, 11 a. m. and 7:30 p. m.

First—Seneca street, between Third and Fourth, J. N. Smith, pastor, residence 222 Lake street. Services, 11 a. m. and 8 p. m. Sunday school, 12:30. Y. P. S. C. E., 6:15 p. m.

Catholic Churches.

St. Francis Xavier Chapel—Sixth and Spring streets. Rev. Victor Garrand, S. J., in charge. Mass, 9 a. m.

Church of the Immaculate—Broadway and Madison streets. Rev. Victor Garrand, S. J., pastor. Conducted by the Jesuits. Early mass, 8 a. m.; high mass, 10:30 a. m. Sunday school, 3 p. m. Sermon and benediction, 7:45 p. m.

Our Lady of Good Help—South Fourth and Washington streets. Rev. F. X. Prefontaine, pastor. Low mass, 8 a. m.; high mass, 10:30 a. m.; benediction, 7:30 p. m.

Sacred Heart—Bell and Sixth streets. Conducted by the Redemptorists. Rev. Joseph A. Kautz, C. SS. R., pastor. Low mass, with sermon, 8 a. m.; high mass, with sermon, 10:30 a. m. Sunday school, 1:30 p. m. Holy Family association meeting, 4 p. m. Vespers, sermon and benediction, 7:30 p. m.

Congregational Churches.

Kirkland—Kirkland. Rev. Horatio Alling, pastor. Sunday services, 11 a. m. and 7:30 p. m. Y. P. S. C. E., 6:30 p. m. Sunday.

Taylor—Birch street. Rev. George H. Lee, pastor, residence, 226 Birch street. Services Sunday at 11 a. m. and 7:30 p. m. Sunday school, 12:25 p. m.

Edgewater—Rev. J. T. Nichols, pastor. Services 11 a. m. and 7:30 p. m. Sunday school, 12:15 p. m.; Junior C. E., 3:30 p. m. Friday; Y. P. S. C. E., 6:30 p. m.

Plymouth—Third and University streets. Services, 11 a. m. and 8 p. m. Sunday school, 12:30 p. m. Y. P. S. C. E., 6:30 p. m.

Methodist Protestant Churches.

Second—North Seattle, Republican and Poplar streets. Services, 11 a. m. and 7:30 p. m. Prof. Eugene Miller, A. M., pastor.

First—Third and Pines streets. Rev. Clark Davis, pastor; residence, 610 Pike street. Services, 11 a. m. and 8 p. m. Rev. Donald Ross, D. D., will preach at 11 a. m. and the pastor in the evening. Subject of evening discourse, "The Basis of True Union." Sunday school, 12:30. Y. P. S. C. E., 6:45 p. m.

Cumberland Presbyterian.

First church—Ravenna park. Rev. R. F. Powell, pastor. Services, 11 a. m. and 7:30 p. m. Sunday school, 10 a. m.

Third church—Brewer's hall, on McClaire street. Preaching at 11 a. m. and 7:30 p. m.; Sunday school, 12 o'clock; Y. P. S. C. E., 6:30. Rev. W. W. Beck, pastor.

Reformed Churches.

German Reformed church, Ballard—Post street and Second avenue. G. Graedel, pastor. Services Sundays at 11 a. m. Sunday school at 10 a. m.

German Reformed church, Seattle—Seventh, between Pine and Olive streets. Services at 11 a. m. and 7:30 p. m. every Sunday. Sunday school, 10 a. m.

Unitarian Church.

Seventh, between Pike and Union—Rev. J. H. Acton, D. D., pastor. Residence, 1007 Seventh street. Services, 11 a. m. and 7:45 p. m. Subject of morning sermon, "Belief and Knowledge." Sabbath school, 12:30 p. m. Song service, short lecture and question drawer, 7:45 p. m.

African M. E. Church.

Jones Street African M. E. church—Rev. Allen W. Whaley, pastor. Pastor's study, 1320 Jones street. Services, 11 a. m. and 8 p. m. Preaching by the pastor. Sunday school, 3 p. m. Praise meeting, 7:30 p. m.

United Presbyterian Church.

Sixth and Seneca streets. Rev. S. Dell Johnston, pastor; residence, 823 Seneca street. Services, 11 a. m. and 8 p. m. Sabbath school, 12:15 p. m. Young People's society, 7 p. m. Branch Sabbath school at Jones and Madison streets.

Evangelical Association.

German—Harrison and Birch streets. Rev. Aug Ernst, pastor, 820 Harrison streets. Services, 11 a. m. and 8 p. m. Sunday school, 9:45 a. m. Young People's meeting, 7 p. m.

Adventists.

Advent Christian meetings in Masonic building. Dr. William Chapman, pastor. Social and prayer meeting, 10:15 a. m. Preaching, 11 a. m. Sunday school immediately after preaching.

Seattle City Mission.

Hall 604 Commercial street—Gospel services, 7:30 p. m. every evening through the week. Noonday prayer service, 12 to 1 p. m. Y. P. S. C. E. Sunday school, 3:30 p. m.

Theosophy.

Seattle Branch, No. 1, of the Theosophical Society, Sunday, 8 p. m., 612 Third street. Lecture on "Asceticism," by Miss Annie M. Sands.

Salvation Army.

Barracks, corner Yesler avenue and South Third street—Prayer meeting 7 a. m. Holiness meeting, 11 a. m. Free and easy, 3 p. m. A rousing meeting at 8 p. m.

Christian Mission and Seamen's Bethel

In basement of Seattle National Bank building, South Second and Yesler avenue—Services Sunday at 3 and 7:45 p. every day at 12 o'clock.

Spiritualism.

Pettis' Hall, Front street.—Mrs. Loe F. Prior lectures, 7:30 p. m. Subject, "The Philosophy of Life; or, Why Are We Here?" Articles psychometrized.

Young Women's Christian Association.

Gospel services for women this afternoon at 4 o'clock at the Y. M. C. A. rooms, 718 Third street.

Free Methodist Church.

912 Pine street. C. H. Sage, pastor. Services, 11 a. m. and 7:30 p. m. Sabath school, 9:45 a. m. Class meting, 12 noon.

Christian Alliance.

Gospel services in Freed's hall, on Ninth street, between Pine and Olive, at 3 p. m. every Sabbath. Preaching by Rev. J. A. Frazer.

Christian Science.

The Christian Science Bible class meets at 11 a. m. in room 5, Hinckley block.

Restitution.

Services every Sunday afternoon at 3 o'clock at hall, 2308 Front street.

Masons Object to Cremation.

Philadelphia Special.

Cremation services have been officially declared by Masonic authority not to be Christian burial. The question that has brought out this decision arose over the making of arrangements for the funeral of the late Charles H. Reisser, the well-known restaurateur. It had always been Mr. Reisser's wish to be cremated, and after his death his family decided to follow his wishes. Mr. Reisser was also a Mason and was a member of Rising Star lodge, Oriental chapter, and of Kadosh Commandery. These organizations were invited to take part in the funeral, but before accepting, it was learned that it was the intention to have the services at the time the body was cremated. The question was at once raised whether, under Masonic law, this would be a Christian burial. The matter was referred to the Grand Master of Pennsylvania, who is Judge Arnold, and he promptly rendered a decision that services at a cremation were not Christian burial under Masonic law. The family, therefore, decided to abandon their original intention. The funeral took place today and the Masonic organizations attended in a body and performed Masonic rites. The body was then placed in a vault for a time.

The Japanese Exposition.

New York Sun.

It is a curious thing that Japan holds a national exposition of the products of native industry and art while her armies are yet in service against the Chinese. We presume that the great exposition at Kioto was opened, as per imperial decree, on April 1, and that, whatever be the fortunes of war meanwhile, it will be kept open for the prescribed three months. We had news long ago of the preparations for it; and we have no doubt, when we think how highly the Japanese excel all other Orientals in the skilled industries and the fine arts, and how picturesque are the buildings erected for the Kioto Exposition, that these days are lively and charming ones in the ancient capital of the empire of the mikados. We guess that those people who have visited all the industrial expositions in Europe and America during the past forty years, would see a spectacle more fascinating than any of them, besides plenty of beautiful and ingenious exhibits, the like of which were never seen outside of Japan, by visiting the Kioto Exposition. Both old Japan and new Japan are now there in full array, and the most genial people in the world offer welcome to visitors of every race from every land.

An Earnest Golfer.

Life.

A story is told of Mr. Balfour's recent golf starring tour. He had made an iron shot in which he had sent the soil almost half as far as the ball. "What did I hit?" he asked his caddie, as he looked round to discover a hidden boulder or a decapitated stump. The only reply was about as crushing as could have been compressed into a single word—"Scotland."

Chamberlain's Cough Remedy the Most Popular in Iowa.

Without any injustice to many other cough syrups I have for sale, I will say that I have sold a larger amount of Chamberlain's Cough Remedy than of any other kind during the past year; also that not one instance has reached me of any failure to meet its requirements. C. F. CUTTER, druggist, Deep River, Iowa.

MRS. JEFFERY SPEAKS

In Plain Language of the Wonderful Cure of Her Son by Electricity.

To the Editor: I am not in the habit of booming doctors, but I cannot refrain from letting my friends know of the marvelous cure Dr. Darrin has performed on my son for partial deafness and a very disagreeable and offensive discharge of both ears which has troubled him since a baby. I am now a firm believer in Dr. Darrin's electric treatment. Refer any one to me at Puyallup, Wash., where I am well-known. I heartily recommend Dr. Darrin.

MRS. W. N. JEFFERY.

Dr. Darrin can be consulted free at 942½ Pacific avenue, Tacoma, opposite Hotel Chilberg, where he is permanently located. Hours, 10 to 12, 2 to 5 and 7 to 8. The poor treated free, except medicines. All chronic and private diseases such as errors of youth, lost manhood, deafness and catarrh a specialty.

Once Used, Always Used.

GILMAN COAL

Burns Longest, Most Heat.

STEAMERS.

THE ALASKA STEAMSHIP CO.'S STEAMER WILLAPA, Captain George Roberts, Leaving Seattle for Alaska April 6 and every 16 days thereafter. For freight and passenger rates apply to J. G. CARROLL, Agent, Schwabacher's Dock. Tel. 61. CHAS. E. PEABODY, General Manager, Seattle.

U. S. DRY DOCK, SIDNEY, CHARLESTON AND BREMERTON ROUTE. The Fast and Commodious Steamer GEN. CANBY Leaves Sidney at 7:30 a. m. and 12:30 p. m. Leaves Seattle at 9:45 a. m. and 4 p. m. from Central wharf. Telephone 613.

EVERETT AND SNOHOMISH ROUTE. CUT RATE TO EVERETT. STEAMER MABEL Leaves Central wharf, Tuesdays, Thursdays and Saturdays at 7 a. m. for Edmonds, Mukilteo, Everett, Marysville, East Everett, Lowell and Snohomish. FARE TO EVERETT, 30c; ROUND 50c; TO SNOHOMISH, 50c. GEO. J. WILLEY, Agent.

PORT TOWNSEND, PORT ANGELES AND DUNGENESS. STEAMER MONTICELLO. Daily, except Monday. Time card commencing Tuesday, February 5, 1895. Leaves Seattle, 5:00 a. m.; Townsend 8:30 a. m.; Dungeness, 10 a. m.; arrives Port Angeles, 11:30 a. m.; leaves Port Angeles, 2 p. m.; leaves Port Townsend, 6 p. m.; arrives Seattle, 9:30 p. m. CITY DOCK CO., Seattle, Agents.

VICTORIA ROUTE. STEAMER ROSALIE, Arlington dock, leaves for Victoria and Port Townsend, daily, except Sunday, at 11:30 p. m.; returning, leaves Victoria 9 a. m. Steamer Idaho leaves for Port Townsend and way ports daily, except Sunday, at 7 a. m.; Sunday, direct, at 9 a. m.; returning direct, leaves Port Townsend at 4 p. m. Telephone 710.

PACIFIC NAVIGATION CO. Time Card in effect Oct. 28, 1894. Seattle and Whatcom route—State of Washington leaves Seattle daily, except Saturday, at 10 p. m. Seattle and La Conner route—Fairhaven leaves Seattle daily, except Saturday, at 9:30 p. m. Tacoma and Seattle route—State of Washington leaves Seattle Tuesdays, Thursdays and Saturdays at 4:30 p. m. YESLER DOCK.

THE VANCOUVER ROUTE—A TRIP THROUGH THE ISLANDS. Steamer Utopia. J. A. O'Brien, Master. Leaves Tacoma 12 noon, Seattle Central wharf, 8 p. m., Mondays and Thursdays for Port Townsend, Anacortes, Fairhaven, New Whatcom, Blaine and Friday Harbor, going through to Vancouver on Thursday trip. Fare to Blaine $3; fare to Vancouver, $3. For further information apply to Central wharf.

WEST COAST STEAM NAVIGATION COMPANY. STEAMER FARALLON. Leave San Francisco April 16, May 2 and 18. Leave Seattle April 24, May 10 and 26. Passenger and freight rates the lowest. Tickets and freight rates can be obtained by applying to J. G. CARROLL, Agent, Union dock, foot of Union street, Seattle. Telephone 61.

EVERETT ROUTE. STEAMER CRICKET (Daily) leaves Seattle, 7:30 a. m. and 2:45 p. m. Leaves Everett, 10:15 a. m. and 6 p. m. Fare—Single trip, 30 cents; round trip, 50 cents. Landing at Vail & Hubbell's dock, next Flyer dock, Seattle; Nail Works dock, Everett. E. M. BARRINGTON, Master.

STEAMERS. FLY ON THE "FLYER." SEATTLE TO TACOMA. Four round trips daily except Sunday. In one hour and twenty-five minutes. THE STEAMER "FLYER" Regular daily trips, Seattle-Tacoma route, as follows: Taking effect TUESDAY, MAY 2. TIME CARD: Leave Seattle—7:45, 11:15 a. m., 2:45, 6:2 p. m. Leave Tacoma—9:30 a. m., 1:00, 4:3 5:00 p. m. Sunday— Leave Seattle—7:00 a. m., 12:00, 5:00 p. m