RECTOR OF ST. PAULS

Ably Defended by Major Robert Stiles.

HIS LETTER TO MR. TIBBITTS

And His General Attitude Towards the Moody Meetings

ARE HERE VERY FULLY EXPLAINED.

Maj. Stiles Says "I Absolutely Know and Unqualifiedly Assert that Dr. Carmichael is not Opposed to the Young Men's Christian Association."

To the Editor of The Times: I am not unmindful of the responsibility assumed by the man who pens or utters an additional word touching the lamentable misunderstanding between Dr. Carmichael and the Y. M. C. A. about the Moody meetings. Nor am I indifferent to the unfavorable comment which this letter may call forth from true friends of mine, wiser, perhaps than I. But, after all, one is ultimately to be controlled by his own sense of right. This he must follow and obey, if he would maintain his birthright as a moral and responsible being.

WHY APPROPRIATE THAT MAJOR STILES BE HEARD.

And, if any one should be further heard in the premises, there are perhaps special reasons rendering it not inappropriate for me to speak. My purpose in writing this letter is too deep and fervent, and has been too much mingled with prayer, to admit even a conscious temptation to magnify or exalt myself, in enumerating these reasons.

For much the larges part of my life a Presbyterian, in these later years providentially transferred to the Episcopal Church (and I gratefully add, quite at home and very happy there), I have all life long been blessed by wide acquaintance and co-operation with Christian ministers and people of all denominations, and I may mention with humble thankfulness, that I have been called upon to address Sabbath-school children and adult congregations in almost every church in this good city, during the last quarter of a century.

I am certainly a friend of the Young Men's Christian Association; am a life member of the association of this city; have had the honor of being its president, and once had the pleasure, in connection with two other gentlemen, of reopening its closed doors by paying the rent in arrear, for which its furniture and equipment had been seized under legal process.

I certainly love the dear Brotherhood of St. Andrew, and, in the providence of God, in rather a peculiar sense, have stood sponsor for it throughout Virginia.

I greatly admire and esteem Mr. Moody, having last summer enjoyed the rare privilege of close approach to him; of seeing and hearing him at his best—in his wondrous summer school at Northfield.

And I admire and love Dr. Carmichael; there is no sort of doubt as to that. There are few men whom I love and admire as much, and fewer still to whom I owe as much, who mean as much to me; for I do not hesitate to declare that, so far as I am able to trace the growth of my own soul and the sources of that growth, no other human soul, outside the circle of my own family, has so built me up in the knowledge and the love of God—his word, his work, his church—as this young foreigner. Under his teaching I am learning for the first time the fuller meaning of that rich apostolic word, "edification."

And, last of all, it so happens that not only am I well acquainted with the gentlemen whom my rector and friend has most uncomfortably antagonized, not only do I esteem them highly as Christian brethren, but I have been and hope yet to be very closely associated with some of them in Christian work, and I would not willingly utter one word which would wound or hurt one of them.

FOR WHAT DR. CARMICHAEL HAS BEEN CRITICISED.

So far as I know, there are three several grounds upon which my friend has been severely criticised.

First. The spirit and tone of his published letters.

Dr. Carmichael is a most independent person, a man who follows unswervingly his own ideas and standards of right. In the particular above referred to, his and mine would probably not coincide. To me, his letters are not, in tone at least, what I wish they were; but I do not believe their tone was inspired by temper; certainly I have seen in him no other indication of temper in connection with these matters. He is an Englishman, and, like his race, is wanting in tact, blunt, and outspoken. We Americans are often repelled by their brusqueness, and they by our softness and smoothness, savoring to them of insincerity. If somewhat of their candor could be combined with somewhat of our courtesy, both peoples would be gainers.

Second. Antagonism to the Y. M. C. A. and to Mr. Moody and his work, as shown in his letters and sermons and his general attitude during the recent revival meetings.

Let me say just here that, in stating Dr. Carmichael's position, I am not giving his formal statement of it. The character of this letter should be the all-sufficient demonstration that Dr. Carmichael is in no way connected with the preparation of it, and that I am giving only the results of general and desultory conversations with my pastor, who, if this letter ever sees the light, will be as much surprised at its character and scope as any man in the city.

I absolutely know, then, and unqualifiedly assert, that Dr. Carmichael is not opposed to the Young Men's Christian Association or to Mr. Moody; but, on the contrary, he entertains a high estimate of them both and a kindly feeling toward both.

He simply does not believe, to the extent that most of us do, in the permanent benefit and value of revival services of the character of those recently held in this city, and he does not believe in the propriety and prudence of such services being inspired, controlled and directed to the extent which he thinks these services were by the Young Men's Christian Association.

In these two propositions are embodied the sum and substance, the beginning and the end, of his real difference with the mass of the Christian people of Richmond. Please do not, for the present, proceed to question or discuss, even in your own mind, the extent to which the recent revival meetings here were suggested, controlled, directed by the Young Men's Christian Association. We may come to that bye-and-bye.

I say Dr. Carmichael believes in and admires Mr. Moody as a truly consecrated and powerful servant of God, who in many ways has done and is doing an immense work for good in this world. And he believes in the Y. M. C. A., and values it highly, when kept to its appropriate work and within its appropriate limits. He may not agree with some of us as to these limits.

For instance, he does not agree with the utterance of Dr. Calisch, the noble rabbi of one of our synagogues, who, as I am informed, in his manly, high souled, broad-minded speech at the first of the recent meetings in the Chamber of Commerce, termed the Y. M. C. A. "The Young Men's Church."

This is exactly what Dr. Carmichael fears the Y. M. C. A. is in danger of becoming, and exactly what he thinks it should not become. In one of these positions, at least, most of us agree with him. He feels that the religious services of the Y. M. C. A., the religious side of its operation, if I may so express it, should be, in a larger degree than it is, under the direction of the ministry and the Church of Christ. I have heard him say this was the constitution of the practical operation of the association in Ireland, and he believes it to be safer and the sounder way. But, as I have before said, he believes in the Y. M. C. A. and he loves it.

He expressed to me the other day, in the most natural manner, his joy in the success of the meetings to liquidate the debt upon the building; and, while he did not say so directly, I am satisfied he would have sent a personal contribution if he had not thought such action on his part just now would savor of sensationalism or truckling, which are equally foreign to the nature of the man.

In his letters and his unfortunate sermon, doubly unfortunate in being partly extemporaneous, Dr. Carmichael intended merely to repudiate responsibility for the ultimate results of religious work which had begun upon lines which he did not approve, and did not regard as giving fair promise of good and permanent results. He understood the "circular" as assuming to fix such responsibility upon him, and I think he had good reason for this construction of it. These circulars mentioned cards "signed" by inquirers. It may surprise the reader, as much as it did me, to learn that no card was really "signed;" but that, printed blanks were "filled in" with names and residences, every card sent to Dr. Carmichael being thus filled in in the same handwriting. When it is recollected that many of the "workers" at these meetings were young and inexperienced persons, is it altogether astonishing that a thoughtful Christian minister should question the wisdom, and feel cautious and doubtful as to the results of the methods pursued? I do not care to make public my own experience in following up these "cards;" but I trust I may say, without being misunderstood and without doing harm, that it furnishes a most impressive commentary upon the very grave questions of Christian order and prudence involved in such a course of procedure.

There are other things which might be very effectively said in vindication of Dr. Carmichael's attitude towards the work of these meetings as presented to him in the circular and in the cards; but to say these things would perhaps wound the feelings of some friend or embarrass the genuine work of God in some human soul. I will only add in this connection, therefore, that the cases which did seem to give promise of good results were conscientiously, and I think wisely and tenderly, followed up by the rector of St. Paul's. There is ordinarily scant propriety, and less advantage, in instituting such comparisons, but I question if any of his ministerial brethren surpass him in genuine "hunger for souls," for their conversion and their upbuilding.

Third. Dr. Carmichael is criticised for asserting that the Young Men's Christian Association brought Mr. Moody to Richmond; that the original purpose which inspired and suggested the thought of sending for him was to raise the debt of the association, and that the association is practically and properly responsible for his work here.

The most emphatic expression of Dr. Carmichael's views upon this point occurs in a paragraph of his letter to Mr. Arthur published in the Dispatch of April 17th, and is as follows:

"WHY MR. MOODY CAME."

"You say that the Young Men's Christian Association had nothing to say to the matter about which you write. I know to the contrary. I have filed their circular about souls, to show any one who doubts in the matter. It is signed by the secretary. The Young Men's Christian Association brought Mr. Moody here. They asked him to come for the purpose of raising their debt; not a very spiritual purpose. He refused to run about raising debts. He then came with the understanding that, at the end of the meetings, he would see what could be done about raising the debt. He is here purely under the auspices of the Young Men's Christian Association, and they, not the churches, are responsible for his work, whether it stands the fire or not. I know what I am talking about. I have the whole facts from the public statement made at a clerical meeting by the president and the secretary of the Young Men's Christian Association."

The Y. M. C. A. has all along seemed to consider this the most vital point of difference between themselves and the rector of St. Paul's, and very naturally; for, while there is nothing actually reprehensible in the purpose imputed, still, as Dr. Carmichael says, it is "not a very spiritual purpose," and the plane upon which the revival movement is thus presented is lower than might be desired.

It may not be quite fair to say "they replied" in the published interview of Dr. Hatcher, which appeared in the Dispatch of April 18th, but no one who will take the trouble to compare the two can be in doubt as to the relations of that interview to the above paragraph of Dr. Carmichael's letter. I prefer not to characterize this interview. My respect and affection for the honored Christian minister who is the spokesman of it, would not permit me to do so harshly, but it is my duty to analyze it and let the reader draw his own inferences. Immediately beneath impressive headlines appear the two following paragraphs:

"Rev. William E. Hatcher, chairman of the general committee of arrangements for the Moody meeting, was seen in his study at Grace-Street Baptist church after the services last night, and asked if he had anything to say in regard to the matter at issue between Rev. Dr. Carmichael, rector of St. Paul's church, and the Young Men's Christian Association, all of the very interesting correspondence in connection with which was published in yesterday's Dispatch.

"I could on no account," he replied, "utter a word that would reflect on Dr Carmichael, who is the minister of one of the most honored churches in our city; nor do I feel that I am called upon to enter the arena of battle as champion of the Young Men's Christain Association. But as you choose to address your inquiry to me as chairman of the committee of arrangements of the Moody meetings, I must assure you that I feel under great obligation to the Dispatch for the valuable assistance rendered me in my official work during the meetings, and if you desire any information from me as to those meetings I cheerfully put myself at your service."

Thereupon the reporter puts to Dr. Hatcher a series of interrogatories, based directly upon the above quoted paragraph of Dr. Carmichael's letter to Mr. Arthur, embodying its successive statements of facts, and distinctly propounding the question whether each of these statements is true—as follows, viz.:

"Did Mr. Moody come to Richmond in answer to the call of the Young Men's Christian Association, or in other words, did that body bring Mr. Moody here?"

"Was Mr. Moody asked to come to Richmond for the purpose of raising the debt which rests upon the Young Men's Christian Association?"

"Was Mr. Moody here under the auspices of the Young Men's Chrisian Association?"

"Did you consider that the Young Men's Christian Association, and not the churches, were responsible for the work in the Moody meetings?"

To each and every one of these questions Dr. Hatcher makes a categorical answer in the negative, and proceeds to elaborate each position thus assumed at considerable length.

He opened his interview by saying: "I could on no account utter a word that would reflect on Dr. Carmichael." Has he done so, or not?

The difference between Dr. Hatcher and Dr. Carmichael is largely a question of words. Dr. Hatcher's statement is much fuller, probably in some respects it is more accurate, than Dr. Carmichael's, but in other respects I think Dr. Carmichael's statement is more accurate than his. It can hardly be necessary for me to say, yet it gives me pleasure to say it, that I have not the slightest idea that either of these Christian ministers and gentlemen intended to state anything that they did not believe to be strictly true. So far as either is guilty of any inaccuracy of statement, I, of course, concede and assert that it was unintentional, and all this I believe and assert to be equally true of all the other Christian gentlemen concerned in this unfortunate matter. All that I desire to impress on this community is that Dr. Carmichael had strong ground for inferring what he did infer and believe and state. And further, I think I shall be able to demonstrate that his inferences were in the main sound and right. Neither he nor I have the slightest idea of claiming that he had better opportunities than the president and secretary of the Christian Association or of the chairman of the committee of arrangements of the Moody meeting for becoming acquainted with the inside history of these matters. Indeed, his opportunities were not equal to their's, and I presume that he, like myself, would be willing to accept unqualifiedly any statement of fact which any of these brethren have made or shall make, and, rather than accuse them of intentional prevarication, to admit that he may have misunderstood statements made by them.

But all this does not affect the question whether or not Dr. Carmichael is nearer right than his Christian brethren on the other side in the practical and substantial truth of his statement. Let us see as to this:

Take the question of the "invitation," the "auspices," under which Mr. Moody came to Richmond.

Dr. Carmichael says the Young Men's Christian Association brought him here; Dr. Hatcher says the ministers brought him; but the facts are, as Dr. Hatcher substantially admits, that the Young Men's Christian Association first sent a committee for Mr. Moody, and, finding he would only come upon the invitation of the ministers of Richmond, the Young Men's Christian Association immediately set to work to procure the invitation to be sent him by the ministers. This, I think, no one will deny. Possibly, too, the Young Men's Christian Association, not being willing to assume financial responsibility for the meetings, and being desirous that the churches should assume it, deemed it best that the invitation should be extended in the name of the ministers and the churches.

If I desire the presence of a person in the city, and find he will not come upon my invitation, but only upon that of some other special party, and I procure him to be invited by this party, have I not "brought him"? Am I not responsible for bringing him? Is not any good or any evil resulting from his coming property attributable to me—to my action? Is not mine the credit, or mine the blame?

As to the liquidation of the debt being the inspiration of the thought of sending for Mr. Moody, Dr. Hatcher seems to deny everything beyond this meagre admission. "It is true that the Young Men's Christian Association did have a desire and even a hope that Mr. Moody might use his great power in assisting them to roll off the great burden of their great debt." But, the following facts, that cannot and will not be disputed, stand under and support the broader and stronger statement of Dr. Carmichael.

Some time before Mr. Moody came, the president of the Young Men's Christian Association, in urging a promient gentleman of this city to take a place upon the directory, stated to him that the Association hoped to get Mr. Moody to come here and lift their debt. About that time, or a little later, the directory discussed and formally adopted the distinct plan of inviting Mr. Moody to come here to address a single public meeting, to be called for the sole purpose of raising this debt, and actually appointed a committee to carry out this plan, which committee actually went to Washington and saw Mr. Moody. If, as I am told by the President of the Association, whom I am proud to claim as my friend, that committee did not actually mention the matter of the debt to Mr. Moody, but took the responsibility of modifying the plan adopted by the directory, I can only say this action was credible to their Christian conscience and prudence; and, if the president says, as I understand him to do, that he did not make and could not have made a statement inconsistent with these facts before the meeting of the Episcopal clergy, which Dr. Carmichael attended, then I presume Dr. Carmichael would be as ready as I to admit that he may have misunderstood him. I regret that several efforts and appointments by these two gentlemen to meet each other within the last few days, have accidently, or providentially, failed; but, it is a matter of no moment, for we are discussing this misunderstanding in the spirit of Christian charity, and with no idea of bitter crimination or recrimination, or covert suggestion of intentional falsehood.

Enough has been said to prove that the Y. M. C. A. did a great deal more than "indulge a desire or even a hope that Mr. Moody might use his great power in assisting them to liquidate their debt."

Lastly, as to the work of the meetings. Dr. Carmichael says the Y. M. C. A. was responsible for it; Dr. Hatcher says the committee of arrangements were. No one of us doubts that such a committee was appointed, and that it acted in the premises, but this does not militate against the patent fact and feature of the entire revival, that the Y. M. C. A., which had taken the initial step in the matter, continued to be the inspiring soul, and, in the view of the practical people of this city, the directing body of the movement. Its building was the official headquarters. Every inquiry meeting was held there, every important paper issued thence.

I presume it will not be questioned that the "circulars" and "cards" were the working point, if I may so say—and I say it without any semblance of a sneer—of all the practical machinery of the revival, as they were also the initial point, or at least the point of outbreak, of this unfortunate misunderstanding.

Dr. Carmichael stoutly maintains that the Young Men's Christian Association is practically responsible for the circular. Says he, in his letter to Mr. Arthur, already quoted—and it is the first proposition of his statement, the head and front of his charge: "You say that the Young Men's Christian Association had nothing to say to the matter about which you write. I know to the contrary. I have filed their circular about souls to show any one who doubts in this matter. It is signed by the secretary."

The last question propounded to Dr. Hatcher by the reporter is as follows:

"How about Mr. Tibbitts and his card?" To this question Dr. Hatcher replied as follows:

"Mr. Tibbitts was the secretary of the Committee of Arrangements, and it was made a part of his duty to take a list of the converts and send the names to the pastors of those churches which the converts declared their purpose to join. This he did, not as an officer of the Young Men's Christian Association, but as a member of the Committee of Arrangements, who had been assigned to that particular duty." Here, again, no one doubts Dr. Hatcher's statement that Mr. Tibbitts had been requested to act as the secretary of the Committee of Arrangements. The question is, however, in what capacity did he act, and especially in sending the "cards" to Dr. Carmichael.

It will be remembered that these "circulars" and "cards" came directly to my hands through Mr. Arthur. I have them by me now, as I write, and I here assert that there is not upon any one of the "circulars" a suggestion as to the "Committee of Arrangements," that every one of them is written upon the official paper of the Young Men's Christian Association, that every one of them is signed with Mr. Tibbitts' name, but two of them not signed in his handwriting, and I here declare my deliberate conviction that no common sense, practical man, receiving one of these circulars, would ever have suggested to his mind a doubt or question but that they were the circulars of the Young Men's Christian Association.

In order to conclude this whole matter and demonstrate to every unprejudiced mind that Dr. Carmichael was authorized, fully justified, in inferring that the circulars were the circulars of the Young Men's Christian Association, and that the Young Men's Cristian Association was in practical charge of the work of the Moody meetings, I here publish in sucession, first, the only circular I have which is signed in Mr. Tibbitt's handwriting, and it is signed "George F. Tibbitts, General Secretary," and is typewritten upon what is, par excellence, the official paper of the association, having the picture of the building and the names of the officers at its head. And, next, I print a letter from Dr. Pitt to the general secretary, exactly as it appeared in the Dispatch of April 17th.

Dr. Pitt is Dr. Hatcher's editorial brother, and stood close by the throbbing brain and beating heart of this whole movement. Who could reasonably expect or demand that Dr. Carmichael would know what Dr. Pitt did not know. Upon these papers alone I might submit the whole case to the people of this city; and, while I here again disclaim any and all charges or suggestions of a lack of integrity in this matter, I do appeal to this community to say, not in any formal manner, but by a complete burial of this entire unpleasantness, that this interview is not quite fair and just to my friend, and that he should rest no longer, if he has rested at all, under any imputation in the premises. In God's name, brethren, is it not clear that this whole matter is simply an unfortunate misunderstanding, and that we should again give each to the other his whole hand, with his whole heart in it.

"Young Men's Christian Association
of the
City of Richmond, Virginia.
S. W. Travers, president.
John R. West, treasurer.
Geo. F. Tibbitts, genl. sdy.

April 4, 1894.

My Dear Sir and Brother: Please find enclosed one inquirer's card which was signed at the meeting of April ———. Kindly have them followed up as quickly as possible, and if you all have the results reported to me in writing if convenient), it will be exceedingly helpful and greatly aid us to see that all are led to the Savior and placed in the fold of the Church.

It is our earnest prayer that not one be left to drift, but each pressed to an immediate decision, and shown the necessity of becoming a member of some church.

Awaiting you early rely, I am,
Yours in the Master's name,
(Signed.) GEO. F. TIBBITTS.
General Secretary."

"Richmond, Va., April 17, 1894.

"Mr. George F. Tibbitts, Secretary Young Men's Christian Association:

"Dear Brother,—Please accept my thanks for the thoughtful kindness you and your fellow-workers have shown to me in sending to me the names and addresses of persons in my congregation who in the inquiry-room have manifested a desire for Christian sympathy and help in the matter of personal religion. I am the more grateful, because it seems to me the plan you adopted was quite sensible and effective, and because of the great care which the association workers seemed to take in recognizing fully all the courtesies to the churches and pastors.

"If you should learn of any others in my community whom it might be well for me to see, do me the kindness to let me hear of them.

"Command me whenever I can serve you or your excellent association.

"Yours cordially,
"T. H. PITT."

So far as I now remember, this is the first time in the course of a long life that I have been driven to inflict upon the public a communication of this explanatory and defensive character. Ordinarily, it is better to rest under temporary misconstruction, that to attempt thus to clear it away. If it had been a matter affecting myself alone, I should have acted in the present emergency upon this old and safe rule; but, it is my pastor and friend who is concerned—a young man in a new home, without the advice and support of old and tried friends, and, at the same time, a man whose influence and power for good in this community is too valuable to be lightly esteemed or sacrificed.

"I ought not to close without saying that, in my sad retrospect of this deplorable affair, I am more and more satisfied that one of the potent elements of the trouble was the date at which the revival meetings were held.

When the president and secretary of the Young Men's Christian Association appeared before the Episcopal clergy to ask them to unite in the invitation to Mr. Moody, Dr. Carmichael opposed it, largely upon two grounds—viz.: That he was of would be at the proposed date of the meetings, driven to the last point of endurance by the multiplied labors and services of Lent, especially as he was without an assistant, and that the financial resources of his congregation were about to be heavily taxed for the Easter offertory, to be devoted to an object of vital importance to the parish; that it hardly felt it right to unite in inviting Mr. Moody to come when he doubted whether he would be able to attend one of his services, or his church to bear its proportionate part of the expense necessarily attendant upon his coming.

Dr. Carmichael's circumstances were somewhat peculiar. His congregation is a large and exacting one. He held early services daily during Lent, and he had just lost a most efficient assistant a rector ever had. I can never forget how utterly worn he was at the close of the Lenten season, and shall ever gratefully remember how nourishing to us were the labors and services which were so exhausting to him.

The conflict between the Lenten and the general revival services had a doubly wearing and irritating effect; for, some of Mr. Moody's forerunners, naturally enough perhaps in view of the invitation extended, seemed to feel that the first allegiance of all Christians in the city was due to them and their services; while many of us Episcopalians were then and are now convinced that this allegiance held us in place at our own churches, the frequent services in which left us business and professional men little or no time to attend the general revival meetings, much as some of us desired to do so.

Let me say just here, in justice to St. Paul's church and its quota of the expenses of the Moody meetings, that I was appointed by the general committee or appointing power having charge of this matter to make the collection in our congregation, but was actually out of the city when so appointed, did not return until the close of the meetings, and never so much as heard of my appointment until several days later. The circumstances being properly taken into consideration I think St. Paul's has done pretty well, but we should be specially anxious, in view of what has occurred, not even to seem to sulk; and I shall feel under pleasant obligation to any member of the congregation who, not having already contributed, will send me now a contribution to this object.

I have done. As above intimated, my dear pastor and friend knows nothing of this letter, or rather knows only that some publication may be made. God grant he may not feel that I have assumed too much in making it. God grant he may not feel that I have toned down any of his unpopular opinions; for this I well know he would not tolerate for a moment. The independent courage of the man is one of the many characteristics that binds my soul in loyalty to him. Of course I have not consciously done him this or any other injustice; I hope I have not done injustice to any one.

God knows, and my friends will know; yes, I believe every man who reads this letter will recognize the pure and single purpose with which I have written it. Of course, I feel an almost irresistible impulse to step to the side of my friend, and to say to all the world "I stand or fall with him. No man can strike one of us." This is the impulse of this letter, it is not the purpose of it. As God lives, my sole purpose is to do what I may, with God's blessing, to clear up a misunderstanding among his people, and to conserve an influence for good which has gradually grown up among us until it had become, in my judgment, second to that of no other man or minister of Christ in this city, or in this Commonwealth.

And now, if, in the heat of my affection for one friend, I have unconsciously hurt any other, I sincerely beg pardon. If done at all, it has been unconsciously done, my brother. Will you not let this disclaimer and this apology atone for and heal the wound?

ROBERT STILES.

The Beginnings of Chicken Life.

Always take out the little chicks from under the hens as soon as they are dry, and even sometimes before they are quite dry. While the hen is hatching, the little things are very liable to be crushed. Their little peep is so faint that the hen does not know she is crushing them. I keep an old piece of soft flannel in a basket, in which I put them, and cover them well with it. Sometimes the hens are two days hatching, and as the chicks want to eat before this time I made, for greater convenience, a frame and covered it with wire gauze netting. This I set in front of an open wood fire. The frame keeps the chickens from running into the fire, or under one's feet, and at the same time they have the full benefit of the fire, take a little exercise, and pick at some bread crumbs. By this time the hen is ready to take charge of them, they are quite strong and not easily crushed. The only time I lose any chickens is when I neglect to take these precautions. The easiest way to make one of these frames is to take two rounded pieces of barrel heading, and connect them at each side by an inch-square piece, then just tack the netting over this. Of course they may be made of any size desired, but I find one that is two feet long by eighteen inches wide, and five inches at the highest part, a convenient size.

Save all the broken china to crack up and give the growing chicks. They go frantic over it. I first began cracking it up in the yard where they were, but they crowded under the hammer so that I had to crack it up outside. A broken cup, saucer, or dish, does not seem so much a total loss now as it did before I found out this use for them. Throw wood ashes with bits of charcoal for them to eat. Have dust in heaps or boxes for them to wallow in, with gravel mixed in. Have feed troughs close to, and in fact fastened to the lower part of the yard fence. These will save many steps, for, except in the morning, when it is necessary to open coops and let out chicks, one need not go into the yards, but just drop feed from the outside into the troughs. The poultry business does not seem very large, but I find that more is made, considering time and outlay, than from many occupations that appear much more important. Those living in the country are the best off these hard times, with scarcity of work, and if more attention was paid to poultry on every farm, country folks would be still better off. I hope that all who try my ways will have my good success with poultry.—American Agriculturist.

Electric Carriages are Locomotives.

Inventors of electric carriages will have a hard time to make inventions a commercial success in London. A correspondent of the Times points out that under the present regulations an electrically propelled parcels van is a locomotive, within the meaning of the Locomotive Acts, and is subject to the provision of these acts as regards not going at a greater speed than two miles an hour, having a man 20 yards in front, and having three men to drive.

The Ancients Used Wire.

The use of wire has been traced as far back as the year 1700 B. C., this wire being beaten out with a hammer, not drawn.

THE

Fourqurean-Price COMPANY.

SUNDRIES.

Somehow or other when seasons change there seems to be a shortage of all the little necessaries in the home stock. That's why we go into details with what we will call SUNDRIES. They mainly touch toilet luxury and comfort, and for that reason we are sure to have all of Richmond for readers. Some of them you will find just the same price they are everywhere—others we have succeeded in scaling down a little below the "popular" point. You may be sure we are cheapest to the cent as it is possible to be. We expect this list will suggest something you haven't thought of. If it belongs in this category it surely will.

Toilet Waters.

The genuine "JOHANNE MARIA FARINA" COLOGNE, in Wicker-Covered Bottles.
VIOLET WATER.
HELIOTROPE WATER.
LILY OF THE VALLEY.
FLORIDA WATER.
AMBROSIA WATER.
EAU DE COLOGNE.
EAU DE TOILET.
SPIRITS OF LAVENDER.
LAVENDER FLOWERS.

Toilet Articles.

RUM AND QUININE.
EAU DE QUININE.
PRINCE BOUCHE.
Meade & Baker's MOUTH WASH.
BAY RUM.
BENZOATED CUCUMBER MILK.
RECAMIER BALM.
MOTH AND FRECKLE LOTION AND CREAM.
TOILET POWDER.
FACE POWDER.
POWDER PUFFS AND BOXES.
PERFUME EXTRACTS.
GLYCERINE.
CYODNIN.
TOOTH POWDER.
VASELINE.
COLD CREAM, etc.

Soaps.

PEARS' GLYCERINE.
PEARS' UNSCENTED.
COLGATE'S GLYCERINE.
PALM SOAP.
TURKISH BATH SOAP.
GUEST ROOM AND CASTILE.
SWEET LAVENDER.
HONEY.
WHITE WING.
WHITE CLEMATIS.
BAY RUM SOAP.
OAT MEAL.
ROSEMARY.
PACKERS' TAR SOAP.
BUTTERMILK SOAP.
SANDLEWOOD.
WHITE ROSE.
CUTICURA SOAP.
SHAVING SOAP.

Ladies' Duck Suits.

The popularity of Duck Suits last season has induced the manufacturers to design many new and novel effects for this season, which will be shown on our counters to-morrow morning.

They include Plain White, Plain Tan, White Ground, with Blue Hair-Line Stripes and Old Blue, with small White Dots.

We start them all at one price, and that a very low price—

$3.50 a Suit.

Cotton Dress Fabrics.

Many new and novel patterns in Cotton Dress Fabrics will greet you here to-morrow morning. The season has arrived for lighter weight goods. The time has come to make your selection. The stock is ready—we are ready for you.

NAVY BLUE DUCK, with White Hair-Line Stripes and Spots—
12½c. yard.

27-inch FIGURED DIMITIES, White and Light Grounds—
12½c. yard.

JACONET DUCHESSE, almost as sheer as an Organdie, delicate colorings—
12½c.

IRISH LAWNS, with the American type of art in their designs and colorings—
12½c. yard.

ZEPHYR GINGHAMS in all the new colorings—old price, 16 2-3c.; new price,
12½c. yard.

FIGURED CAMBRICS, in stripes and small figures—
12½c.

SCOTCH GINGHAMS, in the styles made so popular by the Scotch—old price, 25c., new price,
18c.

INDIA DIMITY, printed in such dainty colorings as will at once win your favor—
25c. yard.

SCOTCH NOVELTIES, in new weaves, new colorings, new lace effects, one of the handsomest and richest of the many 1894 high-class cottons—
35c. yard.

BROCHE SATEENS, almost like a Foulard Silk in their rich effect—
37½c. yard.

FRENCH ORGANDIES, in a superb assortment of new patterns—
37½c. yard.

FIGURED SATEEN, as handsome as the French; the last case we can get—actual value 12 1-2c.,
For 8⅓c.

Silks.

Another arrival of Silks for Monday offers some choice selections in new patterns.

Floor Matting

Has as distinct a mission as Carpets or Oil-Cloths. The warm weather calls for a change from Carpets to the cool, clean Matting.

CHINA SEAMLESS MATTING—
13, 15, 19, 23 and 25c.

The celebrated COTTON WARP MATTING, Japan make, fine and flexible, compact and cool, Oriental art woven into the very heart of it with figures light or dark on grounds of olive, brown, blue, and old red—
35c. and Up.

Floor and Stair Linen.

Many people prefer to cover a nice Carpet with Linen rather than take it up. It protects the Carpet from moths. It makes a cool, clean cover.

We are now offering a full line of FLOOR LINEN in new designs, 3, 4, and 5 yards wide, for parlors, library, dining-room, and hall and stair linen to match, in 18 and 27 inches wide.

Estimates furnished for one or more rooms.

Furniture Covering.

A full line of White and Figured Furniture Dimity. Striped and Plain Furniture Linen and Fancy Striped Duck Furniture Coverings.

SLIPS and COVERS made to order at short notice.

Window Shades.

We are now making to order WINDOW SHADES of all descriptions.

Estimates cheerfully furnished upon application. All work guaranteed.

The Fourqurean-Price Co.

IMPORTANT

PUBLIC NOTICE.

REFRIGERATORS,

ICE CHESTS,

BABY CARRIAGES

AND

FURNITURE

AT REMARKABLY LOW PRICES FOR CASH, CREDIT OR INSTALLMENTS.

The Mackinaw Refrigerators are the best. Call and examine them.

The Original Credit House.

Wm. Daffron,

1438 East Main Street,

OR AT BRANCH STORES. fe18-su,we,fr

KAUFMANN & Co.

This Week's Great Offering OF

Millinery, Underwear, Duck and Serge Suits, AND VESTS.

Your dollar will have great purchasing power here this week.

Millinery.

To advertise MILLINERY you would say was hardly necessary if you saw the orders piling in and the constant throng of purchasers in this department. But we like to tell the other half of the world about our Millinery doings.

TRIMMED HATS FOR CHILDREN from $1.50 upwards. LADIES' begin at $2.50, $3.75, $4.50, $5, and upwards. These are Stylish Hats, which show at sight the touch of the trimmer who knows how, and we are adding new ones almost every day.

Our FINER HATS AND BONNETS, at $6, $7.50, $9, $10, $12, and $15, have all changed price. The prices this week are from $1 to $2.50 less than last week.

We must have room for others, and these must be sold.

We aim to have an entirely new lot for your inspection each week.

Untrimmed Hats.

The new WALKING HAT, new ROUND HATS, new DRESS HATS, and hundreds of new DRESS SHAPES, in all the new colors, and new STRAW BRAIDS, among them the PRINCESS NICOTINE, new TRIMMED SAILORS in the new shape, colors, black, white, navy, red, and brown, from 50c. up.

See the NOBBY RUSSET-TOP SAILOR.

Flowers.

Over one thousand styles in FLOWERS and SUCH VALUES WERE NEVER OFFERED BEFORE.

The variety comprises every color and design.

An over-stock in this department, caused by the purchase of an entire stock from an importer three weeks ago, makes it necessary for us to unload.

You will have an opportunity of buying FRENCH FLOWERS this week at PRICES HERETOFORE UNHEARD OF.

A large variety of JETTED TIPS, POMPONS, COQUE PLUMES, AND QUILLS, in black only, price from 50c. upward.

Ribbons.

Our buyer has picked up some EXCEPTIONAL VALUES in SATIN AND MOIRE RIBBONS in the popular widths for Millinery and Dress Trimming purposes. This includes Black, White, and all the Spring Shades. The prices are the main attraction.

See those on the counter marked at 25c.

Serge and Duck Suits.

Another shipment of DUCK SUITS received on Saturday. The sizes are all here, and if you contemplate purchasing one of these popular garments buy now while you have a variety of styles and patterns to select from. The prices range from $2.98 up.

A shipment of LONDON VESTS in nobby and stylish patterns was also opened on Saturday. The prices range from $1.50 up.

NAVY, BLACK, AND BROWN SERGE SUITS in popular styles and prices as low as they can be produced, where quality, material, and workmanship is taken in consideration.

Your SPECIAL ATTENTION is called to the EXCEPTIONAL VALUES we are showing at $13.50.

Children's Reefers.

We have them in all colors, all sizes, and at various prices—from $1 up to $8.50.

Also, WHITE DUCK REEFERS, sizes 2, 3, and 4 years, price $1.50.

BOYS' WASHABLE SUITS, ages 3 to 8 years, price $1.38 up.

Muslin AND Swiss Ribbed Undergarments.

We are enabled to offer some attractive prices in this department this week, owing to a large purchase from a troubled manufacturer.

One lot of two styles of CHEMISE—one made perfectly plain, corded neck and sleeves, and the other V-yoke, with row of tucks and insertings, price 50c.; value 75c.

Two styles CHEMISE—square neck, Hamburg yoke, good quality muslin, price 67c.; value 88c.

Other excellent values in CHEMISE at 88c., $1, $1.19, $1.62, and upward.

One lot of GOWNS in two styles, with tucked yoke or Hamburg yoke, ruffle at neck and sleeves, price 50c.; value 75c.

The V-YOKE GOWN, with double row of fine inserting and tucks, cuffs edged and tucked, excellent value, 75c.; worth $1.

Three styles at 85 and 88c.—one made with shirt front, edged at collar, cuffs, and down the front with inserting.

Another with square, tucked yoke, and the other V-yoke, with tucks and embroidery of fine quality. They are a bargain at the above prices.

Better grades range in following prices: $1, $1.12, $1.25, $1.38, $1.50, $1.98, $2.38, $2.75, $3.25, and $3.98. You must see them to get an idea of the style and quality that are offered at these prices.

A complete variety of SKIRTS, DRAWERS, and CORSET WAISTS. Also, CHILDREN'S UNDERGARMENTS of all descriptions and sizes, at prices to suit all purses.

Swiss Ribbed Underwear.

LADIES' WHITE AND BALBRIGGAN RIBBED VESTS, full size, with fancy silteaing at neck and sleeves, 3 pairs for 25c.

WHITE SWISS RIBBED VESTS, with tape at neck and sleeves, all sizes, 2 pairs for 25c.

Extra value in SWISS RIBBED VESTS, tape at neck and sleeves, full length and width, value 33c.; our price 19c.

IMITATION LISLE VESTS, with silk at neck and sleeves, special value for 25c.; regular made.

Extra size WHITE SWISS RIBBED VESTS, price 33c.

LISLE VESTS, good quality, silk tape at neck and sleeves, full length and width, price 38c.

HIGH NECK AND LONG SLEEVES LISLE VESTS AND PANTS to match, very serviceable, price 50c.

A complete variety of WHITE AND BALBRIGGAN SILK JERSEY RIBBED VESTS at various prices.

CHILDREN'S VESTS in various grades and prices, as well as sizes.

KAUFMANN & CO.,

Corner Fourth and Broad Streets