

men are devoting more attention to religion. It is a many-sided question, but I think, on the whole, the world is gaining in seriousness, and society is more awake to its duty."

Dr. Farrar is a noted temperance advocate, and so it was natural that the matter of the drink evil, which is greater in England than Americans can know, should come up.

"I am afraid," said the Archdeacon sadly, "that in England drunkenness is on the increase. Indeed, in the face of

the latest statistics I can come to no other conclusion. We are constantly adding to the number of total abstainers, but still among English workmen the drink habit seems to be growing rather than falling off. Still, our great temperance societies are doing good work. They have without doubt awakened the consciences of many thousands of people, although they have not succeeded in impressing those whose dangers are the greatest. What I mean is, the percentage of the working classes is not yet sufficient to make an impression upon the whole body. In the lower quarters of the great cities drunkenness is still the principal cause of all the evil and crimes. Lord Shaftesbury said he had been all over the country, and he thought that if it had not been for the work of the temperance societies England would be flooded with such a deluge of crime that the country would be uninhabitable.

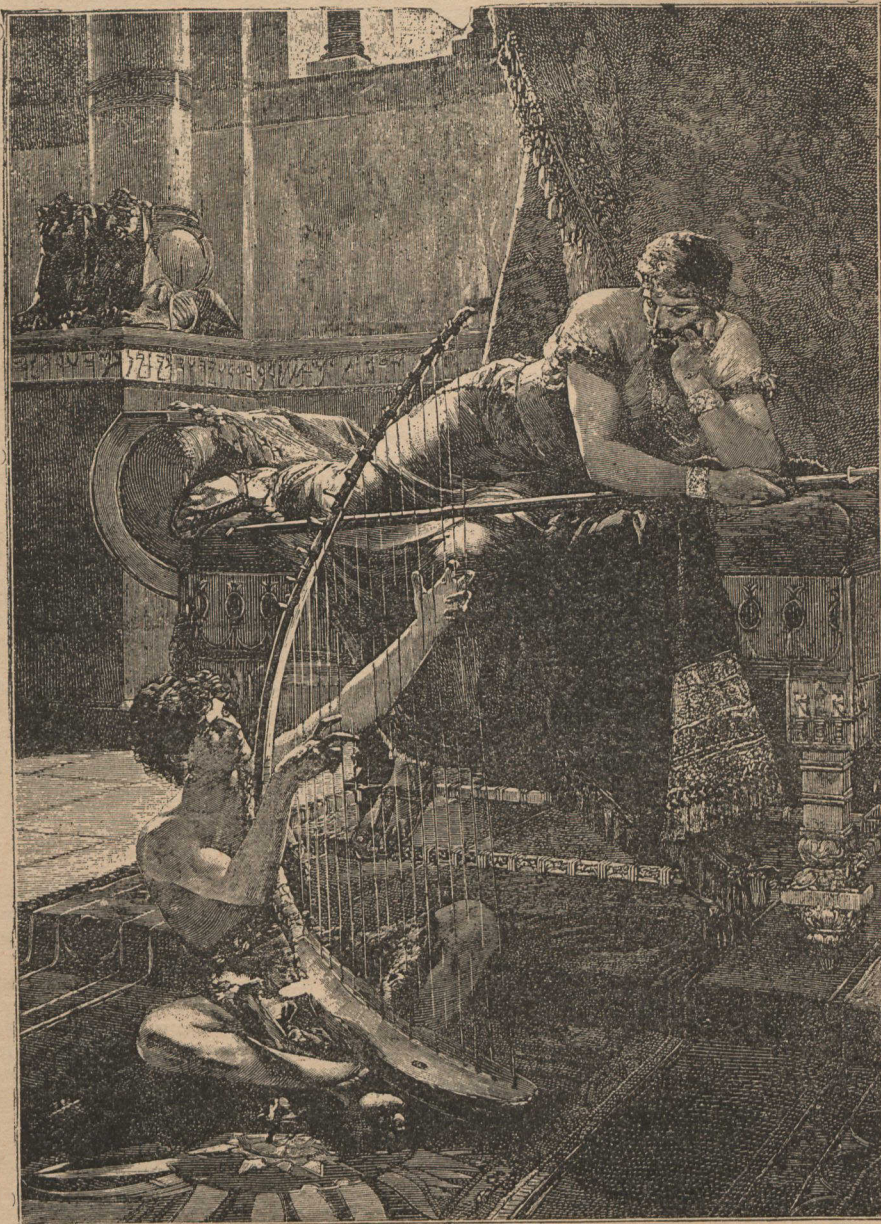
Most people are profoundly ignorant of the real state of the case. They know nothing of the tragedies and miseries that are to be witnessed every day in the houses of the very poor. It is therefore no exaggeration to say that did we not keep up a strong and steady war against drunkenness the country would in the end become uninhabitable. Drink is, in my opinion, at the bottom of it all."

The Archdeacon chatted on in his easy, genial way for some time longer. He touched upon socialism and its

apparent growth in England, but said it was too large a question to discuss offhand. He asked a good many questions, and expressed a high opinion of American pulpit orators, among whom he considers the late Henry Ward Beecher to have been the greatest. He spoke favorably, too, of the new copyright law, for Dr. Farrar, in common with the other English writers, suffered from American piracy of his books.

As he bowed me out he looked at his watch.

"Dear me," he exclaimed, "I had intended to give you ten minutes, and here I have been talking over an hour. I must get back to my work."



After the picture by Johannes Jaeger

DAVID BEFORE SAUL.

[in the National Museum, Stockholm.]

THE PHILOSOPHY OF GREATNESS.—No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen.—*Epictetus; Thomas Wentworth Higginson's Translation.*

"A HOUSE," said Emerson, "should bear witness in all its economy that human culture is the end to which it is built and garnished. It is not for festivity. It is not for sleep. But the pine and the oak shall gladly descend from the mountains to uphold the roof of men as faithful and necessary as themselves, to be the shelter always open to the good and the true—a hall which shines with sincerity, brows ever tranquil, and a demeanor impos-

sible to disconcert.

THE healthy body is good, but the soul in right health—it is the thing beyond all others to be prayed for; the blessed thing this earth receives of heaven.—*Carlyle.*

NOBLE words are a memorial and a crown of noble actions, which are given to the doers of them by the hearers.—*Plato.*