

GENERAL BOOTH ON DARKEST NEW YORK

The Salvation Army's Commander Writes of Our Poverty and Crimes, Tramps and Millions.

20,000 ACRES FOR A DARKEST AMERICA COLONY.

His Napoleonic Scheme for Peopling the Country from the Cities, with Farms and Plenty of Work, Thus Making Good Citizens of Bad Ones.

The N. Y. World has asked me to write my impressions of "Darkest New York." I had almost promised myself not to make any extended remarks upon a country or city of which I have seen so little, but although I have not with my own eyes beheld all the conditions, all the environments of the men who work for a living in New York or in America, I have had the advantage of other people's eyes.

Necessarily what I have to say will be very disjointed and disconnected, for the thoughts which arise are so manifold that I must put them down as they occur to me or I will lose them.

There is a Darkest New York. There is a Darkest America. It is not the same in appearance as Darkest England or Darkest London, but it is essentially the same.

Human nature is the same here; there is the same infusion of Anglo-Saxon blood. All that is different is the mere outward look of things.

Here in New York the millions live in tall structures much more crowded together than in London, but there is the same poverty, the same crime. Poverty begets crime, crime begets poverty. It is the revolving wheel.

WE ARE GOING DOWNWARD.

Here in New York it seems to me that civilization is sliding fearfully on an incline. The people dream they are going upward. They are really going downward at fearful speed.

The same tendency of the people from the country to hurry toward the great cities prevails here as in England. The land which they cannot make pay when cultivated will bring forth a large harvest of les miserables.

It need not be in a hurry. There is smoke a good while before there is soot.

New York occupies the same position to America as London does to England. Its conditions are the conditions of the country by and by. You are in advance of other American cities; you are further down the inclined plane.

From what I can learn the condition of the poor people is not much better, if any better, than in England. We multiply pounds by five to make dollars when we translate our money into yours; but that is not quite correct. \$5 will not buy as much as one pound when you come to consider clothing, medicine, house rents and all the little necessities of life. Also, there are other things which money cannot buy. The poor do not have the privacy here in their little homes.

But the conditions are essentially the same. You find the "submerged," you find those who are not quite correct, you find the men who are living from early in the morning till the night.

A MILLION TRAMPS.

You have the sweat shops as London has. You have the tramps. They say you have a million tramps. That is a great many, but I feel nobody knows how many there really are. But a tramp is a man. Calling him an objectionable name does not excuse one's self of the responsibility for living in the same society in which he lives. There he is. He is a man, an unredeemed soul, and of greater value than all material creation.

You have here the Darkest New York besides your tramp population, the criminal, the gambler and all who live by the vices and infirmities of others; here they procreate and increase—like vermin. I was going to say, "This is just as it is in Darkest England—in the one city which should be New York as well as in the east end of Darkest London."

IS THERE NO WAY OUT?

Is there a way out for the submerged and the half-submerged here, as in England?

Yes. I propose a way out—the only way that I can see. The socialism of Mr. Bellamy or of any other socialist is an angelic plan of government—for angelic men. New Yorkers are not angels in the eyes of the angels. I am free to say that some of them are very near it, for I have been most kindly treated here.

Henry George's plan I know of. I am very fond of Henry George, possibly because he is fond of me. He is right when he says that the land question is at the bottom of all this trouble and misery, but I don't see how he can bring himself to propose the confiscation of land. Here is a widow and children to whom property is left her. He would have the state take it. It may be I do not state this proposition correctly. I am a busy man.

But they say these people who find it so difficult to live are persons of defective organization. Their frames are feeble; their teeth are bad; their eyes are defective; they are scrofulous, consumptive, born thieves and rascals.

So much the more they call for the effort of the strong, the healthy, the clever, those whose teeth and eyes are sound—they are the ones who should help the aged, the weak and the unfortunate—those whose environment and companionship have made them, if I may use the expression, inferior beings.

It is possible to do this at a profit. You stingy souls, perhaps this will induce you to try to like your fellow-men.

HIS ENGLISH EXPERIMENT.

I have spent \$100,000 at Hadley, England—that is half a million dollars, as I reckon it for the redemption of 500 or 1,000 men. This will pay, not counting the redemption of the men, a profit of from 3½ to 4½ per cent.

Land that cost \$90 an acre four years ago sells for \$1,200 an acre now.

I know because I had to buy some recently.

That is how immense sums of money to wage war. You yourselves, who are at peace with the world and who have not had a war for thirty years and may not have one for thirty years more, are spending millions upon it.

You do that to protect your property. You argue that, even as insurance upon the commerce and the property of your seacoast towns, it is money saved rather than money spent.

Why should you not spend money to save money to defend your government, your society, against your expensive paupers and criminals? The costliness of discovery, who can estimate it? How many women have their purses stolen and never dare tell their husbands? How many things are stolen which are never reported to the police or never recovered, who shall estimate the loss in time and expense?

COST OF CRIME AND MISERY.

Add to these the cost of the whole criminal system, the wages of criminal judges, the fees of juries, the money paid to attorneys, the wages of police, of prison officials, the upkeep of jails, reformatories, etc.

When you cannot only save this loss, but make it a paying investment, why should it not be considered seriously?

You have hospitals here. If a man falls and breaks his legs, you take him to one of the hospitals. The result of his own bad conduct. He may have been drunk at the time; still you take him to the hospital. Why should there not be a hospital for a man when the hospital and broken his nature, his will?

You have prisons—hospitals that don't heal. You break the man's will, and leave it as limp as a rag. The first man he meets coming out of jail leads him straight off in mischief.

Government should take him and say: "Do you want to work? Very good, you shall work. You shall earn your living. Oh, you don't want to work? But you shall work, anyhow."

Then turn him over to the Salvation Army, to the Darkest America reformation plan, which very likely will be started here on similar lines to those the Salvation Army has stirred up in other parts of the world.

SAVING A GIRL FOR \$16.

Will it pay? We can save a girl for \$16. That is counting all wrecking done by the legislature.

We do this without legislative help. Those we have saved are repaying what they have cost. We keep them for three years, and after they have been with us so long and are rested, the past is buried and forgotten, and they go out into the world as nobody knowing their history, and become wives and mothers, beautiful women, for they are saved souls.

The scheme for men will pay its own way, and will do it to the satisfaction of Canada: "You want immigration. You want a simple peasantry, who will be attached to the soil. You want people not to become pressmen, lawyers and doctors, not too proud to work for the sake of being fed like that. You want a man who has a stake in the country. I will bring you people who are tested. I will bring you any fees to induce them to come. They will be men of two classes. I don't think I ever saw much better, but those who were never submerged, but have been chained to the wheel earning \$3 or \$4 a week."

In one of the prisons I went into here there were 640 men locked up. They are the same old men, the same old men to keep. Each man got about a pound of beefsteak a day. I said to myself: "I can get thousands of people who will commit any reasonable crime for the sake of being fed like that." Give me those people and I will not only save the money but save the men.

WAY TO REFORM CRIMINALS.

These are the hospitals which don't heal. I have been in prisons in this country where the governors, or whatever you call them here, were respected by the prisoners, bowed to them, saluted them, treated them as equals. This was to build up their self-respect and manhood.

I wouldn't do so. I would make them smart. I would say: "Oh, what a scoundrel you are! You want to be made over; you are a sinner. But his blood can make the vilest calf; His blood avails for you; now you've got a chance to make a man of yourself. Will you take it?"

Crime forfeits freedom. The man who offends against society must not only for society's sake, but for his own sake, be shown a more excellent way.

But to start a darkest America scheme, to found another Massachusetts, requires land. Somebody will ask: "Where will you get it?" There is unclaimed land, and there is a lot of land which has owners but is not in use. Buy a lot of it.

Land will be cheaper next year. It is cheap now. I have some land over here which I was talking of selling. A friend said to me: "Don't sell it. You can't get anything for it." I said: "Well, put it up at auction; surely somebody will bid something for it." He answered: "My dear general, it has been to all the sheriff's sales of land for the last eighteen months, and there has not been a bid."

A DARKEST AMERICA COLONY.

Now is the time to begin a darkest America plan. The land is cheap.

I have in view twenty thousand acres in its present state. I do not care to mention it more definitely now, because all the arrangements should not be thought out. On it I have planted not only the men from the great cities who have found it impossible, or next to impossible, to get a living, but I would bring over from Scandinavia, Holland, Germany and Belgium those good peasants who are

not submerged, but who find it the most difficult thing on earth to make a living.

They would make the peasantry of this country. They would make a substantial living from the soil. They have not the money to pay for their passage now, and perhaps they are frightened at the prospect of being eaten by the cannibals over here. But if the scheme was indorsed by the Salvation Army they would come, because they know it would be safe.

The reason why the people of the great cities, discouraged at their prospects for getting a living, do not go more, are spending millions upon it, is through their fear of loneliness.

A man has his work in the fields and does not mind it so much, but the woman who has her home, the neighbor nearer than two or three miles, is very apt to ask her husband to go back to the city and the misery there, with not half so good a living. They would be somebody there.

The plan for darkest America would be to start little communities—little villages of thirty or forty houses together. Each man would have six or eight acres of ground surrounding the village and, besides that, would have a common for his cow. There would be hovels for his pigs and chickens, and there would be carts to come around so often to take the produce to the market.

UNCLE SAM WOULD OWN THE LAND.

This little farming community would not find life away from the city as a new thing. They would have their paper creations, the bands and the barracks and trips to the city, and while they would not get rich they would make a fair living and a sure one.

None of these colonists will own the land. That is what I want the government's help in. I want the government to deed to me in trust this tract of land, to be used for the betterment of the people. They will have a privilege of alienating it or disposing of it only in cases where it is absolutely necessary for the success of the scheme. The colonists simply would have the use of the land free of charge, and would be required to use the money to build their little cottages, their sheds and styes for cattle and pigs would be advanced to them out of their own wages, so that if a man ran away he would have to leave from his own money, and the scheme would be so much the richer by his going away.

But that is the sticking point. The Canadians don't favor the plan of not giving each man the fee simple of his land.

However, the Belgian government has sent commissioners to the Darkest England plan to see how it works, and we have a college in London to prepare teachers for the sixty or seventy colonies which we have scattered throughout the world.

Cecil Rhodes gave me 100 pounds out of his own pocket to start a colony in South Africa. In all our Salvation Army posts in London we have this sign posted: "No man need beg or starve or steal or commit suicide. Apply to the captain for a ticket, and he will find you work." That is what I think should be posted in the portals of his prison.

THE FIFTH MAN WHO STARVES.

The unions are opposed to having men in prison support themselves. I do not always agree with the unions.

Here are four men in a garden. There is just enough work to keep them. Along comes the fifth man, who looks over their heads and says: "Can you give me some work?" They answer him, "No; there is just enough work for four here." He says, "My God, you are not going to let me starve, are you?" They put their hands in their pockets and take out enough to feed the fifth man.

Would it not be better for them, since they must feed him, to get something for their money? That is in little what society is in large.

America has a great deal of land, the great drawback of an educational system. I don't know whether I dare say anything against education, but it seems to me it is all done for the sake of the body and soul. The children are brought up to be ladies and gentlemen, not men and women, who must work for a living. They are afraid to put their hands in the dirt or the dishwater.

HUMBUGS IN AMERICA.

I have been disappointed in the American people. I expected to find men extremely wise politically. I don't think I ever saw much better, but there is so much claptrap, so much appealing to prejudice, so little of sound reasoning and calm decision in matters affecting public safety.

They don't believe in grace. They don't want to be any more than they are. They want the backing of the republican party, of the democrat party, or of Mr. Cleveland, or somebody else. It is your ballot-box, of which you are so proud, that will be by your ballot-box, which the breechless multitude has just begun to learn how to use.

One day they are going to turn things upside down and there will be many. The millionaires are the few. The millionaires will then be underneath, the breechless multitude on top.

The millionaire is on top now, and the great crowd is struggling beneath in misery. They are all on equal—the breechless fellows. They see the millionaires having every comfort, while it is as much as they can do to make a living, and the poorhouse at the end of the road all done. The next revolution will be for the millionaires will be by your ballot-box, which the breechless multitude has just begun to learn how to use.

One day they are going to turn things upside down and there will be many. The millionaires are the few. The millionaires will then be underneath, the breechless multitude on top.

It will be well if they stick to voting only. It would have been well in the French Revolution if they had let the breechless multitude vote at the start.

It would have brought Napoleon nearer by a year or two, but that is not an important thing to think of? Isn't it better to lose your money-bags than your head?

Your problem here in darkest America is no different from this problem at other parts of the civilized world. As I said before, it is the mere externals which are different. If the breechless multitude threatens here, it also threatens in the older countries, but you have so much more the advantage; your chimney has not been smoking so long. The conditions of life have not hardened so much. There is the enthusiasm which comes to one who has never seen the ocean in your country—the enthusiasm of the realization of your grand possibilities.

I have the same feeling when I look upon the the Salvation Army. It is not what it is, but what it is going to be, what it will be if it keeps in the lines on which it was started. Yours is the country meant to be free. Yours is a government instituted to guard every man's right to life and happiness. When it regards the right to life and happiness of every man and woman, the poor fellow in the

tenement house as well as the millionaire, then there will be no darkest America and no harkest New York. Faithfully yours, to help the wretched and the lost,

WILLIAM BOOTH.

TO SEARCH FOR LENZ.

The Young Pittsburger was on His Way Round the World.

William A. Sachtleben has sailed on La Champagne with the intention of searching for and, if possible, finding Frank G. Lenz, of Pittsburg, who, it is thought, is lost somewhere near the Kurdish mountains in Armenia.

Wheelmen everywhere are intensely interested in the fate of the young cyclist, Frank G. Lenz, who, three years ago, started from New York to ride around the world, but who for nearly a year has been unheard of and whose despite searches, not the slightest trace has been found.

Governments have been stirred, ministers written to, missionary societies interested and native detectives engaged, but all without avail. Their combing for him has not even a vestige of the missing man. He has disappeared as effectually as if, like the prophet of old, he had been whisked off to heaven in a chariot to the moon.

The most remarkable thing in connection with his disappearance is that he had traversed the greater part of his journey and had passed through those districts which were generally considered to be the most dangerous. In fact, it was not until he reached the Asiatic dominions of the sultan of Turkey, the borders of Armenia, that he vanished.

Mr. Sachtleben is thoroughly qualified to make a successful search for the lost wheelman. Only 28 years old, he has already made the world tour a wheel, has traveled over the very circuit which Lenz is supposed to have held by, and he is sufficiently familiar with the people and their language to be dependent only upon his own wit and pluck in tracking down every step until he shall find him.

Lenz stopped in Salem a couple of years ago while on his tour.

HYGIENIC CARE OF FEET.

They Should Be as Systematically Bathed as the Hands.

The hygienic systematic care of the feet will do more to relieve the sufferer from afflictions of the feet than any eccentricity in the way of footwear. The feet should be systematically bathed as often as are the hands, and a daily footbath is essential to the health of the members.

When the feet are apt to swell (which is due to a weakness in the general system) a bath of warm water is desirable; in this a few table-spoonfuls of salt should be dissolved. This prevents the enervating effects that come from the frequent use of the hot bath. The daily footbath should be simply warm enough to take the chill off the water. The feet should be thoroughly dried after bathing them with a soft absorbent towel, then rubbed vigorously with a rough friction towel.

A spirit bath is essential to keep the feet in good condition. After bathing them rub the soles and between the toes with a little alcohol, which may be perfumed with a small quantity of lavender or violet water for the sake of more agreeable odor. A systematic bathing of the feet, putting on fresh stockings or freshly aired stockings each day, allowing the shoes to rest and air at least twenty-four hours before they are worn again—all this conduces to the health of the members. There is scarcely anything that is so restful after a fatiguing walk or household employment as a footbath, followed by the application of more agreeable oils. It is astonishing to one who has never tried this simple method of treating the feet how often corns and even bunions will vanish before such care.

NEW YORK TRIBUNE.

TENNIE CLAFFLIN.

The generosity of Lady Frances Cook, known in America better as "Tennie" Clafflin, have often been commented upon with wonder. Since taking up her residence in Montserrat, her Spanish castle, she has almost rebuilt the entire village. The castle itself, a half-buried down place, has been restored, and the room in which Byron wrote "Child Harold" has been perpetuated for the benefit of Spain and the interest of sightseers. The funds for all this have been supplied by Lady Cook herself, but how she has managed to do it has been a wonder.

The truth is that she is something of a business woman and has increased her husband's allowance by her own exertions until all these things have been accomplished. She has been a prominent figure in the restoration of Montserrat and for all philanthropic purposes; and it shows how Lady Cook could earn a commercial living if she desired.

Lady Cook is a frequent contributor to the Sunday Freeman.

AWAITING DOOMSDAY

The Setting of the Very Hour.

Many Prophets Whose Prophecies Failed.

The Great Millerite Excitement in 1843 and Similar Events in the History of the World.

The Seventh Day Adventists, who last year gained notoriety through presenting to their church various articles of value, the whole aggregating about \$50,000, last week made an annual New Feast offering at Battle Creek, Mich., in the presence of several thousand persons. A close estimate of the value of the articles presented has not yet been made, but it is believed to be not far from \$40,000.

Among the articles heaped on the platform when the gifts were called for were watches and chains, diamond rings, bracelets, silverware, clocks, earrings, and, in fact, nearly everything in the jewelry line that could be converted into cash. Nearly forty bicycles were also given. The whole collection is to be sold and the proceeds will be devoted to extending the theories of the apocalyptic revelation.

The disappointment of those who had so confidently predicted and believed that the end of the world was fixed for the first day of January, 1855, is not the sad experience of the kind that has fallen to the lot of those who have attempted to set a limit to time and cut short its flight. From the days of Noah there have been those who believed that the world was to be destroyed, but it was not until after the time of Christ that this belief in the eventual destruction of the world assumed definite shape. His immediate disciples firmly believed that the utter destruction of the world would take place in their time, and through all the earlier years of the church the second coming of Christ was confidently looked for. Because He did not so appear many lost their faith in Him and returned to the ancient gods. This was especially the case in apostolic times with the church at Thessalonica, and the Apostle Paul took occasion in one of his epistles to rebuke them for their unbelief in the second coming was not known and was of very uncertain date.

MANY DISAPPOINTMENTS.

The history of the church shows that every now and then a wave of belief that the end of the world was near has arisen and swept over the church only to be followed by a period of despondency because of the disappointment experienced. During the first century and a half this second coming was looked for almost from day to day. Then preachers and pretended prophets would set a fixed time, some of them would assign no particular reason for fixing the date selected, while others would pretend to have received a revelation. Not long after the establishment of the paramount authority of Rome in all church matters, such teachings were declared to be heretical, and extreme measures were resorted to in dealing with such sensational teachings. Like all other heresies, however, it flourished on opposition and its teachings began to see in the Roman hierarchy of the beasts seen by St. John on the Isle of Patmos.

Finally there arose those who undertook to interpret prophecy and to tell what was meant by the visions of Daniel and the other Jewish prophets, and to figure from their mysterious expressions the exact time when the world would be destroyed. Up to the coming of these latter day prophecy interpreters it had not been considered by either Jewish or Christian students that the prophecies spoke of any allusion to the end of the world, but they had always been considered as referring to the political or temporal affairs of the Jews, as connected with those of surrounding nations.

The reformation of Luther and Calvin sprang a host of these Bible interpreters on the world, and in Rome this theory of the church of the time was the antichrist against whom the visions of John were specially aimed, and its total overthrow and destruction was soon to come, to be followed by the glorious days of the millennium.

All such prophets have had their followers, and disappointment has followed disappointment, yet each new prophet of evil would find ready believers in his theory. Every great phenomenon in nature has succeeded by a revival of the cry that the time of the total destruction of the earth was near at hand. The "Dark Day" of 1780, the shower of meteors in 1833 and the sudden appearance of the blazing comet in 1843 were looked upon as sure precursors of the speedy overthrow of all subluxary things.

THE MILLERITE EXCITEMENT.

The greatest and most widely extended excitement of this kind was that which followed the preaching of William Miller. Miller was himself an enthusiast and fully convinced of the truth of the doctrine he taught. He did not set up any claim as a prophet, but based all his teachings upon the interpretations he placed upon the prophetic visions of Daniel, especially those found in the eleventh chapter. He was a man of limited education, but of more than ordinary ability, and had been a pronounced Deist up to the thirty-fourth year of his age, when he changed his views and became an ardent member of the Baptist church. He began a close study of the Scriptures, especially of the mysterious prophecies. He assumed to have discovered what was meant by the "seven times," and the "seventy weeks," fixed by the prophet in the book of Daniel. He reached a conclusion that the destruction of the world would occur some time during the year 1843. He did not fix the exact date, but some of his more enthusiastic followers did. He began teaching this doctrine as early as 1831, at first using the columns of a Vermont newspaper. In the following year he set forth his views in a

pamphlet, which was widely circulated, and attracted the attention of Biblical scholars throughout the entire country. He did not begin to preach or lecture until 1833, but once having begun his public ministry he preached almost daily for years, visiting almost every section of the United States.

His belief substantially was that the world monarchy predicted in the seventh chapter of Daniel was about to be consummated; that Jesus Christ would appear a second time in 1843, in the clouds of Heaven; that He would then raise the righteous dead, and that the righteous living would be caught up to Him, as mentioned by St. Paul; that He would purify the earth with fire, causing the wicked and all their works to be consumed, and would slay up their souls in the place prepared for the devil and his angels; that the saints would live and reign with Christ for a thousand years on the earth, and that then the wicked would be raised and judged.

MILLER'S MATHEMATICS.

The mathematical calculations by which Miller sought to establish the date he had fixed for the second coming were attacked by Biblical scholars, and a host of learned writers opposed his whole scheme of interpretation. Most of their contending against the prophecy in chapter eight, often quoted by Mr. Miller as the basis of one of his calculations, had long since been fulfilled, and that it had nothing to do with the second coming of Christ.

Miller's followers soon numbered many thousands, and included several noted divines of different denominations. Miller would not set any specific day as the day when Christ would make His appearance, but declared that it would occur some time in the Jewish year 1843—that is, between March 21 of 1843, and the same day of the next year. He was believed that it would occur early in the year, and some of Miller's more enthusiastic followers did fix the day.

The first day was February 10th, that day being chosen because it was the day in 1843 when the summer of Rome by the French army. Others put it five days later, being the anniversary of the abolition of the Papal government and the establishment of the Roman republic.

The new doctrine was assailed with ridicule by the secular and religious journals, but it spread with amazing rapidity. Great camp meetings were held in all parts of the world, and in 1840 a general conference was held in Boston. In 1842 a series of meetings was held in New York City, and was attended by immense crowds. Believers and preachers multiplied, and in the summer the excitement became intense. No hall could be obtained large enough to hold the multitudes who flocked to hear Mr. Miller and his collaborators, and finally a large tent, capable of holding ten thousand persons, was put up, and in it meetings were held in many Eastern cities. The craze spread to the West, and counted thousands of followers, especially in Ohio and Indiana.

PREPARED FOR IT IN VAIN.

As the date for the second coming approached thousands of the more enthusiastic made preparations for the ascension by disposing of their property and procuring ascension robes. February 10th and 13th came and passed, and the work still fogged along in its daily round, much to the disappointment of many thousands, but their belief that the great day was near at hand did not waver, though the disappointment did drive a large number of his followers to asylums. April 14th was fixed upon, it being Pentecost day. Dr. Miller himself would not definitely settle on either of the days named, but when they passed without any unusual commotion he confessed himself as being greatly disappointed. He favored a day later in the year, and approximated about October 22nd.

This day was accepted by all of the more intelligent of his still, and great preparations were made for the momentous event.

Thousands sold their earthly possessions for a song, and many others refused to harvest their crops in their fields, holding that it was tempting Providence to store up crops for a season that would never come. In some places the local authorities harassed the abandoned fields, and at the public expense. At Philadelphia many persons went out into the country on the day before and camped ready for the great event, while others gathered on the housetops and spent the night in singing.

As the number of those who believed that the October date was the correct one was larger than those who accepted the earlier dates, so the disappointments were greater and the number of suffering victims much larger. Hundreds of believers became insane through the excitement, many of whom never recovered their reason. Others fell away from the faith, and lost their belief even in the existence of God.

Since then many other dates have been fixed for the earth's destruction, but they have found few believers. Mr. Miller acknowledged his disappointment, and freely admitted that he must have made some mistake in his calculations, but contended that the day of his death that the real time for the second coming of Christ was near at hand. He died in 1849, in the 86th year of his age. His printed lectures are still read with interest, and display a knowledge of the Scriptures possessed by very few.

WHY "BOCK BEER"?

The Only William, Bibulous Artist and Antiquarian, Has a Theory.

The Only William is not a bibulous artist, but a philosopher and an antiquarian. He has evolved a theory for the phrase "bock beer," which just now is in season, which, he says, is now. It is this: Bock beer is brewed in November—or it ought to be—and should not be tapped before spring. On March 21st the sun enters "the sign of the Zodiac." He thinks it is not unlikely that "bock," which means "ram" as qualifying "beer," comes from this fact.

Another supposed origin of the term "bock beer" is that it is derived from the town of Eibinbock, in North Germany, near Hildesheim, where in mediaeval times the first double deer was brewed. After Luther made his great speech at Worms, in 1521, Duke Ulrich of Brunswick sent him in the evening a big decaiter of Eibinbock "to strengthen him." Now-days bock beer is not a dark brew "held" four months. Its dark color, which sometimes is very black, is secured by scorching the malt.

One of the tests of the quality of bock was its immutability. When the time came to tap the brew the workmen in the breweries, clad in their leather overclothing, gathered at a feast, which was inaugurated by pouring a libation over the benches. Then they set down and feasted.

When the feast was ended if their leather tunics clung to the soles the "bock" was pronounced good. Another test was to place upon the froth of a glass of bock a silver coin something like a quarter and if it was sustained the brew was approved as standard.



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Mexican Mustang Liniment

for Burns, Caked & Inflamed Udders, Piles, Rheumatic Pains, Bruises and Strains, Running Sores, Inflammations, Stiff joints, Harness & Saddle Sores, Sciatica, Lumbago, Scalds, Blisters, Insect Bites, All Cattle Ailments, All Horse Ailments, All Sheep Ailments.

Penetrates Muscle, Membrane and Tissue Quickly to the Very Seat of Pain and Ousts it in a Jiffy. Rub in Vigorously.