

The Commoner.

Work for the Ministry.

Rev. Robert F. Coyle of Denver, pastor of the Central Presbyterian church, resigned recently and, according to the News, startled his congregation by a condemnation of the conduct of some of its members. He said he could no longer remain silent and witness the indulgences and iniquities of fashionable life. The News reports that Dr. Coyle was not willing "to be housed in an expensive parsonage, preach beautiful, poetical sermons on Sunday, make fashionable calls through the week and overlook all this poverty of service for the benefit of mankind, just for the sake of being paid a good salary." While this is going on in the west, several Episcopalian ministers are engaged in exposing gambling in the east—the following appeared in the New York Telegram:

Rev. Dr. William R. Huntington has started a crusade against the vice in this city. He says it is useless to try to reform the poor while vice is rampant and unrebuked among the rich.

Rev. Dr. Morgan Dix, rector of Trinity church, has joined Dr. Huntington. He said that gambling in society had reached a point where it was scandalous and a disgrace. This makes four rectors of prominent churches who have enrolled themselves under Dr. Huntington in his crusade against gambling in fashionable society. They are Rev. Dr. Morgan Dix, of Trinity, Rev. Dr. Rainsford of St. George's, Rev. Dr. Houghton of the Church of Transfiguration and Rev. Dr. George E. Vandewater of St. Andrew's.

Dr. Hamilton said today: "I know of a woman at Newport who had a cottage there and supported herself by playing 'bridge' whist. She was a member of the exclusive set and would invite a dozen young fellows to play a little whist at which she was an expert. I have seen one of the best known society women at Newport drunk at the Casino.

"There are seven families in society in the season at Newport that set a bad example and indulge in gambling and drunkenness."

It is encouraging to note the growing disposition upon the part of clergymen to attack the evils which are threatening social life in the cities, and yet these clergymen cannot go far in their reforms without realizing that the public at large is suffering a great deal more from so-called "respectable" speculators and monopolists, who prey upon society upon a large scale, than from the vices which are periodically attacked. Not that the latter should be ignored, but the former deserves even more attention. The ministers occupy a position of responsibility and influence and the people who are resisting injustice and striving to secure relief from oppressive systems have a right to expect their co-operation.

An Unenviable Fame.

The present method of electing United States senators has few newspaper champions. Even those journals which are accustomed to endorse without hesitation anything proposed by or beneficial to organized wealth are unable to formulate a defense of a system which interferes with the legitimate work of the state legislatures, invites every variety of corruption and brings scandal and disgrace upon the United States Senate. But in its dire extremity, this old and tottering system has found a willing supporter. The Chicago Inter-Ocean seems anxious to win for itself an unenviable fame by making practically the only protest against the direct election of senators. Not only does it find fault with the proposed re-

form, but it uses epithets to conceal its lack of logic. Here an extract from one of its editorials:

The lower house of the Illinois legislature foolishly adopted on Wednesday the Curtis resolution for the election of Senators by popular vote. Such a resolution is not likely to have any influence on Congress, but is one of those silly things that a republican legislature cannot afford to trifle with.

The framers the constitution sought to escape the plain dangers and evils of government by one legislative body. They therefore decreed that the lower house of Congress should be chosen directly to represent the people, and the upper house should be chosen indirectly, to represent the states. Thus the Senate was removed at the outset from the immediate influence of popular clamor. A century of experience has showed the wisdom of the plan. * * * The test is a fair one, and it has been made. Why, then, not abide by it? Why, then, pursue further a populist will-o'-the-wisp at the instigation of the hare-brained agitators, and under the leadership of ephemeral pinheads?

In three Congresses—the first two democratic and the last one republican, the House of Representatives has with little opposition adopted a resolution submitting the necessary amendment, and several state legislatures, some of them republican, have endorsed the proposed change. And yet the members of Congress and legislators who dissent from the antiquated views expressed by the Inter-Ocean are all to be condemned as "hare-brained agitators" and "ephemeral pinheads." The Inter-Ocean ought to have but little competition in its effort to secure the lowest place in the journalistic column.

Cuban Teachers.

Last summer 2,000 Cuban teachers were in Cambridge. It was a common remark that they seemed to be inferior in size and stature to American teachers and students. During the first week of August 978 of the Cuban teachers were weighed at the gymnasium at Harvard university. Of these 497 were men and 481 women, and the reports as to height, weight, and general physical status are submitted in a report by Dr. Dudley Allen Sargent, published in Popular Science Monthly for March.

Among the American male students measured, for comparison with Cuban teachers, the shortest was 64.7 inches and the tallest 75.6 inches. Among the Cuban male teachers the shortest was 55.9 inches and the tallest 75.6 inches. So far as extremes are concerned, it will be seen that there is little difference in the two nationalities, but the medium height of the American male student is 67.7 inches, while only 10 per cent of the Cuban male teachers attained this stature. The medium height of the Cuban male teachers was 64.3 inches, but this height was surpassed by over 90 per cent of the American male students.

The height of the tallest American female student was 71.3 inches, and of the shortest 53.2, while the tallest Cuban female teacher was 68.9 and the shortest 54.7 inches. The medium height of the American female student is 62.6 inches, and the medium height of the Cuban teacher 60.3. Over 80 per cent of the American female students surpassed the stature attained by 50 per cent of the Cuban female teachers. * * *

The medium Cuban man, it was found, is twelve pounds heavier than the medium Cuban woman, while the American woman is 19.9 pounds lighter than the medium American man. As our American women have better opportunities for growth and development than the Cuban women, Dr. Sargent asks why they do not compare more favorable with the American men in weight and height than the Cuban women do with the Cuban men, and adds: "Is it due to the inferiority of the American women or the superiority of the American men? Have the admirable opportunities for physical training and athletics afforded

our male students begun to show the expected results by a general increase of weight and stature that has not yet been attained by our college women? Can it be true that our American women are beginning to show the material cost of attempting to build a highly organized brain and maintain their special physiological functions at the same time?"—Chicago Inter-Ocean.

A Story About Wu.

Cosmopolitan as Minister Wu of China is by education and experience in diplomatic station, he still continues to be amazed over the novelty of woman away from home and doing things allee same as Melican man. When confronted by the young women students of the Chicago university, who gave the hall salutation in his honor, Wu thought it a savage yell. When he discovered that the shout was from feminine throats he asked a tutor if there was not danger that the girls would become masculine. This query was followed up with questions to each individual about why she was away from her parents and when she would return to them.

This warrants publication for the first time of a true and suggestive Chicago story about Wu when several women of this city were holding official position in connection with the Columbian exhibition.

This dialogue literally occurred between one of these and Wu: "How old are you?" An evasive smile on the fair but silent lips. "Married?" "Yes." "Plenty money?" "Yes." "Good husband?" "Yes." "Fine home?" "Yes." "Why don't you stay there?"

There was no reply to the final query. But many American women, as woman goes farther away from home and into public life, must suspect that there was a subtle and not malign philosophy concealed in the implication of the oriental's question.—Chicago Chronicle.

Lent.

To starve the body is a very poor way to keep Lent. Many people, instead of being made humble by starvation, are made cross and morose; and this state of mind is harder on the person and the household at large than the most ravenous appetite which exercise entails. To keep Lent properly is to use such deprivation as will result in spiritual good—to give up some bad habit, to fight against bad temper and sharp words, to be charitable in judgements and conclusions as well as visible aims, to put away some hurtful indulgence and darling sin—these are the true deprivations that purify the spirit and make the heart an abiding place for the love of the Master. Lent teaches us self-denial, self-sacrifice, and the sacrifice that accomplishes the most good reaches out beyond the dainties of the table to the purifying influences of life.

"To starve thy sin,
not bin—
That is to keep thy Lent."

—Memphis Commercial Appeal.

Satisfied.

Love wore a threadbare dress of gray,
And toiled upon the road all day.
Love wielded pick and carried pack,
And bent to heavy loads the back.

Though meager-fed and sorely tasked,
One only wage Love ever asked—
A child's white face to kiss at night,
A woman's smile by candle-light.

—Margaret E. Sangster, in Lippincott's Magazine.

If there be some weak one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.