

THE TIMES COMPANY. THE DAILY TIMES, when delivered by carrier is ten cents per week or fifty cents per month. By mail, \$3.00 per year or \$25.00 per annum in advance.

SUNDAY, APRIL 13, 1902.

CORRUPTION IN OFFICE.

The story sent out from St. Louis with regard to corruption among the city officials is both disgusting and distressing. There was evidence before the grand jury to show that an officer of the city government had boasted that he had made \$5,000 a year out of his office, whose legitimate salary was only \$3,000 a year.

That is a terrible arraignment of St. Louis officials and citizens, yet we have no doubt that to more or less extent this abuse exists in almost every city in the land. We hardly know which is the more despicable, the official who accepts a bribe or the man who gives it.

Several years ago a lawyer in the Virginia Legislature informed a friend that it was worth his while to serve in that body, because he made more than his per diem and mileage. He explained that he was "employed" every now and then by some man or corporation to watch over a certain measure and use his influence to get it through.

It is largely this sort of thing that has prejudiced the public mind against corporations. We have frequently remarked in discussing the subject that, in our opinion, the great danger in the large corporations of the country is in their influence upon legislation.

TALMAGE.

This country has produced few public speakers more original and forceful and altogether interesting than Rev. T. De Witt Talmage, and this whether viewed as pulpit orator or as platform lecturer. Dr. Talmage was a thoughtful man—a man who took a genuine interest in humanity and in the affairs of human life.

Once we heard him preach in the Brooklyn Tabernacle from the text "God Requitheth the Past." Talmage's application of the text was that God holds us responsible for the lessons of experience. It was a nervous, forceful presentation of the subject, quite different from anything we had heard in that way, and after the sermon, which had a visible effect upon the congregation, he asked in a simple and earnest manner if there were persons who would like to talk to him on the subject of religion.

turned slowly about, apparently singling out every man and woman in the house. As one by one arose he would make mention of the fact, and when he had thus reviewed the entire congregation there were perhaps fifty people standing. After the regular service these were invited into the study, and the preacher spoke to them of the comforts of the gospel.

It was one of the most dramatic incidents in church we ever witnessed, and none looking into the face of Talmage on that occasion and seeing affectionate yearning in every expression and gratitude could fail to believe that the man was earnestly endeavoring to do good.

His famous lecture on "The Bright Side of Things" was a remarkable medley of wit, humor, pathos, common sense and oratory. No person could hear it without taking a brighter and nobler view of life, without resolving to be happier himself and to use his best endeavor to make others happier.

In connection with the lecture to which we have just referred, he painted a word picture of the burning of the Smithsonian Institute years ago, and the great spectacle itself could not have been more lurid and thrilling than the description which this word artist gave it.

But I turned away from the ashes of the Smithsonian," said he, as nearly as we can recall, "and saw in the distance the marble Capitol, so pure and white and indestructible, and on the gilded dome I seemed to see, as if written by the finger of God, 'Heaven and earth may pass away, but truth, justice and liberty shall never pass away.'"

AN INTERESTING INQUIRY.

It is reported that the President of the Norfolk Baptist Young People's Union has appointed a committee to request Mr. John Garland Pollard, of Richmond, to come to Norfolk and explain to the organization, of which he has long been a distinguished member, why he voted against the so-called Barbour-Quarles ordinance in the Constitutional Convention to regulate the liquor traffic in Virginia.

But our purpose in referring to the matter at all is to say, by the way, that prohibitionists make a great mistake in taking the position that every man who does not lend his aid, whether or not, to every movement that is inaugurated to stamp out the liquor evil is opposed to temperance or in favor per se of the sale of liquors. All persons admit the liquor evil and all good citizens desire to reduce it to the minimum, but the question of ways and means is a question of dispute.

SOME GENEROUS REMARKS.

At the dinner given on Friday evening in this city to the visiting Congressmen several significant things were said by the guests in the admirable speeches which they made. One of the speakers referred to Congressman Lamb as his comrade, at the same time displaying a Grand Army badge, which he wore on his coat. He said that he and Captain Lamb fought on different sides at the battle of Fredericksburg, but that they were none the less comrades, because they both were American soldiers, and each fought for what he believed to be right.

The hybrid proposition to disfranchise one part of the voting population by proclamation or other act of the convention, and then submit the new Constitution to the vote of an expurgated

electorate, seems to us to involve all that is dangerous and objectionable in the two plans.—Petersburg Index-Appal. "Perdieu; let us have either flesh or fish—straightout submission or none at all. There is no room in between." All the trouble and expense of a ratification campaign that would be a mere farce. Give us straight goods, one way or the other.—Norfolk Virginian-Pilot.

QUIET WORSHIP.

"Now, Peter and John went up together into the Temple at the hour of prayer, being the ninth hour."—Acts iii, 1.

The whole beauty of this paragraph is lost unless connected with the preceding chapter, which tells us of the marvelous outpouring of the Holy Ghost upon the waiting church. There has never been such a day in the church before or since. The spirit of that day was a spirit of ecstasy. Men had seen visions and heard voices and were thrilled by noble thoughts and purposes. The silver trumpet had sounded, and as the last shadows seemed to flee away the family of God were filled with ineffable rapture.

Amid all this excitement the words of the text appear in the nature of a surprise. What quiet, commonplace words they are! "Now, Peter and John went up together into the Temple at the hour of prayer." We learn from this that the ecstatic hours of life should be succeeded by quiet worship, for thus alone can the heart be truly nourished. Men cannot live in ecstasy. God grants to His church times of refreshing and hours of high enthusiasm; but, after all such solemn manifestations of His power and grace, He expects us to go up into the Temple and pray. Visions are apt to make all other life ordinary and common.

But were not these men inspired; and they not seen great sights, heard loud voices and actually received into their hearts the Holy Ghost? Yes, verily they had! Yet these two men, friends and former partners in trade, went up quietly together into the Temple at the hour of prayer.

The clock was not altered; the time appointed of Heaven was not changed, the great Pentecostal storm had rushed across the heavens, yet left behind it showers of blessings.

Still as the quiet hours rolled on to the time of the offering of the evening sacrifice neither Peter nor John were so transported by rapture as to forget their daily and customary engagement in God's house. Any aspiration that makes us careless or contemptuous of ordinary religious duty may well be suspected. If any man had reason to think that they could dispense with ordinary routine and worship, Peter and John were such. They might have said: "We take no note of time now, we have received the Holy Ghost. To us all days are Sabbath days; we live the higher life." But we read nothing of the kind. On the contrary, like many unnoticed worshippers, "they went up to the Temple to pray."

Inspiration never lessens duty; true inspiration ennobles and enforces it. Young men, beware of any influence which leads you away from apostolic practices. You may be tempted to think that you need not take on you the yoke of religious custom; your place is by the brook or in the fields to study God in nature. When such temptation allures think upon and follow the example here given. If holy Peter and the loving heart of John needed these helps in their heavenward journey, can you afford to ignore them?

It does every man good to be now and then in a crowd. Standing alone a man may seem very important and independent and complete; it is when he enters a crowd that he realizes his humanity and his littleness. Yet there is a greatness that comes of that contraction of individuality. It does a man good to go up to the Temple at the hour of prayer to pray with others. Peter and John did this immediately after that great day of Pentecost under the joyous realization of the newly-given Spirit.

What is prayer? Is it not communion with God? Our conception of prayer has fallen. Few men can pray all the day. Never say or think that prayer can be ordinary. It cannot be in true, earnest prayer. To pray is to redeem any day and hour from the commonplace. To have one quick, flashing view of God makes even common time and place sacred. If you wish to come up into His courts at the time of the evening sacrifice with glowing, thankful hearts, ready to receive any communication God may make to you, spend the intervening hours in doing good to those who sit in solitary places, visit the poor and friendless, hear their dreary tales, and when you come to the house of God it will be not in a spirit of criticism, but in a spirit of sympathy. It will be to you the very gate of Heaven, and there will shine forth the Divine Presence, filling your heart with joy and your life with power.

CURRENT TOPICS.

Scholars, Tariffs and Trusts. The New York World pays this high and deserved tribute to a noble man of the South:

The William L. Wilson memorial chair of economics in Washington and Lee University, whose endowment fund of \$100,000 is now completed, will be an appropriate tribute to a high type of the American "scholar of politics." For when in 1896 Democracy struck its colors to populism, and the fruits of the hard-won fight for tariff reform were squandered, it was to that college where his memory and his principles are to be perpetuated that the leader of the returned returned to act until his death's day. The Wilson bill, of which he was the author, lasted but three years. It did not enact free trade, but a conservative revenue tariff; and the way in which since its repeal the trusts have waxed fat upon Democracy is a lesson which no one can forget. It is a lesson which a reform was needed. Mr. Wilson fixed, for instance, a 40 per cent tariff on raw sugar; we have lately seen the sugar lobby protesting against any reduction in a 80 per cent

SECOND PAPER.

I have found in my investigations that the South is rich in linguistic treasure, though most of her scholars seem to have been careless of the fact. We take great delight in the "Braid Scott" of Burns and the quaint forms of Chaucer, but to discover the richer veins of our own tongue, Ours is the most cosmopolitan language of all English-speaking people. We, even more than mother England, have drawn from all sources for the speech we have taken forms of speech which gathered together and woven it into one broad, comprehensive language and called it the English tongue. While this is true for the language of the schools, the language of the people is equally true for the language of the common people. I mean by the term common people, the great mass of our people, who have never had their language purified by contact with cultured society.

A second source from which this old and unusual word, which mentions has been made, come, is the old English. The word "chaw" is found in the old English States are used the same forms of words which I find in England, Chaucer, Ben Jonson, Shakespeare, and in fact scattered throughout the literature of England for the past six or seven centuries. Pronunciations which are considered barbarous received the sanction of the best writers at some time since Chaucer. There are many old proverbs, but I will mention only a few. In common use, some of which seem to belong both to the English and Scotch stock. In examining the history of these words, I am forced to the conclusion that the border sections of England and Scotland were peopled by a common race.

"Kiver" for cover, both a noun and a verb, is heard quite frequently in Virginia and North Carolina, but Burns and Walter Scott, for example, do not use it. The "Antiquary," "It will be but a muckle-through-stane laid down to kiver the gowd." "Kiver-ild" for coverlet is also used. "Kiver" for rooster is Guy Manning; "It was a sair vex and grief to a her kith." "Keeler," a small tub, is heard among us and is also found among the peasantry of Northern England and Scotland. "Keeler" is considered pedantic to use anything else. A modern housewife would feel insulted if her choice racy was called "crevasse" or her lard "fat," but so it is called in the Scotch homes today. This is sanctioned by "Wit and Salt" in Guy Manning; "It was a sair vex and grief to a her kith." "Keeler," a small tub, is heard among us and is also found among the peasantry of Northern England and Scotland.

"In his own grease I made him frye, For auger and for very jealousie." "Pint," "hilt," "hiltie" are in common use for joints, bolts and joists, but these are not ignorant pronunciations of the rules of pronunciation. They are warranted by most excellent authority in English literature. "Pint" and "hiltie" are both of Scotch origin, and no doubt came into the language under the Norman influence. It would be well for us to keep in mind that most of the pronunciations which we hear among the people of the South are of Scotch origin, and that many of them are of Scotch origin, and that many of them are of Scotch origin.

The Corporation Commission. The efficiency of all laws depend in a great measure on the ability and duty of executing them. This will prove especially true of the provision of the new Constitution establishing a Corporation Commission. That provision fairly and intelligently administered, will, we conscientiously believe, prove of great benefit to the people of Virginia.

OUR RELIGIOUS CONTEMPORARIES. Gambling is the attempt to get something for nothing, and such a desire is fatal alike to moral soundness in man and to material progress in a nation.

THE EVIL OF GAMBLING. Gambling paralyzes the productive power of the man who gambles. It reverses in him the natural order of things. The gambler's self-help and courage are gone. He is left a man who is begotten by a manly desire to subdue nature, to add to the forces that makes for man's well-being. Work is the salt of life, yet he knows not its taste. He resents the suggestion of labor, and he is a reproach. In him the wolfish instinct expels the human, the self-sacrificing, the Christ-like. His spirit acts as a solvent on all the cohesive and progressive forces in civilization.—Religious Herald.

MARRIAGE AND THE CHURCH. Heaven is the Lord's kingdom in the spiritual world; and the Church is His kingdom in the natural world; or to state it more fully, heaven is the Lord's kingdom in the spiritual world, and the Church is His kingdom in the natural world.

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A STUDY IN SOUTHERN DIALECT.

By L. H. THOMPSON.

from others. I frequently hear the word "hyke," though I have been unable to find it in any authority which I have consulted. It is heard constantly among the lower classes of the people, "bresh," "reek," "jedje," used for brush, risk and judge. I think these might have come into the tongue through the Gaelic, but I find it even among educated people. The word "bresh" is a bunch of beard on the chin. The southern soldier often spoke of a skirmish as a "little brush" with the enemy. This use of the word is common and finds its counterpart in Burman, as in the sentence: "He might methinks, have stood one brush with them." "Jedge" is Scotch for gush or standard of measurement. However they may have come into the language, they may have come into the language, they may have come into the language.

I find that "reached" is the ordinary word still used for raised. The Danish has the word "reached" in its place in our language is without doubt due to the Danish contribution. Johnson gives it as a proper word in his dictionary. "Chaw" comes to us with the sanction of Spenser as in the following lines from the Faerie Queen which show: "I home returning, fraught with mofie despair And chawing vengeance all the way I went."

And again he says: "But inwardly he chawed his own maw At neighbors' wealth, that made him ever sad."

This word means to chew roughly, without the intention of aiding digestion. With this notion in mind, I am sure that it is very appropriate for one man to say to another when he uses the word: "I want a chew of tobacco." When some one "performs sartin" things are true, but he has most excellent authority for the first two pronunciations, but the last is his own invention. A Southerner of the class whose language I am considering would ask "How fur is it?" When he was answered that it was "further" than the distance he has already come, he might be disappointed in the information, but he would not be in the language or use of "fur" and "further." Nor need he be taken in by the excellent company which he has made to defend his pronunciation. This word is spelled both "fer" and "fur" in the old English. I find this in a quotation from an early English poem:

"Tull is euer fer him fro." "Kandevile uses the term 'fer-casting,' meaning foretelling events. The word 'far-about,' meaning at a distance, is quite frequently used. It is found in Fuller's Works, as when he asks 'What need these far-about's.' 'Halth' is also heard in its common use, and is also 'Heben' and 'yerth' was a very common exclamation years ago and is still heard. Both words are found in the old English writers. In dressing pork, the heart, lungs and liver cling

pride of their school, and they set full store by the advantages it offers. Some of the children walk nearly five miles. Quite a number ride, comfortable stables being provided for their horses. Two girls living nine miles off ride to the school every day. The enrollment is usually about a hundred and fifty, including both sexes, and co-education here works to the advantage of both.

In the county of Bedford, near the Campbell line, is New London Academy, a chartered school founded more than a hundred years ago, and possessed of a small endowment. For nearly three-quarters of a century it held rank among the more successful schools of the State, giving thorough preparation for College and University work.

The teaching in all departments is of the best—it is wide-awake, intelligent teaching, and the result is what always waits on good teaching—that is, earnestness and progress in work in the pupils.

As is apt to be the case with a genuinely good school the accommodations at New London Academy are falling short of the demand, and so its patron saint, Rev. Mr. Hill, has been on the board of trustees, and has been on the board of trustees, and has been on the board of trustees.

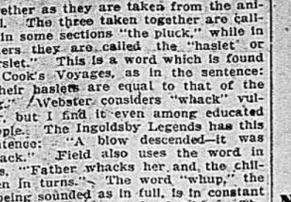
The audience manifested the deepest interest in measures suggested for the betterment of their school, and with unanimity pledged themselves to the means for enlarging and strengthening its work. There is no question about having the will, and there can be little less about their finding the way.

The school has now a great work before it, in which it is situated and for the State as well besides a number of alumni, who have reached eminence in other vocations it has sent out nearly a hundred well equipped teachers, and a few of cost for tuition. It is furnishing the youth of two counties with advantages that bring preparation for college or for intelligent activity in business pursuits. In this part of the work it is the State's greatest need.

What is so well done here may be done as well in many a country neighborhood of Virginia. I know of neighborhoods, now free of cost for tuition, and in some cases, six of even seven schools may be merged into one without any inconvenience that may not be easily overcome.

In the way such advantages are being brought within reach of thousands of our children, who, as things go now, are getting but husks. The change may be wrought by a few more of the kind of school with a many purpose to secure, directly to the children, for whom it is intended, the full benefit of the public school fund. More and more our people are coming to see this, and soon we expect to hear a mighty cry from them.

Our State Board of Education stands ready to encourage any movement looking to the strengthening of our schools by such grouping as it has suggested, and there



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is no legal obstacle in the way. The writer would be glad to correspond with interested persons in any community that craves the blessings of a good school and is willing to bestir itself to secure them.

ROBERT FRAYSER, Warrenton, Va.

Hampton. General Wade Hampton, who died at Columbia yesterday, in his eighty-fourth year, was of the highest type of gentleman produced by the slaveholding aristocracy of the South of the old days. He represented in his life and character the best traditions of that school that that period.—New York Sun.

In the death of General Wade Hampton America loses one of the typical figures of the last half-century of its history and of the South one of the best exponents of its higher idealism. General Hampton, in common with millions of conscientious citizens, in assailing the basic institutions of his country, his career was one to hold and entitle the admiration of all who value true manhood, honor of the chivalrous kind, breadth of political judgment that can accept defeat with generous submission and courage that can bravely seek to repel the consequences of acknowledged error for the benefit of the whole nation.—Philadelphia Times.

With the death of Wade Hampton the last of the old school politicians of South Carolina passed away. Heretofore there has always been a Wade Hampton in the last of the control of the Palmetto State. There was one in the Revolution who fought by the side of Marion and Sumter in the "swamp-fox" campaigns, which tested the abilities of European soldiers. There was a Wade Hampton in the middle period who also fought for his country. The last of the name fought, unfortunately, in a lost cause, but he was a man.—Philadelphia Inquirer.

LIVED LIKE A LORD.

"Gentleman" Diamond Thief, After Exiting Chase, Captured by Officers. (By Associated Press.)

CHICAGO, ILLS., April 12.—Edward Kelly, an alleged diamond robber and safe-blower, has been arrested in Woodlawn, under exciting circumstances. When the officers accosted Kelly he made a desperate attempt to escape, knocking Lieutenant McCann down and tripping up Detective O'Brien. The shots attracted scores of people to the scene. With Detective O'Brien close in pursuit the fugitive dived head-first through a cellar window in a building in course of erection just north of Park Gate Hotel, and was knocked down by Lieutenant McCann while making an exit through a rear cellar door.

Kelly is wanted in Hamilton, Ohio, for alleged implication in a \$30,000 diamond robbery. The police and postoffice authorities here expect to connect him with the \$5,000 Chicago postoffice robbery, which occurred at the Park Gate Hotel, where he rented a suite of rooms, Kelly was known as William Summers. For days at a time Kelly it is said, would absent himself from the hotel, returning usually late at night and leaving early in the morning. As he was rarely in his luxuriously furnished apartments, guests in the hotel wondered how it paid him to keep the rooms, but the rent was always paid in advance and no questions were asked. From time to time telegrams signed by Kelly or Detective O'Brien in distant points. They were in the form of requests that his mail be forwarded to him, sometimes at Minneapolis, Boston, St. Louis, Detroit and other places.

When arrested he was faultlessly attired. In contrast to silver-backed toilet articles and a coat of the most expensive with fourteen suits of clothing, were in his rooms at the hotel, the police found a satchel containing fifteen feet of furs and several boxes of safe-blower's caps.

WITHOUT WARRANT OF LAW.

Boy Murderer Was Too Young to Be Capable of Crime. (By Associated Press.)

DES MOINES, IOWA, April 12.—John Wesley Perkins, who confessed to the murder of his father and stepmother when he was eleven years old, is to be released from the State prison, at Anamosa, after twelve years and three months. Perkins is admitted to have been ill in the institution. It is now well understood that the imprisonment was without the warrant of law as the courts have held repeatedly that a child under fourteen years of age is presumably incapable of crime. His application for a parole caused an exciting contest in the State senate, and is granted by the majority of the vote. The crime was the result of continued alleged excessive punishment.

Rebellion Crushed Out.

(By Associated Press.) WASHINGTON, D. C., April 12.—A telegram from Minister Powell at San Domingo, to-day reports to the State Department that the rebellion which broke out there about ten days ago had been crushed. No details were supplied.

FROM SOUTH AFRICA.

New Way of Using Chamberlain Cough Remedy.

Mr. Arthur Chapman, writing from Durban, Natal, South Africa, says: "As a proof that Chamberlain's Cough Remedy is a cure suitable for old and young, I pen you the following: A neighbor of mine had a child just over two months old. It had a very bad cough, and the parents did not know what to give it. I suggested that if they would get a bottle of Chamberlain's Cough Remedy and put some upon the dummy that the baby was sucking it would no doubt cure the child. This they did, and brought about a quick relief and cured the baby." This remedy is for sale by all druggists.

The fly-wheel of life.

Dr. Tutt: Your Liver Pills are the fly-wheel of life. I shall ever be grateful for the accident that brought them to my notice. J. Fairleigh, Platte Canou, Col.

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