

TEACHERS' INSTITUTE.

The Minister of Education Addresses
a Successful Gathering of
School Workers.

A Highly Interesting and Practical
Address—The Normal School
Question.

The World contains the following report
of the address delivered by the Minister of
Education on Tuesday afternoon to the
Teachers' Institute at Vancouver.

Mr. Chairman, Ladies and Gentlemen:—
I consider myself fortunate, in that my
duties as Minister of Education have afforded
me the opportunity of meeting so many
of the adjuncts of my department at this
very pleasant social gathering in the fair
city of Vancouver. Sociability is an im-
portant factor in the conduct of human
affairs; from it, indeed, many of the bless-
ings of this life take their source, and it is
therefore our duty to cultivate sociability
as a necessary part of a healthy existence.
From an educational point of view, a social
gathering of teachers should be productive
of much good, because it is a scientific
simile, just as in chemistry there are cer-
tain elements which produce a partial effect
when acting alone, but which, brought to-
gether in due proportions, become of the
greatest service to society, so it is with the
educational system. The mingling together
of their ideas, their experiences, and let us
hope, their noble aims, must be a stimu-
lus for himself and family all the year
round without fear of intermission.
If he fell sick he was nursed and tended by either the
mother or the father, and provided with
the best medical comfort gratis. He had his
twelve acres of good land for
cultivation and commonage for pasturing
his cattle, and he had all these privileges
right, and they could not be taken from
him provided he complied with the law.
The law demanded that he should give a
labor every year to his lord; that he
should not leave the products of his land
nor marry outside the manor without per-
mission of his lord. He accompanied his
lord on military expeditions, but this was
voluntary rather than compulsory, as the
young men of those days were keen for such
service. They again, take the artisan of
the same period.

THE OFFICE OF TEACHER.

is one of the most difficult and delicate
positions to which either man or woman can
be devoted. An Italian proverb compares a
teacher to a torch which consumes itself
while giving light to others, and when we
come to consider and to study the subtle
and far-reaching force of example, to mark
its efforts for good and for evil upon the
character and its consequent power of trans-
mission to generations even yet unborn,
we are constrained to acknowledge that it is
hardly an exaggeration to assert that the
office of teacher may be compared with that
of a deity who holds in his hands the
destiny of a nation. And I fully
believe that when education shall
have derived all its brilliance from the
torch of knowledge the time will come when
society will be sufficiently enlightened to
consider the office of teacher as one of the
highest, the most important, and the most
honorable to which either man or woman
can aspire. The objective point in any
system of education must greatly depend
upon the nature of the circumstances which
surround the young generations which are
to be benefited by it. For example, a system
of education which was admirably adapted
to the ancient Greeks, whose ideal was Beauty
and Art, would fail to meet the require-
ments of a young country such as British
Columbia, where the aim has to be coerced
to provide for the necessities of man. Our
system of education

MUST BE EMINENTLY PRACTICAL.

in order to fit our young people for that
struggle for existence which is inseparable
from the nature of their surroundings, but
we must not stop short at the mere sensual
requirements of existence, otherwise we
should be cultivating the coarser fibre of
man at the expense of his higher aspirations.
We must, therefore, endeavor to instill into
the mind of youth such a thirst for knowl-
edge that it shall not be quenched until his
last sleep in the arms of his Mother Earth;
we must endeavor to fire his imagination
with the obligations of his existence; to
teach him that the performance of duty is
the foundation of self-respect, and that the
goal of self-respect is the highest of human-
ity into a higher order of being. Now it may
well be asked, whether our system of educa-
tion in British Columbia arrives at this
high standard? I must confess that it falls
far short of it, but the fault does not lie
with British Columbia so much as it does
with the general system of education
throughout the civilized world, which has
become the fashion. We must remember
that general education is as yet only in its
tentative stage, and that it must take
some generations before results can be ac-
curately gauged. It is gradually being
realized by students of educational ques-
tions that the system of frequent competitive
examinations fails to create a healthy thirst
for knowledge. It creates the student with
a mass of facts upon a great variety of sub-
jects which are so numerous that it is im-
possible for his young and unformed brain
to be able to digest them or to absorb from
them that strength which is necessary for
their future.

FUTURE DEVELOPMENT AND APPLICATION.

These frequent examinations excite, but
they do not nourish, the mind, moreover
they tend toward conceit in knowledge in-
stead of humility. Socrates, the greatest
age who ever lived, when asked upon his
despatch, to win a conclusion, his great
learning and vast experience had him re-
plied, "It has taught me how little I
know." Again, these off-recurring examina-
tions have a tendency to induce teachers to
measure the amount of their success by the
number of correct answers given by the pupils,
instead of by the amount of that knowledge
which should never fade in the young
untrained minds. Under the present system
of education, when a student reaches the
age for leaving school his mind is
too often exhausted by frequent
examinations; he feels as though he had
already reached the goal of education, and
therefore there is no necessity for further
effort. This is altogether an unhealthy
symptom, and it should be replaced
by a system which would give strength and
desire for further explorations along the
manifold paths of knowledge. There is a
point I should like to impress most strongly
upon the teachers, and that is the neces-
sity of keeping prominently before the
minds of their pupils the absolute necessity
for discipline, and that it is the aim and
object of education to discipline the mind
in order that, in its turn, it may be enabled
to discipline the body, which is its temporary
home. There is a dignity and pride in
obedience, which can only be fully appre-
ciated by those who have fitted themselves
to be worthy of command.

DISCIPLINE IS THE FRIEND OF ORDER.

and the foe of anarchy, and without it
society cannot hope for harmony in all its
parts; but discipline must not be that of
the martinet, it must be firm without
being harsh. Hoidenism in boy or girl, in
man or woman, is a sign of vulgarity which
gives acute pain to a well-balanced mind;
it is like an inkling of what the nether
world might be; therefore impress upon the
young that that roughness of manner or

boorishness is not a sign of manliness, and
that the "suaviter in modo" should always
cover the "fortiter in re." There are some
writers on the educational question who
consider that the "larrikin" of Australia
and his counterpart the "hoodlum" of
Canada are the products of the free
educational system. If there is any truth
in the supposition, there could not be a
graver reflection upon the way the systems
of education are carried out, because true
knowledge should create discipline and true
mutual respect. If, however, those writers
have been mistaken in their conclusions, it
may be traced to a mistaken idea on the part
of some teachers as to the practical interpre-
tation of the terms liberty and freedom which
gets reflected in the minds and actions of
their pupils. There could not be a greater
error than to suppose that the term "liberty,"
as applied to a nation, means that the
individuals who compose that nation are
free to do as they please. It is the anarchy
or absence of all law. Liberty is an ideal
which is frequently worshipped in

BLIND BUT DANGEROUS IGNORANCE;
it is a shibboleth with which men too often
try to conjure and fall miserably. For ex-
ample, you commonly hear people in the
present day express indignation at what was
called the serfdom of the English peasantry
in the early feudal times, and they exclaim
with uplifted hands, "Thank God, we have
no such slavery now!" This is the shibboleth,
but now let us look at the facts. The
British workman or peasant is a far greater
slave in reality than was the peasant or serf
of the thirteenth century. The serf or vil-
lain of the thirteenth century was assured
of the security of his life and of the posses-
sion of good food, good clothing and shelter
for himself and family all the year
round without fear of intermission.
If he fell sick he was nursed and tended by either the
mother or the father, and provided with
the best medical comfort gratis. He had his
twelve acres of good land for
cultivation and commonage for pasturing
his cattle, and he had all these privileges
right, and they could not be taken from
him provided he complied with the law.
The law demanded that he should give a
labor every year to his lord; that he
should not leave the products of his land
nor marry outside the manor without per-
mission of his lord. He accompanied his
lord on military expeditions, but this was
voluntary rather than compulsory, as the
young men of those days were keen for such
service. They again, take the artisan of
the same period.

HE BELONGED TO HIS GUILD,
which gave him work and such privileges
that his life was as free as that of a man
in the thirteenth century. Now, compare this
with the position of the workingman or peasant
of the present day; he is not called a serf, it is
true, but is he a free man? Yes, if he
chooses to starve. He is assured of good
food and clothing and shelter for himself
and family all the year round? No, he is
at the mercy and caprice of his employer,
and some adverse turn of the wheels of
trade may suddenly throw him out of work
and into starvation. He is far more of a
slave to Mammon than was the serf of his
lord in the thirteenth century. But then
he has the privilege of calling himself a
free man; that is his shibboleth. But on
the subject of liberty I cannot do better
than quote the words—which cannot be
too often repeated—of that great seer into
the necessities of man's higher nature,
Thomas Carlyle: "Liberty is said to be a
divine thing, but liberty which gives a man
the right to do as he pleases is no divine
Liberty! Why true liberty, one would
say, consists in a man finding out or being
forced to find out, the right path, and then
to walk thereon; to learn, or to be taught,
what work he actually is able for, and then,
by permission, persuasion, or even by com-
pulsion, to set to work doing the same. That
would be his true liberty, and that would
be his maximum of well-being, and that
liberty he not that, then, I for one, have
small care for liberty. Why, every stupid
and foolish man is but a less palpable mad-
man, or if any or every wiser man could by
magic, or by some sharper or milder
means, lay hold of him when he is going
wrong, and order or

COMPEL HIM TO GO A LITTLE RIGHTER.
But the liberty which would give to every
man the right to do any foolish thing he has
a mind to, that would be putting chains and
shackles upon the evolution of man into a
higher order of being. Therefore impress
upon your pupils that true liberty consists
in the maintenance of just laws for the
benefit of society at large, and that the
head and front of those laws should be free-
dom to every man to do useful work at use-
ful wages.

There is another important and very
necessary factor in any system of education
upon which I should like to say a few
words, and that is recreation or amusement.
In painting the landscape of life we
should introduce amusements, and we should
show the high lights of the picture, which
should give greater effect to the more sober shades,
and we should not attempt to cover the
whole canvas with it. There is a wide dis-
tinction between amusement and happiness
which may be defined by stating that a man
may experience happiness doing his duty,
performing disagreeable work, but he could
not feel amusement in the performance of
the same act. I think it was Tennyson
who said that a specific for securing hap-
piness was "a hard heart and a good diges-
tion." But if such a standard of hap-
piness were to be generally adopted, it
would be the space of the transition state of man
between Darwin's ape and an esoteric angel
would be prolonged indefinitely. Happiness
does not necessarily demand absence from
pain, it stands

UPON A MUCH HIGHER LEVEL.

Witness the happiness of a suffering
mother in the welfare of her children. Now
we descend to much lower level when we
come to define amusement, which is merely
a tickling of the senses; it is refreshing,
invigorating and necessary, but so is a bath,
and yet we would not care to dwell perma-
nently in the land of Moab.
We are all of us familiar, since our child-
hood with the old adage, "All work and no
play makes Jack a dull boy," but "all play
and no work makes Jack a mere toy." Now
there must be what Confucius calls the
"golden mean" between these two ex-
tremes, and it is a problem in education to
find it out. That the problem remains un-
solved in the present age there is little doubt,
as we find amusement carried to such an
extreme by the rising generation, male
and female, that a strong disinclination is
manifested for any steady or systematic
work. Football is an admirable game, pro-
vided it does not make a boy's head as
empty as the ball he kicks, but such must
surely be the result if amusement takes pre-
cedence of duty. Education in amusement
commences at a much earlier age in the
present day than it did in former times,
and a love of excitement is now cultivated
from infancy to manhood to such an ex-
treme that the world to struggle for liveli-
hood, as the case may be, finds the quietude
of systematic work to be almost unbearable.

There is always a cause to every effect and
the cause of the excess of amusement in the
present age may be traced to the fact that
another changing factor of our lives, to
the scientific discovery.

Science, by means of machinery, has enor-
mously increased man's power of produc-
tion, and consequently his struggle for ex-
istence is proportionately mitigated, and he
has more time at his disposal. The new
order of things has come upon him so rapid-
ly that he has quaffed the cup of pleasure
deeply, and is now let us hope, approach-
ing a transition.
Speaking in a collective sense, it is
the duty of a man to expend a certain
portion of his daily labor in producing the
necessaries of his own existence, and the
balance of his daily labor is intended for
the education of his mind and body. This
is one of the obligations of his existence,
therefore, the extra time which science
has placed at man's disposal is not intended
to be squandered on amusement, but
rather upon the betterment of the
human race, and when we consider the
large portion of the race whose faculties
have been stunted and whose senses have
been degraded by centuries of neglect and
suffering, it should awaken our consciences
to the plain duty which lies before us;
it should remind us that we are still advanc-
ing through the black empire of necessity
and night, and that the goal which we
man's higher nature, and which we shall
never reach by making the world a play-
ground.

But there is no reason why the fulfillment
of our obligations should not be accompanied
by cheerfulness, and a useful means to that
end in the education of our youth is the
cultivation of a taste for the beautiful, or
what Herbert Spencer calls the "flower of a
civilized life." Nature whispers this advice
to us in her beautiful adaptations of color
and we must beware lest our studies alienate
from nature of which we form so important
a part.

MUSIC, PAINTING AND ALL THE ARTS
cannot fail to produce a refining effect upon
the mind, and to help us to live completely
—for is not art the mirror of nature, and
caution teachers to keep a careful watch
for the grovelling student, who looks upon
education simply as a means of furthering
his money grubbing greed. Turn him, I
pray you, from his pleasurable ways, and en-
deavor to lift his soul out of the mire of its
selfishness by showing him the cleanliness
of pure knowledge.

I have endeavored to point out the grave
responsibilities which attach to all teachers
of the young, and the consequent quiet
which they wield, but the aphorism *quis
custodiet custodes* suggests to us that
there should be a glowing tendency in
the organization of our Educational
Department in British Columbia through
the absence of a Normal School for
teachers. There are many of
both sexes who can pass splendid examina-
tions, and yet wanting in these faculties,
which are absolutely necessary to the ef-
fective teacher, and it is the object of
the Normal school to search for those quali-
ties in the teacher which are likely,
through force of example, to raise the pupils
in the scale of humanity; qualities which
are far more important in the formation of
character than mere book learning. I feel
that I shall have the sympathy and assist-
ance of all the teachers in British Columbia
in this effort to raise the standard and
esprit de corps of their calling. Fortunately
we have ready to hand in the splendid build-
ing of the High school of Vancouver ample
space for the first formation of a Normal
school for teachers, and I shall hope soon to
have my hand in the work of this
all important field of our educational
system. I have said in the early part of my
address that it is important to give

PRACTICAL INSTRUCTION
to our young people, and I hope to be able
to establish instruction in domestic economy,
cooking and sewing for the girls, and prac-
tical mechanics for the boys of the Province.
Cooking and wholesome cooking is not only
conducive to health, but it is a part of
the education of a mother of a home. The organiza-
tion of this practical portion of our educa-
tional system will require time, which I
have no doubt will be placed at my disposal
for the good people of Vancouver doing
their duty in helping to return the present
Government to power at the next general
election.

I cannot close my address without awak-
ening the remembrance of teachers to that
beautiful portion of the immortal works of
Satan, where in his Allegory of the
Satan, he divides the passions, which
are supposed to be the passions of the
earth into two classes, heavenly and
earthward, typified by the white horse and
black horse respectively. He does not re-
commend that the black horse should be dis-
carded, but rather that it, as well as the
white horse, should be guided and controlled
by the chariot of the human will, and when
you sit at your desks and look upon the
young faces before you remember that you
hold in your hands the reins of all the young
passions of your pupils, to guide and control
them heavenward as well as earthward. It is
in this position of responsibility which de-
mands on your part self-denial, patience,
as patience, temper, self-denial, and when
your only reward must be the inner
consciousness that a noble crown is, and
upon this earth must forever be, a crown of
thorns.

If anything that I may have said to-night
shall help you to wear a crown nobly,
then indeed I shall be more than repaid.
I have said in the early part of my
address, my visit to the fair city of Van-
couver.

Loud and continued applause followed the
gallant Colonel upon taking his seat. The
clerk, in his words of praise of the
address, asked any present to make remarks
thereon.

In moving a vote of thanks to the Min-
ister of Education for his able and masterly
address Mr. H. M. Stramberg, of New
Westminster, said that the address was
thoughtful and the accumulated experience of
a lifetime. He was specially pleased with
its tenor and the excellent matter it con-
tained. He was gratified for the remark-
able reference to the establishment of a
Normal school in Vancouver. He had often
expressed his views on this subject, and it
gave him much pleasure to see the announce-
ment made by the Minister of Education
in this respect. He then passed a plim-
pment to the citizens of Vancouver for
their liberality and enterprise in con-
nection with the erection of such fine school
buildings as he witnessed that day. It was
one of the High schools of the province,
and he was glad to see that it was well
sprung and well supported, and in full swing
as an institution located and in full swing
in long in Vancouver, which all now ad-
mitted was the proper place for it.

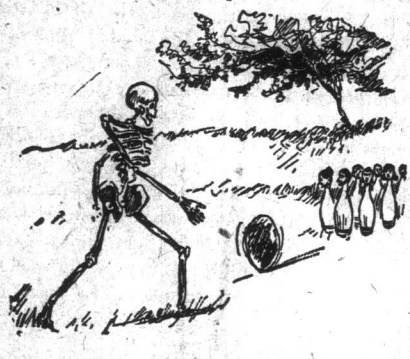
Prof. Whittington, of the Methodist
college, New Westminster, seconded the
motion in a neatly worded speech. He had
heard much from the lips of the Minister of
Education which pleased as well as in-
structed him and the members of the insti-
tute. The professor's remarks were practi-
cal and appreciated by all present.
A number then were introduced to the
Minister, and all expressed the pleasure it
had afforded them to be present.

THAT DEADLY ENEMY.

A FAMOUS AUTHOR SAYS THE BUCK-
WHEAT CAKE IS ASOMINABLE.

A Breedy Attack Upon Injudicious Diet.
Did Satan Put the Frying Pan Into
Hands of the Young Housekeeper?
Breeders of Confirmed Dyspepsia.

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tion.)



BY THE abominable buck-
wheat cake I mean to ex-
press all forms of in-
judicious diet, of which I
think hot griddle cakes
stand in the front rank.

Is it not extraordinary how little people
ever seem to consider what is best to feed
their children with, what will make best
bone and muscle, best blood, produce
greatest vitality? The farmer studies
what will produce these results with his
cattle, but for his family there seems to
be but one standard—they all eat "what
tastes good."

All indigestible things that can be con-
cocted—pies, doughnuts, hot breads and
cakes, pickles, sweetmeats, nuts, strong
tea and coffee—enter into the daily diet of
the prosperous American farmer or me-
chanic. Sugar, eggs, butter, coffee and
tea, luxuries that the prosperous farmer or
mechanic of other lands deals out to his
household with a sparing hand, or de-
scribes them altogether, here are no longer
regarded as luxuries, but as necessities.
It is entirely a matter of education and
of prejudice, and one is surprised to find
that the farmers and the mechanics
draw the line of their economies at fresh
meat. There is no rational explanation
of the fact that, while there is not any
limit set to the supply of flour of butter
and eggs and sugar and coffee, it is con-
sidered a distinct extravagance to in-
clude in fresh meat.

"Millions for defense, but not one cent
for tribute," millions for dessert, but
not one cent for beef and mutton. Far
be it from me to counsel any one to con-
sider extravagance, but I think, if the estimate
were made, it would be found that the
amount spent for horrid pies and pud-
dings and murderous hot cakes and sir-
ups in any ordinary family would sup-
ply the same family liberally with meats
from the butcher and chickens from the
farm. Overnutrition is the curse of our
population. They are not underfed, but
they are ill-fed. They want coarser food,
less salt meat and more fresh meat, fewer
sweets and more fruits. Oatmeal,
honey, wheaten grits and, above all,
"graham" bread, with plenty of milk
and with good meat, would make the
children pictures of rosy health and save
the tired, sorrowful mother from the sick
bed, the lunatic asylum or the grave.

It is sad that as a nation we don't
know how to cook. The frying pan and
the baking powder, Satan has put into
the hands of the young housekeeper. He
has also made the piano and the sewing
machine of more interest to her than the
oven and the broiling iron. The children
wear clothes out of Harper's Bazar and
eat food that contributes neither to their
health nor beauty. Hot breads and
sweets actually burn up the stomach.
The power to digest decreases as the
years go on, and by the time the child is
grown it is a confirmed dyspeptic. In
no other land are children allowed
sweets as they are here.

There are unnumbered ways in which
indigestion affects one. It is not neces-
sary to have pain, to feel a weight of
lead. More often a stomach that refuses
to assimilate the food put into it ex-
presses its revolt by a feeling of excessive
weakness. The poor, jaded creature can't
go any farther; it wants to lie down and
rest. Then the driver whips it up, gives
it a tonic or more food, and it struggles
on a little farther, and finally breaks
down and goes to the wall. It is foolish
to think that that sense of weakness
comes from a want of food. It comes
from too much food, too rich, too con-
centrated, too nutritious.

Why, what an outrage we are putting
upon nature in giving it such quantities
of nourishment. If the human
body yielded to the efforts of man to im-
prove upon nature, it would grow up
into the sky. But instead it has been
growing smaller and smaller as the cen-
turies have passed, showing that nature
had better have been trusted to feed
what she had brought forth. At this
moment the healthiest nations of the
world, I believe, are those who live the
simplest lives and eat the coarsest food
under the open dome of heaven.

Horses are foundered by overfeeding.
Human beings are as much injured by it.
Take an ordinary farmer's break-
fast—coffee, the ham and eggs, the
hot cakes and sirup, the pickles, per-
haps the doughnuts. Now, these things
are very nourishing, all of them—very
stimulating, some of them. There is
nothing of the "waste" needed for
healthy digestion. Everything is con-
centrated. You are burning your stom-
ach up; you are giving it too much to
do. If you are a strong man and are go-
ing out into the cold air to active exer-
cise, you may manage to live through it,
but if you are a delicate woman, obliged
to work all day in a hot, close room, 10
to 1 you don't get on with it, but find
yourself ill with a headache and unable
to eat another meal that day.

A simple breakfast of oatmeal and
milk, an egg and some graham bread
would be a burden that your digestion
could carry, and that could be assim-
ilated by ordinary powers. If people
would only be induced to make the ex-
periment, they would realize that habit

makes them want rich food and that in
a short time the desire would pass away,
and simple food would give as much
pleasure in the eating and would leave
them with honest appetites for every
meal. All that you do not assimilate is
so much injury to the system, and I defy
any set of digestive organs to assimilate
hot bread, sirup, pickles, fat pork and
tough doughnuts at an early morning
meal.

Those who live through such a diet
live in spite of it, not in consequence of
it. They must have iron powers within.
They would be giants and sons of Her-
cules if they used a reasonable diet, and
would be heads and shoulders above
their brethren both in strength and size.
When men are in training for athletic
contests, you know the diet they are put
upon. Bread and meat, a few vegeta-
bles, no sweets, no liquors, no cigars. I
really should think it would pay a young
fellow to make the best of himself at
such a little sacrifice. It must be such a
pleasure to be alive when one is in thor-
oughly fine trim—every wheel and axle
of that splendid machine, the human
body, in perfect working order.

Minna Cole Harris
AN AMATEUR SAMARITAN.

What Her One Visit to a Poor Family
Taught Her.

She was a society girl, frivolous, dainty,
spoiled. She fell in love with the
new curate, and often as he slipped
in the doorway, violet-scented air of her
drawing room he talked to her of her
duties to the poor. She was touched.
She began to talk of having a mission,
of feeling herself fitted for higher things
than fashion afforded. She began to
wear black and walk with her eyes lowered.

At last she was attracted to help a poor
family on Avenue A.
Secretly she set out on a bright De-
cember morning, marmalade in a small
monogrammed bag, her heart beating
fast, but a comfortable feeling surging
through her that the world was a little
better for her having been born.

The smells on Avenue A upset her a
little, and with inward qualms she re-
gretted that she had forgotten her vinaigrette.
But she went boldly on, feeling
more and more noble as she grew ill and
white.

At last she reached her destination.
It was a dark, ill-smelling tenement. On
the doorstep, where she was the cynosure
of a group of hapless youngsters, she
wavered.

What lay beyond that reeking dark-
ness? And for the first time she began
to wonder what these people were like
who were going to visit. She became
aware that she was about to invade their
privacy with nothing more material for
their aid than some marmalade. After-
ward, of course, if she found them "de-
serving," she intended to send provisions
and coal. But how would they stand
the ordeal that would test their worthi-
ness, without which possession they
might (according to the curate's ethics
of charity) starve at pleasure?

She dashed in wildly, groping her way
along by passing her daintily gloved
hands over the damp walls. Oh, how
far away home seemed, the curate, her
blue and white boudoir, her pet dog—
everything! She felt in a maze of hor-
ror until at last she saw a gleam of light
through the transom of a door.

Without pausing to question if this
were her destination, she knocked. The
door was opened promptly, and before
her terrified eyes stood a brawny, shirt-
sleeved, shock-headed individual.

"I want to see Mrs. S," she faltered.
He eyed her.
"I know ye. Yer wan of thim tract
givin', starvation faced lady visitors to
the poor, ain't ye? Much good ye do
thim, ma'am. The poor don't want ye,
nor the likes of ye, to teach them to be
God-fearin'—it's food they want and fire,
ma'am. Yis! What have ye in that
bag? Let me see. Ah, jelly an' a
Bible, is I thought. Lave thim both be-
hind ye next time, ma'am, for we haven't
heart for the wan, nor stomach for the
other. Now go—ye say, before I set
the dog on ye!"

And the society girl departed. It
didn't matter that, as she learned after-
ward, she had been interviewed by the
wrong person. She took the shock head-
ed man's remarks seriously to heart, de-
spite the curate's philosophy, and when
she went again to Avenue A she was ac-
companied by a maid, who carried a
hamper of good food to the needy fam-
ily. Moreover, while she talked to poor,
hollow cheeked Mrs. S. and held the
baby, she heard from below the rasping
of the shovels that poured in the coal she
had sent.

"You see, Molly," she said to her chum
next day, "I think it's better to feed
them when they're hungry, whatever
their deserts, and rouse them to help
themselves afterward. My one visit
taught me that." KATE JORDAN.

Points Worth Noting.

Don't fail to move about at an even-
ing party. Airy commonplaces are in
order, and nothing is more hopeless to
a hostess than the woman who settles
heavily on one particular seat and waits
for others to entertain her.

Don't forget to give a religious atten-
tion to the care of your teeth. That
woman who from carelessness lets her
teeth decay and fills her mouth at last
with the necessary barbarism known as
a "false set" crucifies beauty. Nothing
so changes the expression of a face.

Women always show more taste in
adornments than themselves, and the
reason is that their persons are like
their hearts—they read another's better
than they can their own.—JEAN PAUL.

Woman is like the reed which bends
to every breeze, but breaks not in the
tempest.—Whately.

Woman's function is a guiding, not
a determining, one.—Ruskin.

Woman, last at the cross and earliest
at the grave.—E. S. Barrett.

AMERICAN NEWS.

WALLA WALLA, Jan. 11.—Judge Gilbert,
of the United States Circuit court, has re-
ndered a decision for the defense in the case
of the First National Bank of Walla Walla
vs. H. H. Hungate, treasurer of this county.
The case involved the same issue as that of
the First National Bank of Aberdeen vs.
Chehalis county, which went to the State Su-
preme court and was there decided against the
plaintiff. Levi Ankeny and Miles C.
Moore, of this city, refused to pay the tax
of 1891 levied against National Bank stock,
and all holders of National Bank stock in
this county refused to pay the tax of 1892.
They offered to compromise by payment of
60 per cent. of the tax levied, which was
refused. Last June the First National
Bank brought a test case in the Federal
court, praying an injunction restraining the
county treasurer Hungate from collecting
the tax, alleging an inequality in the assess-
ment in violation of the National Bank Act,
consisting in the fact that at the time the
assessment was made several million dollars
of credits were not assessed. The matter
came before the court in the form of a de-
murrer to plaintiff's bill, which was sus-
tained; practically disposing of the case.
Several thousand dollars of taxes are in-
volved.

TOM'S RIVER, N.Y., Jan. 10.—William
Brotherton died here yesterday, aged 82.
He claimed to be a spiritualist medium, and
asserted that he was guided in every event
of his life by his spirit friends, and although
a man possessed of great wealth he lived all
alone in his large house, refusing the ser-
vice of either servant, nurse and physician,
when dying of dropsy and old age. His
nearest relative is his niece, wife of Dr.
Joseph Buchanan, pastor of the Baptist
church at Pemberton, N.J., who will prob-
ably inherit his money.

MANAGUA, Nicaragua, Jan. 10.—The
allied forces under Gen. Urrutia have de-
feated the Hondurans under Gen. Herrera,
near Robert's, twelve leagues from the
capital. The Hondurans retreated to Yus-
caron, where they are now stationed.

SAN FRANCISCO, Jan. 10.—The conven-
tion called by the Wool Growers and Wool
Dealers' Protective Association to protest
against the Wilson tariff bill now before
Congress, which threatens the very exist-
ence of the wool interests on this coast, as-
sembled in Pioneer hall at 10 this morning.
Delegates are present from all portions of
the state, and Oregon, Arizona and Nevada
are also represented.

LOUISVILLE, Ky., Jan. 10.—Representa-
tive Quigley has introduced a bill in the
Kentucky House prohibiting the organiza-
tion or continuance of societies, the object
of which is to discriminate between Chris-
tians on account of their religion. The
penalty is a fine of \$500 to \$1,000, or from
six to twelve months imprisonment, or
both. The bill is aimed at the A.P.A.

PLEASANTVILLE, N.Y., Jan. 10.—Miss
Laura Somers, a young heiress of Bristol,
some six miles from here, has disappeared
from her boardinghouse in Philadelphia.
She became rich by the sudden death of her
parents several years ago in a railroad
wreck. Miss Somers has been missing for
some time, but