

of a family goes, of course the care and responsibility moves with them to the summer resort. The only man without responsibility is a tramp. To be free he cannot have a home, money nor acknowledged ties of any kind. Coolness and comfort the man who has money enough can find. But those who have to stay at home could be much more comfortable if they would. To eat and to drink cool or cooling foods, to think cool, restful thoughts, to stay away from public gatherings, to meditate, read, to think of as nearly nothing as possible after the work of the day is done, is better and more restful than a crowded hotel and stuffy rooms in the coolest and highest mountain tops. The crowd of worried women and men who permit themselves to be stuffed into cars full of other human furnaces, will have to pass through such a purgatory of cinders, irritating noises, odors and lack of room that the few weeks' vacation, exiled from their own bath tubs and all their individual devices for comfort and coolness scarcely pays for this transit through purgatory in the company of strange friends.

* * * A New American Heroine.

Mr. Howells, who knows the American girl as she is in novels very well, says in *Literature* that Mr. Warner has in "That Fortune" discovered a new one that no one has portrayed before. She is a very rich, young heiress and the peculiar effect that money has upon the American parent is said to be indicated in this story with unusual plainness. Mr. Howells says that Stepniak told him after his tour of the United States that nowhere in Europe, not in Russia, and not in England, had he seen such absolute division between rich and poor, such utter absence of all kindness between the upper and the lower classes. Mr. Howells himself says of this feature of life in this country that "No observer of our plutocracy can have failed to note that, with us wealth keeps itself in cotton much more carefully than birth abroad. It has indeed greater reason than birth for its exclusiveness; for birth is safe in its incommunicableness, and wealth is aware that there is no difference between it and the things beneath it, which cannot be effaced in a moment. It therefore guards itself with infinite scruple and constant vigilance from all approach by unwealth, and keeps unwealth at a greater distance here, than birth keeps unbirth elsewhere." "And the jealousy of Evelyn Mavick's education, which was not more jealous, apparently, than that of many very rich American girls, produced in her an ignorance of life not less than that of a princess of the blood. In fact, it is probable that those in charge of a princess of the blood would have her taught more of the world than such an American girl knows of the life of her own country. In Evelyn Mavick there is a reversion to the extremest type of the ingenue; she is jeune fille beyond the fondest dreams of the Frenchest of French mothers." In common with a great many lovers of American literature, I have noted Mr. Howells' discovering habit. No baffled but determined and invincible navigator ever was more sure of a new world than is Mr. Howells convinced before a pile of new books, which he must review, that there or in tomorrows pile, or if not there, then some day soon there will be the book of a new genius who has seen and written of what has not before been described adequately. But popularity does not always follow a favorable review by Mr. Howells,

though the discovered never forgets that he has been annointed by someone who knows, as worthwhile. But Mr. Howells is unquestionably the dean of American heroines and when he announces a new one it is incumbent on every one interested in the most interesting personage in the world—the American girl—to investigate his find.

* * * A Christian Newspaper.

The discussion caused by the Rev. Charles Sheldon's pamphlet, "In His Steps" concerning the necessity of establishing a Christian newspaper, has reached the inevitable ultimate that it is impossible to establish just what a Christian newspaper should be. There are the various church papers and *The War Cry*, but they confine themselves to the news of, and the topics interesting to, the particular denomination which supports them. They are not newspapers any more than is the *Lumberman's Journal*, the *Butter and Egg Herald* or the *Cashier's Record*. Out of the miscellaneous heap of news which is piled up in the twenty-four hours that it takes the sun to scorch his way through nothing, these papers select only those which pertain to lumber, or to eggs and butter, or to banks. A daily newspaper is taken by all sorts and conditions of men who have not by any means selected the publisher as their dietarian. From the cradle to the grave man is given his choice between good and evil and he gets his growth and strength by voluntarily selecting the good and not by being crammed with it by a being who made both and was great and wise enough to make man free and leave him so. The publisher who refuses to print what happens on the plea that the people should only read selected articles would get a snubbing for his impudence that would stop his presses. The healthy, normal mind will read the newspapers as its possessor walks the highway, refusing to be depressed by vice and ugliness and being constantly cheered by the humour and grace and joy of life and youth. The newspaper that prints the news is but a microcosm. To leave out everything, unwholesome would make it, not a newspaper, and as many might take it as go to church, but the people would still be reading the papers that print the news, not good news, not bad news, but the news.

* * * General Otis.

The illustrated Weeklies are printing pictures of General Otis, and his countenance expresses resignation, and a love of repose rather than the determination and energy usually found in the face and pose of a successful general. His whiskers droop from the side of his face, with a branch line connecting the two sides in a hopelessly passe style. Neither a great soldier nor a successful business man whose portraits are presented to a picture loving public wears on his face anything like General Otis' whiskers. Of course he may consider it a matter of no importance whatever but the impression that he is not quite a master of the Philippine situation had become general when the publication of his most recently taken portrait conformed it. His whiskers may conceal stronger features which might give his soldiers confidence in him, if once revealed. Anyway the general ought to take the hint from Germany's warlord and cut his whiskers square and give the mustache a fierce, upward turn. Why, when William of Germany reviews the magnificent German troops, the very sight of that

upward square cut mustache fills them with the battle spirit and makes them long for war and bloodshed.

* * * A Garbled Governor.

Whenever ex-governor Silas Holcomb writes a letter to the papers it becomes anew a matter of amazement how a man with so feeble and obscure a notion of what the words of his own language mean and of their relation to, and dependence upon each other, could ever have fooled enough people about his ability, to secure an election as governor. And such clever people as Nebraskans are too. In spite of what he said, what he wrote, and what he did, there are still a large number of people among the populist party who prefer to refuse credit to their ears and their eyes and their judgment rather than believe the ex-governor capable of swearing to a voucher of sixty dollars a month for house rent when he only paid thirty dollars a month. They prefer to believe him when he calls the testimony garbled which impeaches his character as a reformer. Although they know from the way he uses it, that the ex-governor has not a distinct idea of what "garbled" means. He uses it as a hobgoblin word and it answers his purpose in arresting the judgment of the conscientious even if it does not satisfy them finally.

* * * Ingersoll and the Bible.

The most superficial readers of the bible and of later bible criticism are repelled, first of all by the flippant tone, and then by the absence of every indication of scholarly research and of historical investigation in Mr. Ingersoll's work. At best, his style is brilliant rather than convincing and the ineffectiveness of his life long attack upon a religion whose history, meaning original, books and ethical influence he was ignorant, indicates that the criticisms on his lectures and books that are taking up a considerable space in the newspapers and reviews, since his death, are not unfounded. Whatever his influence was it was transitory and it affected at all only those people most easily affected by the sort of oratory and the kind of literature Mr. Ingersoll was capable of. And all these still claim that Mr. Ingersoll was a logical, noble minded, disinterested man, preaching against error and yearning all his life to rescue the children of men from the pitfalls dugged by Moses. To the more discriminating he was of the same type as the evangelist Moody, a man given to anecdotes and to accepting traditions without investigation and knowledge at second hand, and endowed with a magnetism of speech that coerced an audience to think his way. He had the features, the head, the tones, the gifts, and the faults of an orator. He yielded to an orator's temptations and claimed an orator's privileges. He was very clever, but he was not subtle, he was not scholarly and his wit was rather clownish than delicate and pointed. His books are full of misstatements regarding the bible that a beginner in the study of bible literature and history may discern. The conclusion that he was superficial and that his criticisms of a book he declined to pursue a comparative study of, were impertinent, is justifiable.

* * * The International Council of Women.

The first reports of the council which appears in the English papers were quizzical and humorous. Towards the end of the sessions the meetings were reported more as a matter of course and with no more stale seasoning of humor than is usual

in the reports that men write of women's congresses. The name of the congress, The International Council of Women, is a trifle self-conscious, but considering that women are only beginning to regard themselves as individuals the name a hundred years hence will mark a stage which perhaps it is well enough to signalize by just such a name. Fancy an international congress of men calling itself by such a name. Men meet together for some purpose and their meetings are known as crusades or diets, peace congresses or monetary conferences or some such appropriate designation with which sex has nothing to do. If men could begin as long ago as the time of the crusades and further to forget themselves in devotion to an idea, is it not about time for women to meet together and discuss on their merits whatever subjects interest them, without stopping to congratulate each other on the fact that they are assembled by thousands from the ends of the earth and are of all creeds and nationalities. It is doubtless a subject for congratulation but it is just as certain that it encourages the peculiar kind of self-consciousness and self gratulation (I mean as a sex) that detracts from the dignity of women's congresses. This one in London was no exception to the rule. From the first speaker who summarized the accomplishments and progressive steps taken by women, as woman since Eve, to the last who took leave of her distinguished audience as another monument to the progress of women, the congress was still an exemplification of woman's unsteady and undeveloped faith in herself. If it were fullgrown she would cease to congratulate herself in public and take herself as a matter of course.

The speeches made at this council are to be printed in French, German, and English, and among them there will be many which are interesting and valuable not because they were delivered by a woman but because of their originality, literary style, or information.

The addresses by Mrs. Susan B. Anthony, Mrs. Fannie Humphrey's Gaffney, Miss Genevieve Ward, Mrs. May Wright Sewall, Mrs. Charlotte Perkins Stetson, and Miss Mary Shaw were delivered to immense audiences and were received with cheers, especially Miss Anthony's. Fifteen Mormon women were present and sturdily defended the doctrines of their church when such defense was opportune. Mrs. Susa Young Gates, a daughter of the prophet addressed the meeting on "Women in the Home" and made a very good impression.

In her opening address Lady Aberdeen, president of the council said: "For eleven years our council has been evolving itself until today we can greet the delegates of ten organized and federated national councils, formed successively in the United States of America, Canada, Germany, Sweden, Great Britain, and Ireland, New South Wales, Denmark, Holland, New Zealand, Tasmania, and the representatives of eight other countries or colonies where the women are preparing to join us and where committees have been formed to work in co-operation with us—Italy, Austria, Russia, Switzerland, Norway, Cape Colony, Victoria, the Argentine Republic, and besides these there are present, vice presidents from France, Belgium, China, India, Queensland, Palestine."

After the close of the session Lady Aberdeen said that "such a gathering of women who lived under twenty-seven different governments could not fail to accomplish much for the cause