

## AFRO-AMERICAN CULLINGS

The time has come for the negroes in the South to bestir themselves as they have never before bestirred themselves, if they are to be counted in the South's forward march. It is now incumbent upon them to get busy as they have never been busy before. Throughout the South meetings are being held to take charge of the great advance which that section will undoubtedly make after the completion of the Panama Canal and after great plans now being formulated are carried out.

There was recently held in Nashville, Tenn., a meeting of the Southern Commercial congress. At this meeting every conceivable subject having to do with any feature of southern progress—farming, dairying, poultry raising, deep waterways, civic improvement—was discussed fully. About the same time a meeting of the Southern Educational conference was held in the same place, at which meeting ambitious plans for the educational development of the South were discussed and set in operation.

There has now been called to meet in Houston, Texas, a convention of southern commercial secretaries. The call for this latter meeting contains, among other statements, the following:

"The spirit of the New South is upon these leaders of progress and their concerted efforts have done more for the South during the past few years than has been accomplished in all the history of the past. With the co-operation of the directors and the sustaining forces behind them, the secretaries have set in motion some of the most gigantic world forces of progress and with a master hand they are swinging civilization around the South like planets around a central sun."

"The history of our armed conquests, the deeds of our heroes, and the traditions of the glorious South are scarcely more thrilling than the industrial conquests of the past half decade. The merry hum of industry has hushed the cry of despair, and hope, like an insistent ocean, has flooded the Southland, the sound of the hammer has aroused its latent energies to restless activity and awakened memories of old-time power and prestige, and the scream of the factory whistle has stirred in southern blood the iron spirit of the conqueror and we are entering the battlefields of the world's commerce, alert, progressive and powerful."

"The hour of destiny is fast approaching when the South, with one mighty surge of its organized forces, can pull the star of civilization within its borders."

"During the past few years, many of our thoroughfares, better firm by the bare feet of the pioneers, have for the first time felt the elevating influence of the road grader. Macadam roads, magnificent boulevards and a network of public highways radiate from every city that has a live commercial club, and they stand as a monument to southern ability and progress."

"Beneath our soil lie the mineral vaults of the universe; from our iron, the wheels of the nation's commerce are molded; our coal feeds the fires of American industry, and yet we have untouched vast areas of mineral wealth awaiting the prospector's pick to flood the channel of trade with a golden stream of prosperity."

"The plow-share has conquered millions of acres of virgin land and our entire agricultural area has felt the modifying influence of human skill; we have worked inspiration into the soil, tapped new and hidden veins of industry, and brought new products into life. The soil has caught the spirit of the New South and is yielding a harvest that will feed and clothe the world."

"We urge our people to take note of the movement. We urge them to be in no way laggard in hitching themselves onto all of these plans for the development of the South. We urge them to put away needless and fruitless discussion of unimportant and non-essential details and to pray for a double baptism of this spirit of the New South which seems rampant throughout that section."

"No longer will it be possible for us to sit down discussing senseless subjects when the young white men of the South are getting ready to possess themselves of the land and the fullness thereof."

Four thousand people, interested in the Men and Religion Forward Movement, at the Hippodrome, in New York, listened to Mr. Raymond Robbins of Chicago describe frontier life at the safety valve of society. Mr. Robbins said:

He called it the safety valve of society, in that it took out of the settled communities men who quitted communities for communities' good. He said the frontier, which began centuries ago in Asia, ended at Nome goldfields in Alaska. The west there met the east. There is no longer a frontier for such men to go to. They are staying in the great cities. They are helping to make immoral conditions. Communities must handle them, or they will handle communities. Cold storage Christianity will never

solve the problem of these men or save American cities, said Mr. Robbins. To the problem of the bad element remaining in American cities is added the immigrant and his problem. Europe is giving to America its frontiersmen, some good, some bad. Then he added concerning it all: "Unless the Christian church can, right here and now, come out into the open and put up a fight that is a fight it will never conquer these evil forces. And if it does not fight it will have no message thereafter that is worth delivering to anybody."

No wiser conclusion has been reached by any of the churchmen and reformers who have in good faith grappled with the supreme problem of human government than that of Mr. Robbins. If society cannot protect itself from the vast mass of people whose tendencies, dominated by their appetites and thirsts and the weakness of the morality of Africa and Asia and Europe in parts has been undetermined and destroyed in the past by the evil forces of society yielding to the lusts of the appetites and thirsts and animal passions for slaughter and disregard of the rights and interests of the weak members of the race. Certainly, if America shall go the way of the countries before it, with no power in its Christian philosophy of the home, the church, the school and the state, to hold the evil powers in restraint, then certainly Christianity will have no message when the failure comes, if it should, to deliver to anybody."

The bad men of the past have sought isolation in large measure, to live their wild, savage lives on the frontiers of civilization; but there are no more frontiers; civilization has come upon them by the way of the railroad and steamboat and telegraph lines, and bad people in the large centers have got to be held in check or they will destroy civilization itself."

Everywhere, while men realize the gravity of the situation, and are fighting it with Salvation armies, Christian associations, temperance organizations, social purity societies, and the earnest work of the churches in settlement work, and the like, in which personal interest in the people is made a leading factor; but among our people this is far from being true. There is here and there a desire, a movement to stem the rising tide of fast and reckless living, but it is almost imperceptible in its influence and invariable in its work. The swing in the large cities is distinctly away from the Christian philosophy of high moral thinking and living, and towards the fast life of the dance gardens, the wide open cafes, the saloon life of the loafer and the gambler, and the sharp practices of the light-fingered in all directions to get the money needed to go "the way that kills."

There is need among the negroes of the large cities of the republic for such active work as the whites are doing to stem the tide steadily rising, or fast and reckless living, among the young and the old. We have said this before, but we are constrained to repeat it from time to time "lest we forget."—New York Age.

In this enlightened and progressive age, it seems disheartening to see men who have had all of the opportunities afforded by the college and university for enlightenment devoting their time and strength to trying to "throw mud" and to pull somebody down instead of trying to help somebody up.

There is a class of so-called college men who seem to think it a part of their duty to try to weaken every movement that has for its object the progress of the negro race. They stand off at a far distance and "throw stones." They very seldom do anything to build up an individual or work in the direction of constructive progress. Their whole idea seems to be to "throw mud."

This attitude we are glad to say is only assumed by a comparatively small number of college men and that number is growing beautifully less every year. For the most part, the men and women who are coming out of the colleges and universities are exhibiting a broad and generous disposition to help lift somebody up and to help construct something.

We pity the little, weak fellows who are still working in the dark, thinking only of their own selfish, mean motives. We hope the time will come when they will change their attitude and get much more satisfaction and happiness out of life than they are now getting.

Tearing down and "throwing mud" has never made a big man in the history of the world.—New York Age.

It's not only men that have been targets for slander and the "throwing of mud," but some of our excellent women and young girls have received unkind words from little women who are jealous and envious of the constructive progress made by husbands and fathers.

Some of our race seem to delight in "tearing down" people's standing because of their getting along in life. We hope the time is not far distant when our people will cease trying to ruin one by gossip and tale bearing.—Illinois Chronicle.

Light minds often make heavy demands.

## MOUND BAYOU IMPROVEMENTS

Negro Town to Issue Municipal Bonds and Provide Better Facilities.

REALTY VALUATION OF TOWN—CITIZENS OWN \$300,000 IN REAL ESTATE AND \$200,000 IN PERSONAL PROPERTY—MANY BUSINESS INSTITUTIONS.

New York.—Many improvements are soon to be made in Mound Bayou, Miss., the widely known negro town, according to Isaiah T. Montgomery, Mound Bayou's founder, who is in New York on business. Mr. Montgomery is negotiating to place municipal bonds of the town on the market, which will be done to inaugurate civic improvements, such as sidewalks, light, water and sewerage facilities. Already Mound Bayou has considerable plank walks and an artesian well that flows 15 to 20 gallons a minute of pure, soft water. However, no arrangements have been made to date for piping it.

While in New York Mr. Montgomery is arranging to float the \$400,000 worth of oil mill bonds, and is further seeking to reach the class of far-sighted philanthropists with a view to showing them the need of the formation of a permanent trust or foundation fund of several hundred thousand dollars, to be loaned among the negroes at 4 and 4½ per cent, which would encourage the development of small farms and the building of comfortable homes. It is the idea of Mr. Montgomery that a portion of the interest be used for building suitable rural schools, in which the South is quite deficient, particularly as relating to negroes.

The proposed trust or foundation fund may be made up in part of the endowments already set apart for negro institutions. In that case, a proper proportion of the interest would be preserved to the purpose prescribed.

The primary object of the investment sought is to secure the perpetuation and development of Mound Bayou as a progressive, agricultural, industrial and commercial center and for the promotion of thrift and enterprise that may continually demonstrate the administrative and constructive capacity of the negro, thereby contributing greatly to an encouraging example to the race at large as well as to the lasting and general good of the State of Mississippi.

MOUND BAYOU'S HISTORY.

Mound Bayou derives its name from two bayous that stretch irregularly like an enormous Y, the left arm northeast and the right arm northwest. About three miles southeast of the town they join at the foot of an enormous mound relic of the Indian.

About 1855 the L. N. O. & T. railroad, owned principally by Messrs. Collis P. Huntington and R. T. Wilson, came into possession of a million acres comprising a large portion of the great Yazoo delta, at that time considered scarcely habitable continuously by the Anglo-Saxon. In 1857 the company sought the attention of Isaiah T. Montgomery, who believed that he saw a golden opportunity for his race and soon concentrated all of his powers to attract the better class of negroes and encourage them to buy homes on a section drained by the two bayous. The country was a trackless wilderness assessed at one to two dollars per acre, and in many cases contracts had to be renewed. Montgomery instituted a rule with the railroad not to wholly cancel a contract as long as a settler could be depended upon, and in case of failure, another man was put in his place.

Very little live stock or building material was available, frontier methods were resorted to, settlers joining to help each other split and hew logs to build their cabins, make slab and puncheon floors, and pile the logs that had to be burned off their small clearings. Meantime an existence was eked out by splitting railroad ties and making white oak staves for the European market.

About 1894 a demand arose for town lots. Isaiah Montgomery and a cousin, B. T. Green, had a 40-acre tract platted. A charter was duly executed by Gov. Anselm J. M. Laurin, and Isaiah T. Montgomery was appointed first mayor.

One of the fundamental rules at Mound Bayou has been to cultivate public opinion and have the people at large participate in responsibility for the reputation of the community. As a result law and order prevails to an extent equal to any town in the South. The first machinery brought in was a small saw mill used mostly to cut thousands of the fine white ash logs that abounded in the high cane lands. All land became cleared, a cotton gin and press was attached to the mill.

THE BANK OF MOUND BAYOU.

Some seven years ago Charles Banks associated with a number of others, established the Bank of Mound Bayou. This institution now owns a two-story brick building, has a paid-up capital of \$25,000 with resources of over \$100,000, and has been of invaluable service in concentrating and developing the business of agricultural interests. There are at present three saw mills that operate on an average of four or five months a year, cutting about 1,000,000 feet that enters mostly into the local trade. Many millions of feet of oak, ash, elm, cypress and a little gum are sold to Memphis mills in logs at from \$9 to \$25 per thousand feet. There are two munger system gins worth \$10,000 that handle between 3,000 and 4,000 bales of bender and

judge, had stolen his watch.

"Which judge was it?" the divine asked, frowning.

"The guest pointed out a distinguished-looking jurist with gray hair, and an hour or so later, the divine returned to watch to him. Thrusting his back into his pocket with a contented sigh, the guest asked:

"And what did the judge have to say for himself?"

"He said that at a ball in the Balkans a guest complained to the host, a divine, that another guest, a

DIAMOND CUT DIAMOND.

Andrew D. White stated recently that murder in America was a safer pursuit than hunting—that only one in a hundred murderers is hanged.

"Our morality, so far as the treatment of murder is concerned," said Mr. White the other day in New York, "seems to me as loose as the morality of the guests at the Balkan ball."

"It is said that at a ball in the Balkans a guest complained to the host, a divine, that another guest, a

staple cotton annually and thousands of tons of cotton seed.

Among the leading business houses is the Farmers' Co-Operative Mercantile company, occupying a brick store 50x70 feet and carrying \$10,000 worth of stock. Several other stores carry from \$4,000 to \$6,000 worth of stock. The town now covers between 160 and 200 acres, and has a population of 1,000. Realty valuations approximate \$300,000; personal property, about \$200,000; the value of church property, \$12,000, and a \$10,000 brick church is in course of erection. The value of school property is \$5,000, owned by the A. M. A. Baptist, \$2,000, and the public school, \$1,500. A public library, constructed of brick, is valued at \$5,000, \$4,000 of which was contributed by Andrew Carnegie. There is in active course of construction an ice plant and a brick manufacturing plant.

MOUND BAYOU OIL MILL.

The pride of the community is the Mound Bayou Oil mill, which is the direct outgrowth of the National Business league started in Boston about twelve years ago by Booker T. Washington. Mississippi negroes under the leadership of Charles Banks, were among the first to inaugurate a state league. After considerable deliberation extending over two years, they determined on building an oil mill with funds derived by the wide distribution of stock in small denominations to teach the power of combination.

The oil mill industry was selected because negroes have long performed practically all of the industrial and mechanical work attached to the industry. The company is duly incorporated, capitalized at \$100,000, \$50,000 of the capital is paid up, over 50 per cent, having been contributed by negroes of Mound Bayou. A plant has been constructed and equipped with the most improved machinery procured by competent critics equal to any mill in the state. Dr. Booker T. Washington will start the machinery personally in October.

There is still \$20,000 of unsold stock, but in order to assure ample finances to begin with, the managing officers have determined on issuing \$40,000 in first mortgage bonds in denominations of \$500 to \$1,000 for the following purposes: to purchase tanks, bedding and electrical plant, \$5,000; to pay off the entire indebtedness, \$15,000, which applies to machinery of the best class that has already been received and installed, and leave a reserve of \$20,000 for operating. The mill has a capacity of handling forty tons of seed in twenty-four hours, and is so designed that the output can be readily doubled by adding two presses. A ton of raw seed averages in cost \$18 to \$25, the same seed turned into manufactured product will sell for \$30 to \$35. The cost of manufacture approximates three dollars per ton.

## MURDERS UNSOLVED

TEXAS CITIZENS EXERCISED OVER WHOLESOME KILLING OF NEGROES IN LONE STAR STATE.—COMMITTEE OFFERS REWARD.—INTRUDER PROVES TO BE WHITE MAN BLACKENED UP.

Austin, Tex.—The negroes of Texas, and in this city in particular, are wrought up over the wholesale murdering of negro families in the various towns by what the press terms as the "ax-man" or "ax-woman." The latest crimes occurred in San Antonio, where five members of a family were murdered, and in Hempstead, where six met death by foul play. One of the intended victims at Hempstead awakened by a cut on the hand and rolled out of and under the bed screaming, frightening the culprits away and saving her life and the lives of her two children.

Every negro in Austin is aroused and various committees are being formed. Anonymous "red ax" letters have been received and turned over to the postal authorities. Dr. L. L. Campbell is chairman of a committee composed of teachers and prominent citizens which has offered a reward for the apprehension of the human vultures.

The white press tries to lay stress on a certain negro religious cult, but the negroes believe it to be demons of other races.

Some one tried to gain entrance to a white woman's home one night in a nearby town and a negro youth of 18 years fired through the door, hitting the intruder. By the blood the authorities trailed him several miles to Taylor, Tex., and found him to be a white man blackened. No arrests.

Mrs. John Roberts, who entered her room unexpectedly, was shot by her husband, who took her to be an intruder. She was hit in the shoulder and, hopes are expressed for her speedy recovery.

## THE MAN'S PRAYER.

When all is still within these walls  
And Thy sweet sleep through darkness falls  
On little hearts that trust in me,  
However bitter toil may be,  
For length of days, O Lord! on Thee  
My spirit calls.

Their daily need by day entralls  
My hand and brain, but when night falls  
And leaves the questioning spirit free  
To brood upon the days to be,  
For time and strength, O Lord, on Thee  
My spirit calls.

—Catholic Standard and Times.

## AWAY UP.

Biggs—Are you thinking of getting a divorce?

Diggs—Not at the present rates of alimony.

## FAVORITE FICTION.

"With sentiments of the highest esteem, your cordially."

"Take a seat, Mr. Smith; Miss Jones will be down in a moment."

"My friends, I prize your confidence much more than I do the office I hold."

"Loud and long-continued applause."

"I had not noticed the item, sir, but friends called my attention to it."

"What a fright, it was in that bonnet I am sorry for her!"

"I'll leave to report to your honorable body."—Chicago Tribune.

## COLORED WAITERS PLAN NATIONAL CONFERENCE

Hotel Men from Every Section Will Probably Meet This Summer.

SITUATION IS ALARMING—HEAD OF WAITERS' PROTECTIVE LEAGUE SAYS SIMILAR CONDITIONS EXIST IN MANY OTHER CITIES—WANTS CO-OPERATION.

New York.—Owing to the wholesale discharge of colored waiters and the substitution of white help, a state of affairs that is being viewed with alarm by colored waiters throughout the United States, a national conference of colored waiters will most likely be held some time this summer, when the situation will be discussed minutely and plans adopted to bring about better conditions.

Since the publication a few weeks ago that the colored hotel men of New York were regarding seriously the situation in New York city in which 300 were put out of the hotels and restaurants of Manhattan in 1911, colored waiters in various sections have been corresponding with each other relative to getting together for the mutual good of all concerned.

The colored hotel men of New York are heartily in favor of the holding of a national conference this summer as are the waiters of Kansas City and other western cities.

Referring to present conditions in the following letter from S. C. Jordan, president of the Waiters' Protective league in Kansas City, Mo.:

"Having read the article regarding the situation of the hotels in New York city toward the negro waiter, I beg to say that similar conditions are spreading rapidly west, north and south. We are endeavoring to establish a National Negro Head Waiters' and Side Waiters' congress, and with co-operation of the Hotel Proprietors' association, we hope to establish a standard of service by which we can classify the service, thus making a more harmonious relation between the proprietors and servants. We would appreciate your encouragement of our movement through your paper and would be glad to establish an agency in New York."

The officers of the Waiters' Protective league are: S. C. Jordan, president; George W. Hall, corresponding secretary; W. R. Garrett, treasurer; Edward Hudson, chairman of benefit fund; D. H. Collier, manager; L. A. Knox, attorney at law.

## OWN MUCH PROPERTY

NEGROES PAY TAXES ON \$34,022,379 WORTH OF REAL ESTATE IN GEORGIA—STATISTICS SHOWING PROPERTY RARE IN THAT STATE.

Atlanta, Ga.—The assessed valuation of property returned for taxation by negroes in Georgia, in 1911, is \$34,022,379, as compared to \$32,234,037 in 1910. The year's gain was \$1,788,342.

These figures and many others equally as interesting regarding the property holdings of the state's colored population, are contained in statistics just compiled by Capt. T. Harrison, in charge of the tax department of the comptroller general's offices.

The 1911 tax digests show that 119,871 negroes paid poll taxes, and that 4,685 defaulted.

Included among the property owning negroes are seven lawyers, 16 dentists, and 133 physicians.

The number of dogs returned for taxation by negroes is 54,926. They own an assessed valuation of \$10,358,653. Their city and town property is taxed at \$9,615,504; stocks and bonds, \$1,700; money and solvent debts, \$237,214; merchandise, \$240,444; household and kitchen furniture, \$324,293; watches, silver plate and jewelry, \$14,970; horses, mules, hogs, sheep, cattle, etc., \$7,931,264; plantations and mechanical tools, \$1,648,897; value of all other property, \$377,479; value of property of defaulters (single), \$319,955.

## ROUSSELLE NAMED SECRETARY.

Richmond, Va.—Grand Master Floyd Ross has appointed Maurice Rousselle of Washington, D. C., permanent grand secretary to fill the vacancy made by the death of J. Frank Douglass. Mr. Rousselle, who was in the government service for 23 years and a late member of the board of directors of the order, has already assumed his new duties. He is a graduate of the Thirtieth street school in New York city.

Grand Worthy Master Ross is making an excellent record, having organized 39 foundations since February 5. The order has collected and disbursed over \$65,000 in death claims.

## NOT THE PROPER WORD.

"Did you send Mr. Dresser the samples he asked for?" inquired the tailor.

"Yes," replied the clerk; "I'm just finishing our letter to him. I'm just sending it 'Trusting to have your order'."

"What! Cut out that word 'trusting' and make it 'hoping'!"—Catholic Standard and Times.

## HIS OFFENSE.

"Exceeding the limit?" cried Dawson.

"Why, judge, your roads around here are so rotten a man couldn't go faster than ten miles an hour without endangering his life."

"That's the p't," said the justice of the peace. "You were exceeding the limit of safety, and we find you guilty of attempted suicide. Ten dollars, if you please."—Harper's Weekly.

Nobody loves a fat woman until she wears the right rig.

## VICE IN CHICAGO

NOTED SOCIOLOGIST SPEAKS TO LARGE CROWD AND TELLS NEGROES TO PROTECT THEIR GIRLS AND WOMEN—DISCRIMINATING LAWS IN WINDY CITY.

Chicago, Ill.—Dean Sumner, the noted sociologist and chairman of the Vice Commission of Chicago, addressed a mass meeting of negroes held under the auspices of the Western league, organized for the protection of colored women, at the Odd Fellows' hall.

Among other speakers was Mrs. Celia Parker Woolley, "the staunch friend and social settle worker among colored people."

Dean Sumner, after an introduction by Father Massey of the St. Thomas Episcopal church, immediately plunged into his subject: "How to save our colored girls." He stated that the subject of vice was not a race question, and he disliked very much to discuss it along those lines, but it is very evident that the moral conditions in Chicago and many other cities warrant immediate steps to eradicate vice and change the moral situation among the colored people.

He gave in detail facts and figures showing the abominable conditions existing in Chicago from segregated vice.

According to police regulations there are districts set apart for the practice of prostitution, and it is generally located in colored neighborhoods. Consequently, those who will not submit to their families being surrounded by such intolerable conditions are forced to move into more desirable neighborhoods; and those who are unable to avail themselves of this opportunity—which seems to be their only alternative—are compelled to remain with their young girls and children of a tender age, completely immersed in an ocean of vice and corruption of the most degrading sort.

In one segregated vice district there are 1,475 colored children, and besides coming into unavoidable contact with the lowest and most degraded kind of prostitutes, thieves, robbers and murderers, they are permitted to frequent these resorts and run errands for the inmates. Such conditions are outrageous, intolerable and should not be permitted for a moment.

Upon these facts Dean Sumner laid great stress, stating that such conditions would not be tolerated by white people for an instant. Moreover, there is a law upon the statute books of Illinois which prohibits white girls or women from working or acting in any capacity as a servant in a house of prostitution; while colored girls and women at any age beyond sixteen are permitted with the greatest of freedom to work as servants, he said.

"The Everleigh club alone employs fifty-two colored servants, many of them girls and women. Is this right? Shall this crowning shame of the age be allowed to continue? Go unrebuked, unchecked without a vigorous protest from our leading colored citizens to the public authorities, the mayor, city council and the state legislature? There is no doubt but that such a law in substance is just and equitable. But where is the justice and protection to human morals in such a law as this? It is manifestly unjust, discriminatory, class legislation and therefore unconstitutional. It should be amended or repealed.

"For the leaders of the race to supply submit to the continuance of such a law, is an obvious resignation of their inherent rights and privileges of citizenship."

## TO ORGANIZE LAY MEMBERS.

Wilberforce.—During the session of the A. M. E. general conference, which will be held at Kansas City, President W. S. Scarborough of Wilberforce university will call together all the lay members and form a permanent organization to do the work of the church and discharge the duties of the mission to better advantage.

President Scarborough thinks that there are many perplexing problems aside from electing men to office that both laymen and clergy will have to wrestle with, that to do this work and do it well they shall have to consider long and wisely the needs of the connection and the best measures to be adopted whereby the interest of the church may be best conserved.

## DIPLOMATIC COMPLIMENTS.

Francis I. Madero, president of Mexico, is a small man and somewhat sensitive on the subject. Not long ago Madero and his cabinet were photographed. Abraham Gonzales, secretary of state, is a very tall man and stout, and he was required to stand next to Madero when the picture was taken.

Madero lifted his eyes to the top of the head of the great Gonzales, observed the difference in stature and coughed slightly. Then he said: "I feel that my size will not show to advantage unless we are seated."

"Your Excellency," replied Don Abraham, "if you could only stand on your wisdom we should all be dwarfs."

"Well said," Madero returned, "provided you did not stand on your courtesy at the same time."—Saturday Evening Post.

## FAVORITE FICTION.

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## SECRET BURIED IN A TOMB

"Jerome," Nova Scotia's Legless Man of Mystery, Silent for Half Century, Is Dead.

Within a few hundred yards of a beach where fifty-one years ago two fishermen found him with his legs amputated, "Jerome," Nova Scotia's man of mystery, died a few days ago, silent to the end about his identity.

Although he undoubtedly possessed the power of speech, "Jerome" had not conversed with anyone in the half century he had been cared for by Didier Comeau and the latter's sons and daughters. During all of this time "Jerome" had remained a mystery to the settlers here, most of whom are known as "returned Acadians," being the descendants of the compatriots of Evangeline who returned to this part of the adopted country after their expulsion by the English in 1755.

Away back in the summer of 1861, according to tradition, a ship different from those usually seen here, put off a small boat which made for the shore and deposited above the tide line an object that several hours later was discovered to be a man. His legs had been freshly amputated and there was a jug of water and a package of ship's biscuits beside the man, who had suffered greatly from exposure.

Wrapped in blankets and taken to the Comeau house, where, ever since he had been a welcome member of the household, the man was finally revived by a physician. In half a dozen languages the man was asked:

"What is your name?" To this question, in Italian, pronounced by the elder Comeau, the man made muttered reply: "Jerome!" Never after that, however, did "Jerome" utter a word except on one occasion. When asked where he came from, "Triste" was the reply made, seemingly in an unguarded moment.

Physicians from all parts of the world who have visited this land of Evangeline in the fifty-one summers that have elapsed since "Jerome" was found on the beach, have studied the man's case. Most of them have agreed that he might have spoken had he desired to do so; one or two have vouchsafed the opinion that some terrible experience through which "Jerome" passed frightened him out of his senses and rendered him unable to utter an intelligible word.—New York World.

## A HOME RULER BEFORE GLADSTONE.

Sir Wilfrid Lawson was a home ruler long before Mr. Gladstone. In 1881, when the Liberal government was engaged in a policy of active repression in Ireland, Lawson, in an address to his constituents at Carlisle, summarized the situation with characteristic shrewdness. "I am convinced of one thing," he said, "that, as surely as I stand here, a disaffected nation, hating the rule of the nation that governs it, is not a source of strength to that country, but a source of weakness to everyone concerned with the matter. Suppose you had a housemaid who was continually breaking the crockery, who went into hysterics once a week, and had to be put into a strait waistcoat, and three or four policemen brought in to keep her in order, would you keep her? No; you would say: 'Wayward sister, go in peace.'"—London Chronicle.

## Sir Henry Irving a Victim.

Mr. Grossmith, the noted English humorist, just deceased, was an inveterate joker, and Sir Henry Irving was once his victim when they were both staying at the same hotel at Manchester. Mr. Grossmith, seeing an enormous crowd outside the hotel, said to the porter: "Are these people waiting to see me?" On being told that they were waiting to see Sir Henry he turned up the collar of his overcoat, adjusted his eyeglasses, pulled his soft hat down over his eyes, and walked down the steps with the Irving gang. There was great cheering, but when Sir Henry Irving went down later the crowd had dispersed. Afterward, when Sir Henry heard of the incident, he said to Mr. Grossmith, with a twinkle in his eye: "You ought not to have done that; I pay those people to come here every night."—London Mail.

## Bothered by Plurals.

The Norwegian waitress who was learning English had more trouble with her plurals than with any other difficulty. It seemed impossible for her to acquire the trick of putting on the letter "s" at the right time and