

AS TO BETTER TIMES.

VARIOUS OPINIONS CONCERNING THE CAUSE.

What Was Said by a Grain Dealer About the Crops, by a Wall Street Man About Capital, and a Workman About Labor.

IT WAS a dealer in grain who said: "The real cause of the better times that have come upon the country within the past few months is the assurance that all the crops of the year will be big, and can be marketed more advantageously to the farmer than they were last year. When the farmers are prosperous everybody is prosperous, for the reason that they spend nearly all that they take in, and buy all kinds of goods and implements according to their means. Look at our abundant crops of all varieties of fruits; but, more than that, we are to have splendid crops of grain and corn, and, more yet, we are to have a heavy cotton crop, besides good crops of sugar, rice, and tobacco. It is the harvest that tell in this exporting country; they put money in circulation; they enable the producers to hire labor and pay it well; they promote business activity; they enliven the manufacturing industries; they raise the spirits of the community; they help people to build better houses, and they make men feel more liberal all around. Everything depends upon the crops, that is, when there is a market for them at fair prices."

It was a Wall street man who said: "If times are better it is because money is abundant and investments are large. Men of means are investing heavily this year in everything that promises a profit, because they feel more confidence than they felt last year or the year before. They are putting out their money more freely. They are buying real estate, building houses and stores and mills, going into all sorts of business enterprises, into inventions, and machinery, and factories, and coal, and crops, and all sorts of things. You can borrow money now at a low rate of interest with good security for almost any undertaking that looks practical, or even for the starting of a retail grocery. It is money that makes the mare go, and when the capitalists stand ready to shell out on business principles the times grow better. There have been millions invested this year in electrical novelties and trolleys and bicycles and patented articles, and millions have been sent to the South for investment in cotton factories. There will be no trouble about the prosperity of the country so long as its capitalists can possess that confidence upon which all the public interests are dependent. We can also borrow millions of capital upon easy terms from England, where money is a drug in the market, so that it is sent to Argentina, or to South Africa, or to any other place that wants it."

It was a politician who said that times were better because of one thing, and another who said they were better because of something entirely different. It was a thoughtful carpenter who said: "In my opinion the better times that have come to the working people are due, in great part, to something that nobody has thought of, and that is the heavy falling off in alien immigration. So long as poor people came here from Europe year after year at the rate of half a million a year, ready to work for anything they could get, and accustomed to lives of abject poverty, it was useless to expect good times for American mechanics or laborers. But during the last two years immigration has fallen away more than a half. It is according to the government reports that in the year 1892, 623,000 European immigrants came to this country, or about three times more than there were last year, or than there will be this year. This immense reduction of the number of foreign laborers arriving here within the past two years means that there is so much less competition in the labor market here, and that the struggle between workmen to get employment is not as rough this summer as it would be if shiploads of laborers were landed every day at Ellis Island."

It was a capitalist who said: "There is no doubt that the liberation of capital this year is a cause of the better times for the community. The panic from which we are recovering was a panic of capital. Capital must be safe if it is to render public service. There must be confidence in investments, if money is to be liberally invested. There cannot be prosperous times for the farmer without good crops, or for the laborer without employment, or for the commercial man without large exchanges, or for the shopkeeper without a brisk business, or for the house owner without rents, or for the capitalist without opportunities of expanding his capital. In the long run, we are all dependent upon each other's welfare. It is a foolish capitalist who expects to fatten upon the misfortunes of the community."

The reporter interviewed other parties as to the cause of the better times; but the various opinions here quoted give a fair idea of the nature of all those that were obtained.

A Pointer for Convoys.
Gentleman—Why do you always begin to beg on the top floor instead of beginning at the first floor?
Meticulous—Well, you see if I begin at the top floor and am thrown down a flight of stairs I can keep right on beginning at the first floor?

LABOR DIFFICULTIES IN FRANCE.
The Strikes of 1894 and the Attempts to End Them.
The French Bureau of Labor has recently made a report of the strike statistics of that country in 1894. There were 391 strikes, in which 54,576 workmen took direct part, and by which 4,467 others were thrown into idleness, so that in all 1,062,480 days of work were lost. The year before there were 634 strikes, involving 170,123 men. In 1892 there were 261 strikes, and in the year 1891, 267. Of the strikes of 1894, 55 per cent grew out of questions of wages. The workmen were successful in 21 per cent of the strikes, which concerned 25 per cent of all the strikers. Strikes involving 45 1/2 per cent of the workmen failed, and 33 per cent of the strikes were partly successful. There were 101 appeals to the comparatively new law of arbitration. Eight of these appeals, seven by the workmen and one by the employers, were made at the very outset of the strikes, before work was actually stopped, and 93 appeals were made after strikes had already been declared. The number of appeals to the law of arbitration by workmen was 51. Employers made the appeal four times, and employers and employees together twice, while the judge having jurisdiction intervened 44 times. Employers refused arbitration in 24 cases, and the workmen in 16 cases. After arbitration had been refused the workmen in two cases gave up their demands without actually having quit work; a strike was declared once, 21 strikes were continued, and five were ended by the defeat of the workmen, who abandoned their demands. Of 22 strikes begun or continued after arbitration was refused, six succeeded, seven were compromised, and nine were defeated. In 64 other conflicts, 65 committees of conciliation were constituted, two in the case of one strike.

NOTES OF THE DAY.
It is estimated that while the annual revenues of all the countries of Europe are \$2,980,000,000, their expenditures are \$3,300,000,000.
The county of McHenry, Illinois, grows over the fact that under the woodchuck bounty law they have already had to pay out \$2,200 and there are lots of "chucks" left.
The famous old "Blue Store" in Roxbury, Mass., will soon be torn down. During colonial times General Warren, it is said, occupied one floor of the building as a dwelling.
The festivities at Kiel gave the hotel-keepers a harvest. As much as \$10 was charged for a night's lodging in small rooms in the third and fourth rate hotels of the town.
The New York fish commission has gone into the business of raising insects for distribution along trout streams, so that the speckled beauties may have something to eat.
Four swarms of bees have taken possession of the Methodist Church in East San Jose, Cal., and it is estimated that there are at least 300 pounds of honey between the outer and inner walls.
Poor playing for money is not gambling according to Chief Justice Beatty, of the California supreme court, or at least there is no criminal act committed in playing the game for money stakes.
The supreme court of Colorado has just decided that the city council of Denver has a right to levy a license tax of \$25 a car on street car lines or any other license taxes it may choose to levy.
Tests in the use of coke as a fuel for locomotives in place of coal have been made by the Baltimore & Ohio Railroad on some of its Virginia lines during the past few weeks and have proved very successful.
It is a very common thing for a reindeer to have a horn broken off and it is very easily done. Indeed, by the middle of winter nearly every reindeer has lost one or both of its horns or fragments only are left.

A BOWL OF KAVA.

A Polynesian Drink Which Is Unpleasantly Peculiar in Its Preparation.

Kava is the native drink, and its use and the manner and ceremony of its preparation being among the most ancient customs of Polynesia, it merits, I think, a short description. Kava is an indigenous tree, more or less plentiful throughout the South Sea Islands, the root of which is employed in the manufacture of the drink. When visitors are present much ceremony is observed in its preparation. A beautiful round bowl of dark-colored wood is produced, its interior shining with a blue enamel-like coating, caused by the deposit of the root. Generally speaking, the best bowl is the property of the village, and much care is taken and time spent in polishing and preserving the enamel in the interior. Three young girls with shining white teeth, chosen usually chosen from the "belles" of the village, seat themselves around the bowl, each having a piece of the kava root. This they proceed to break up into small pieces, and, putting them into their mouths, chew the dry root until it is reduced to a pulp, which is placed from time to time in the bowl. A sufficiency having been thus prepared water is poured in and the whole mixture is stirred up; bunches of fine fibre are then drawn through the liquid to strain out any small pieces of the root which may remain. The drink is now complete and is passed around in cups of coconut shell to the chiefs and principal people of the assembly in order of rank. On my first attempt at drinking kava I was strongly reminded of soapuds; but this unpleasant idea wore off after a time. A refusal to drink, or even not to drain the cup, is considered a grave impoliteness. The solution of the kava root is non-intoxicating, but, taken in excess, produces a loss of power in the lower limbs. Many of the European residents drink it regularly, but, of course, it is then prepared in a different manner.

THE DOG'S ORIGIN.

Some Interesting Facts About Man's Most Faithful Friend.
Although the recent discussion of the origin of the dog cannot be said to have settled the long-controverted question, there seems to be a decided drift of opinion among naturalists to the theory that our numerous varieties of domesticated dogs are descended not from a single species, but from several kinds of wild animals, as, for instance, the wolf and the jackal. There are recorded examples of tamed wolves, which in gentleness, love for their masters and intelligence showed a truly dog-like capacity. With regard to tamed jackals, Darwin has pointed out that, when caressed, they jump about for joy, wag their tails, lower their ears, lick their master's hands, crouch down, and even throw themselves on the ground, feet upwards. When frightened they carry their tails between their legs. On the other hand, it is understood that, whatever animal we may consider his progenitor, the domestication of the dog began at an epoch exceedingly remote. The fossil remains of a large dog have been found in tertiary deposits, and there is no doubt that the dog existed in a domesticated state during prehistoric times. His bones are discovered in the shell-heaps of Denmark and in the lake dwellings of Switzerland. The dog meets us in the dawn of history, for such varieties as the hound, greyhound and watchdog are depicted on Egyptian monuments five thousand years old. It is well known that in Egypt the dog was worshipped under the title of Anubis, and dog mummies have been found. There is a mastiff figured on an Assyrian sculpture belonging to 640 B. C. The fact is often overlooked that dogs were used by the Greeks and Romans not only in the chase and for hunting down escaped prisoners, but for war, being armed for that purpose not only with spiked collars, but with a coat of mail. It is said that Corinth was on one occasion saved by fifty war-dogs, which foiled a night attack of the enemy, fighting until all were killed but one, which succeeded in arousing the garrison. It is worth noting that, according to some naturalists, the Newfoundland and St. Bernard dogs form a group by themselves, derived neither from wolves nor jackals, but from a distinct species of progenitor. It is a disputed question whether the Newfoundland dog is indigenous to North America or was introduced either by the Norwegians in the year 1000 or by Cabot in 1497. Bearing on this question is the interesting fact that the Norwegians have dogs closely resembling the Newfoundland breed. The Dingo dog of Australia does certainly seem to constitute a distinct, indigenous species, since it is now found in both a wild and a domesticated state in that country, and its fossil remains are associated with those of extinct mammals.

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At the christening the child is carried in the arms of its godmother to the church or chapel. A crowd of royalty and nobility, glittering in brilliant uniforms and gala toilettes, fill the body of the church and stand grouped round the font. The priests wear magnificent robes with gold crosses, and sacred banners are borne before them. Two deacons carry a portrait of Christ or the Virgin Mary.
The godfathers give the priest nine wax candles, which are lighted and fastened across the font. The priest incenses the godfathers and godmothers and consecrates the water with many ceremonies. Then a procession is formed round the font by those taking part in the ceremony, each one bearing a lighted wax taper. The name of the child is given in writing to the priest, who puts the paper on an image, which he holds on the child's breast, meanwhile saying a prayer. When the priest asks if the child forsakes the devil and his works, the godparents turn their backs to the font to show their horror and aversion to the question and answer, "yes." They again face the font, and the priest takes the child, which is quite naked, and, holding it by the head, so his thumb and finger stop the ears, tips it three times in the water, pronouncing the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."
The chrism, or baptismal unction, which is called the seal of the gift of the Holy Ghost, immediately follows baptism. In performing this ceremony the priest anoints the child with holy oil; on the eyes, in order that it may see only good; on the ears, that these may admit only what is pure; on the mouth, that it may speak as becomes a Christian; on the hand, that it may do no wrong, and on the feet, that they may tread only in paths of virtue. At the end of this ceremony, the shirt, which the godmother has provided, is put on the child by the priest, who says: "Thou art as clean as an eagle from original sin as this shirt; thou art baptized, thou art sanctified, thou art washed, in the name of the Trinity." The cross, which has been given by the godfather, the child is under obligations to wear all its life. If this cross is not found upon the child at death, the priest says to the godparents, the child may not have Christian burial, even though he be the son of a hundred kings. A particular saint is also assigned to the child, whose image he is charged to cherish with special devotion.
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Forty days after the birth of the child, its mother, the empress, is churched, and the infant is received visibly into Christ's church by the giving of its first sacrament. When the royal gates are opened during mass, the deacon appears with the chalice. The baby is carried to the steps, and the priest coming forward, puts a drop of wine into its mouth with a spoon, saying: "The servant of God communicates in the name of the Father, the Son and the Holy Ghost."
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BERLIN'S PRIVATE POST.
It Rivals the Government Service in Cheapness.
Berlin has had for some years past a private postal company for the delivery of letters and packages, and students of the postal question are somewhat astonished to learn that this concern rivals the government postoffice in cheapness and pays annual dividends of 25 per cent. The private post carries a letter ordinary weight within the bounds of the city at two pfennings, or about 5 7-10 mills. Last year the private post carried 2,250,000 packages. The company employs 1,000 men and many horses. The private post charges less than the public post for packages, circulars, and the like, and does a great deal of the work for business houses that in New York is accomplished by special delivery wagons and messengers in the employment of the house. Some business houses save large sums annually by making use of the private post.
The capital of the concern is not large, for its 25 per cent dividend was made last year from net profits of about \$100,000. It has been suggested that the great European capitals should have like private posts and establish an international exchange for letters and packages in competition with the Postal Union. But the laws of most European countries, like those of the United States, secure to the government a monopoly of business strictly postal.

Sumner's Clever Reply.
When the Prince de Joinville was at Bathurst, many years ago, he was received by the Royal African Corps, black troops offered by white men. He attended a dinner party, wherein mulattoes appeared in full evening dress, low bodices, lace handkerchief and fans. Afterward, dining at Washington with Charles Sumner, the great abolitionist, the prince amused himself by telling about his Bathurst dinner, and asked Sumner whether he had ever given his arm to a negress. The prince awaited his answer with some curiosity, to see whether he would dare answer in the affirmative before the American ladies, who were quite sensitive on the color question; but he got out of it very adroitly. "My dear prince," said he, "in every religion each man has his own share of work. I preach and you practice. Don't let us mix the two things up together."

American Cotton Favorites.
The southern states have now nearly one-fourth of the cotton factories of the country and the great increase of this industry in that section during the last few years gives rise to the belief that at no distant day the seat of the cotton factories will be as close as possible to the cotton fields.
Know thyself! If you can't get the requisite information, run for office.

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BACTERIA IN CLOTHES.
Dr. Seitz Found 956 Thriving Colonies in a Stocking.
Carlyle gave us the philosophy of clothes; now Dr. Seitz, of Munich, gives us their bacteriology. On examining a worsted stocking he found 956 thriving colonies, while on a cotton sock there were 712. Both these articles had been worn, but no information is vouchsafed as to the personal habits of the wearer. Thirty-three colonies were found on a glove, 20 on a piece of woollen stuff and nine on a piece of cloth; none of these articles had been worn. On a piece of cloth from a garment that had been worn a week there were 23 colonies. Of the micro-organisms found on articles of clothing relatively few were capable of causing disease. The pathogenic species were almost without exception staphylococci. In one case, however, Dr. Seitz found the typhoid bacillus in articles of clothing from 21 to 27 days, and the staphylococcus pyogenes albus 19 days after they had been worn. The anthrax bacillus found in clothes was still virulent after a year. The microbe of erysipelas, on the other hand, could not be found after 18 hours, nor the cholera vibrio after three days. Dr. Seitz studied with special care the question whether in tuberculous subjects who sweated profusely the bacillus was conveyed by the perspiration to a piece of linen worn for some time next to the skin of the chest. The inoculation of two guinea-pigs, however, gave negative results.

Signs in the Desert.
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BAPTISM OF HIS SON.

SOMETHING THAT NICHOLAS II. MAY SEE SOON.

Ceremonies at the Christening Anointment with Oil from Constantinople—Baby Grand Dukes Shown Without Clothes at First Public Function.
HE young Czarina of Russia is superintending just now the preparation of a layette, and all the world is interested in the expected advent of an heir to the Russian throne, says a recent cablegram. Elaborate ceremonies always surround the birth of a royal child in Russia, perhaps more conspicuously than elsewhere. The christening, according to the ritual in the Greek Church, must take place as soon as possible after the birth. The baby's christening robes are marvels of the needleworker's art. The first godfather, who is always a high and mighty person, gives the child a gold cross inlaid with jewels, and the godmother provides the little white shirt which is used before the ceremony is completed. The occasion requires gifts from all persons connected with the court. These gifts are often the toys most likely to amuse a tiny infant, although many are suitable for a grown child. Other gifts may be lands or jewels.
At the christening the child is carried in the arms of its godmother to the church or chapel. A crowd of royalty and nobility, glittering in brilliant uniforms and gala toilettes, fill the body of the church and stand grouped round the font. The priests wear magnificent robes with gold crosses, and sacred banners are borne before them. Two deacons carry a portrait of Christ or the Virgin Mary.
The godfathers give the priest nine wax candles, which are lighted and fastened across the font. The priest incenses the godfathers and godmothers and consecrates the water with many ceremonies. Then a procession is formed round the font by those taking part in the ceremony, each one bearing a lighted wax taper. The name of the child is given in writing to the priest, who puts the paper on an image, which he holds on the child's breast, meanwhile saying a prayer. When the priest asks if the child forsakes the devil and his works, the godparents turn their backs to the font to show their horror and aversion to the question and answer, "yes." They again face the font, and the priest takes the child, which is quite naked, and, holding it by the head, so his thumb and finger stop the ears, tips it three times in the water, pronouncing the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."
The chrism, or baptismal unction, which is called the seal of the gift of the Holy Ghost, immediately follows baptism. In performing this ceremony the priest anoints the child with holy oil; on the eyes, in order that it may see only good; on the ears, that these may admit only what is pure; on the mouth, that it may speak as becomes a Christian; on the hand, that it may do no wrong, and on the feet, that they may tread only in paths of virtue. At the end of this ceremony, the shirt, which the godmother has provided, is put on the child by the priest, who says: "Thou art as clean as an eagle from original sin as this shirt; thou art baptized, thou art sanctified, thou art washed, in the name of the Trinity." The cross, which has been given by the godfather, the child is under obligations to wear all its life. If this cross is not found upon the child at death, the priest says to the godparents, the child may not have Christian burial, even though he be the son of a hundred kings. A particular saint is also assigned to the child, whose image he is charged to cherish with special devotion.
Holy oil, or chrism, which is used at royal baptisms, coronations, and consecration of churches, is prepared with elaborate ceremony. There is a copper vase, overlaid with pearls and called the alabaster, in which is kept the original oil sent from Constantinople when Christianity was introduced into Russia. A few drops are taken to prepare the chrism and are replaced with other oil, so the quantity never decreases. Wine, roses, lavender, balsam, and spices are mixed with the oil.
Forty days after the birth of the child, its mother, the empress, is churched, and the infant is received visibly into Christ's church by the giving of its first sacrament. When the royal gates are opened during mass, the deacon appears with the chalice. The baby is carried to the steps, and the priest coming forward, puts a drop of wine into its mouth with a spoon, saying: "The servant of God communicates in the name of the Father, the Son and the Holy Ghost."
There is no such ceremony as confirmation in the Russian Church, but the child continues to receive the sacrament of his baptism, twice a year, at Easter and on its saint's day, until it is 7 years old, when it is brought to the confession on Good Friday.
The social functions attendant upon a birth in the royal family are very elaborate. They last several days. All the riches and magnificence of the court and nobility are displayed. At night the illuminations transform the capital. Lamps are removed from the street posts, and in their places shine illuminated stars and circles. All house fronts, roofs, and chimneys are outlined with lights. The trees are full



of festoons of Chinese lanterns, and from every limb hang globes of glass in red, yellow, blue, and green, each formed and hung so as to resemble fruit. The houses of the nobility are ablaze with light, and everywhere appear the burning monograms of the emperor and empress.
On the day the child dons its first shoes the Czarina gives 300 or 400 pairs to be distributed among the poor children of St. Petersburg. These are ordinary shoes, of course, not a bit like the royal baby's, which are of white leather, embroidered with gold.
The nurse of a royal Russian child is always gorgeous in her apparel. She wears a rich velvet skirt with two broad bands of gold round it, a blue velvet apron, also trimmed with gold, a bodice of black velvet, fastened with silver buttons, and round her neck a golden chain. This is the dress for ordinary days. For state occasions there are other costumes even more elaborate.

CANADA MUST WAIT.
She Must Hide England's Pleasure in Most Humiliating Fashion.
The people of Canada are finding to their cost what an anomalous position they occupy among the nations of the earth when it comes to looking to Great Britain to press their claims upon foreign powers with which she dare not or prefers not to quarrel, says a Quebec special. In the dominion parliament last week the circumstances under which Canadian ships were seized by Russian war vessels in 1892 were brought again up by one of the opposition leaders, Mr. Davies, to the attention of the government. The vessels were the Carmelite and Willie McGowan, which were seized on the high seas and confiscated, the crews being taken to the nearest Russian ports, treated with great inhumanity, and left to shift for themselves. The value of the two vessels and their cargoes was \$50,000.
He quoted from the report of the Russian commissioners appointed to investigate the seizures, which found that the seizure of the Carmelite was legal, though in his (Mr. Davies') opinion there was no evidence of illegal sailing—only surmises and suspicions. Canada's claim in regard to that vessel was, he contended, a perfectly good one. The finding of the commissioners in the case of the Willie McGowan was that the seizure was illegal. The seizure of the Aerial was also pronounced illegal, and the Russian government declared it not indisposed to make reparation for both vessels. The Canadian minister of justice, Sir Charles H. Tupper, in reply, admitted that the Canadian government's power was limited. It was keeping the case and all its material points fully before the British government, and he made the further humiliating admission that there the power of his government ended. The Rosebery government, before going out of office, had assured him that they were pushing Canada's claims as far as possible, but the minister of justice frankly assured the house that he was at his wit's end to appreciate any grounds of delay either in this case or in the settlement of Canada's claims against the United States by the American government. He did not know any further powers the Canadian government possessed for promoting greater expedition.

BACTERIA IN CLOTHES.
Dr. Seitz Found 956 Thriving Colonies in a Stocking.
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STANFORD'S ONLY SON.

The Child in Whose Honor the University of California Was Founded.

No prince or potentate, no founder of a nation or emancipator of a race, was ever honored with so magnificent a monument as that which is being erected to perpetuate the memory of a 13-year-old boy at Palo Alto, about thirty miles south of San Francisco, on the coast division of the Southern Pacific railroad. This child, the son of Leland and Jane Lathrop Stanford, died some years ago in Rome, while he was making a tour of Europe with his tutor. His father and mother almost defied him, and dedicated one of the largest fortunes that man has ever accumulated entirely to the education of other people's children, who from this time on forever are to render homage to his name. Everything is preserved as he left it. The room he occupied in the great villa, which