GREATEST GATHERING OF BISHOPS

Outnumber Them, *and* of Whom About Eighty Are Expected to Go to London--Heads *of* the Anglican Church Going From All Over the World, Some Making a Long Journey

By James S. Steele.

LONDON, May 28.—Preparations are now being completed at Lambeth palace, the headquarters of the archbishop of Canterbury, and at Dean's Yard, close by old Westminster Abbey, where most of the executive offices of the Church of England are situated, for two of the greatest religious gatherings which have ever been held in the English-speaking world.

One of these is the Pan-American congress, which meets in one of the large halls connected with the abbey in June, and the other is the Pan-Anglican conference of bishops, which meets at Lambeth palace in July. The latter meeting is the fifth of its kind and has assumed official importance. The congress is the first of the kind ever held.

The Lambeth conference as the meeting of bishops is called, is held every 10 years. The first conference was held in 1867, the second in 1878, the third in 1888, and the fourth in 1897. The first conference was attended by less than 100 bishops. The conference this year will be attended by about 250 bishops representing Anglican dioceses in all parts of the world.

Nothing can show the great extent of the Anglican communion better than a few figures concerning this meeting of bishops. The church, of course, had its origin in the great secession from Rome at the reformation. After that it spread to Wales, Scotland and Ireland, and then to the colonies, which have since become the United States. As the Anglo-Saxon race spread and colonized the earth the Anglican church went with the colonists, preserving its distinctive ritual and its episcopal form of church government.

Today there are 37 bishops in England and Wales who will be present at the conference as representatives of the mother church. The rest of the 250 bishops will represent the daughter churches. Ireland and Scotland have 20 bishops, most of whom will be at the conference.

United States.

The United States comes first in point of numbers with 94 bishops, of whom it is expected that about 80 will come to Lambeth. Canada has 24 bishops, Australia 20, India 11, South Africa 10, while 11 will come from China and Japan. In fact, in almost every corner of the earth where English-speaking settlers are to be found there is a diocese of the Anglican church presided over by a bishop, and it is expected that at least 90 per cent of these bishops will be at the conference. Some of them whose dioceses are three months' journey from London have started already.

The archbishop of Canterbury, the primate of all England and the spiritual head of the English church, will preside at this great gathering. The Protestant Episcopal church of America is, of course, entirely independent and is democratically governed, the bishops being elected by their people, while in England they are appointed by the king, who is the nominal head of the church. The American bishops trace their ordination, however, to the Anglican church, and the sentimental tie is very close.

The churches of Canada, Australia and many of the other colonies are also entirely independent of the mother church and are governed by their own synods and metropolitans or archbishops, while in some of the smaller or newer colonies the bishops are directly under the control of the archdiocese of Canterbury.

One of the most interesting figures at the conference will be Assistant Bishop Oluwolle of West and Equatorial Africa. He is a full-blooded negro, who was educated in England and ordained here. He has many native clergymen under his jurisdiction in the African jungle, most of whom have been trained in England.

Interesting Figure.

Another interesting figure from America will be the veteran Bishop Doane of Albany, the only American bishop who adheres to the English custom of wearing gaiters and apron, and who adopts the English form of bishop's signature—his Christian name, followed by the name of his see in Latin. Thus the archbishop of Canterbury, whose name is Randall Davidson, signs himself "Randall Cantuar." and Bishop Doane uses the form "William Albaniensis" for his signature. Bishop Doane, who is one of the ripest scholars in the American church, will read a paper on "Organization Within the Anglican Communion," in which he will deal with the ties which bind the foreign and colonial churches to the see of Canterbury, even in cases in which they have formally severed their allegience, as in the case of the American church. Other American ecclesiastics who figure on the agenda paper of the conference are the bishops of Tennessee, Massachusetts, New York, Chicago, Louisiana, Vermont, Rhode Island, Connecticut and southern Ohio, and Coadjutor Bishop Weller of Fond du Lac, Wisconsin.

It must be understood that while the decisions of the conference will carry great weight with churchmen the world over, they will have no binding effect on anybody. They will be simply expressions of opinion by the leaders of the church, which the various branches of the Anglican communion may or may not adopt, as they please. When the conference was inaugurated, 40 years ago, the fear was expressed that in time to come the foreign and colonial churches might be able to outvote the mother church even on important points of doctrine, and it was decided then that the decisions of the conference should be purely of a recommendatory nature.

THE ARCHBISHOP OF CANTERBURY

THE FAMOUS LIBRARY IN LAMBETH PALACE

Reception in Cathedral.

The conference, out of compliment to the American church, which is now the most powerful branch of the whole communion, will begin on Independence day, July 4, with a reception at the ancient Cathedral of Canterbury, the St. Peter's of the English church. Holy communion will be celebrated by the archbishop of Canterbury at the cathedral, and then the bishops will be invited to luncheon at the ancient college of St. Augustine. After that the formal gathering in the cathedral will take place.

The scene of action will then be transferred to London, and on July 5, which is Sunday, there will be a great communion celebration in Westminster Abbey. The real work of the conference will begin on the Monday in the great library of the archbishop's palace at Lambeth, and it will continue in daily session until Thursday, August 6, when there will be a concluding service in St. Paul's cathedral, at which the bishop of London will officiate. The first week will be given up to addresses and debates on church problems, the agenda being as follows:

July 6—Reunion and intercommunion.

July 7—Organisation within the Anglican communion; supply and training of clergy.

July 8—The moral witness of the church in relation to (a) the democratic ideal, (b) social and economic questions; religious education in schools.

July 9—Foreign missions; prayer-book adaptation and enrichement.

July 10—Marriage problems; ministries of healing.

July 11—The conditions requisite to the duo administration of the holy communion; report of the committee on communities and deaconesses.

Succeeding Weeks.

The succeeding two weeks of the conference will be devoted to the meetings of committees appointed to consider various questions during the first week of the conference and the discussion of these reports by the conference.

The problem of housing so many bishops and their women folk—for every married bishop is bringing his wife, and many of them are bringing their daughters and nieces as well—is taxing the resources even of the churchmen of London. A hospitality committee has been appointed, and it is hard at work searching out wealthy churchmen who are willing and able to entertain a bishop or two. The archbishop will care for a couple of dozen of his brethren at Lambeth palace, and the bishop of London has announced his willingness to take in about a dozen at Fulham palace. There are half a dozen other wealthy English bishops who have houses in London which they occupy while the house of lords, of which they are members by virtue of their office, is in session, and they will all take in as many of the visiting bishops as they can accommodate, but when all these are accounted for there will still be nearly 200 bishops and their female relatives left over. The committee has great hopes, however, that it will not have to send any of them to hotels.

The Pan-Anglican congress, which will meet in London from June 16 to June 22, will be in some respects a more representative church body than the Lambeth conference, and in some respects less so. It will certainly be a more democratic assembly, because every churchman and woman, lay or clerical, in England is entitled to membership, and every diocese abroad is entitled to appoint six delegates. In this way it is more democratic and more representative than the conference of bishops, but it will not be so widely representative of the church, because a great many distant and poor dioceses will be represented by their bishop at the bishops' meeting, but will not be represented at the congress. The decisions of the congress will also, of course, be only expressions of pious opinion and will have no binding force on the churches.

Hold Great Meetings.

During the week of the Pan-Anglican congress great meetings will be held every evening at the Albert hall, which will be addressed by leaders of the church, and at which present day religious problems will be handled. Services will be held every day for the delegates at Westminster Abbey and St. Paul's.

Special attention will be devoted to the work of the church's missions, and during the week of the congress special collections for mission work will be made in all the churches in England. It is estimated that the various sections of the congress will be attended daily by at least 5,000 delegates and members, all of them representative of the opinion of the Anglican church in some part of the English-speaking world. There will be delegates at the conference from men of almost every race under the sun. Negroes from Africa will sit side by side with Chinese and Japanese converts, and women from the zenanas of India will take part in the debates with their sisters from the English shires and from the United States. Red Indians from the church's missions in Canada will sit in the same hall with Eskimos from the icy north, and with South Sea islanders who have been converted by the clergy of the diocese of Polynesia.

FOR SUMMER PLAYGROUNDS

Recreation Spaces Should Be Established

By Joseph Lee.

(As vice-president of the Massachusetts Civic league Mr. Lee has for years shown particular interest in advancing the children's playground idea. He looks upon "play as a school for the citizen" as important as the "three R's" and the more up-to-date curriculum.)

LAW is like an ax. It is an instrument for giving effect to the human will. People who do not sympathize with progressive legislation are forever saying that law without public opinion behind it is useless, and they often add that when the public opinion exists the enactment of the law becomes unnecessary. And it is perfectly true that the mere impression of printer's ink, in whatever pattern or arrangement, upon sheets of prepared wood pulp, and the binding of these sheets together in calfskin and labeling them "Public Statutes," does not of itself produce important results. It is also true that an ax placed upon a shelf or leaned up in the corner of the woodshed will accomplish little beyond the accumulation of rust. And yet the fact remains that a man can cut down more trees in an afternoon with an ax than he can chew down with his teeth; and it is equally the case that a public purpose, armed with a law that fits it, is more effective than it can ever be without.

The enactment of a law, moreover, is a potent factor not only in carrying out of the public will, but in the creation of it. With the public, as with the individual, it is utterance that defines. People intend the object of a law much more concretely after they have fought for it and got it through than they did when the agitation began.

If these principles are applied to playground legislation, we will make our agitation for permissive laws as a means of arousing the purpose which will take advantage of the permission and will work for mandatory legislation only when we feel that we can thereby focus an effective public opinion upon the demand that playground provision shall be made.

In general, what we want is a fit and available playground for every child. This means that for children under 10 we must have a playground within a quarter of a mile of every home, that being about the orbit of the boy with short legs or of the mother carrying a baby in her arms.

Where shall the playgrounds for these smaller children be placed? In most cases the best location will be next the primary or grammar school. Schools are necessarily located where the children can get to them. The school also has things that the playground wants. It has water supply and sanitary arrangements; it provides a place where toys and apparatus can be kept; a place to play when it rains or is too hot outdoors, or to be used for quiet games when, as in the summer vacation, the day is too long for steady outdoor exercise. And it casts a shadow valuable for a summer playground. Moreover, the school yard must be there in any case, and to provide another playground would be duplication. It must be there because the school needs a space around it for light and air; because, as almost every teacher will now testify, outdoor recess is indispensable, and in primary schools because the discovery cannot much longer be postponed that five hours a day at a desk is body and soul destroying for children under 9, so that afternoon sessions of these will be held outdoors—for which purpose their yards will have to be somewhat separated from the grammar schools because of the squealing.

Playgrounds for little children should be in the parks, too, the oftener the better for the summer months, and on the larger playgrounds; but this resource will never be available for all the children of this age.

So that our first conclusion is that we should in each jurisdiction try to get, as soon as public opinion can be made to favor it, some minimum school playground law, like Mr. Ries' famous New York statute of April 17, 1895:

"Section 1. Hereafter no schoolhouse shall be constructed in the city of New York without an open-air playground attached to or used in connection with the same.

"Section 2. This act shall take effect immediately."

A permissive law is probably unnecessary, as any public body with power to build a school must by implication have power to provide a thing so necessary as the school playground, just as they have power without a special statute to provide desks and blackboards or stairs and roofs and entries. A school without a playground is an absurdity. As our leading citizen in Boston said to the schoolhouse commission, which was thinking of providing such a school: "Gentlemen, if you cannot afford both, let us have the yard now and build the school when you can get around to it."

We should like to have our law specify this minimum size of 30 square feet per child. The trouble is that in a very crowded place, as in New York, land may be so expensive as to make the price appear prohibitive. I am told that they actually get their 30 feet in London—often more—but the English cities grow horizontally, not up as some of ours do. We seem therefore to need some clause providing for exceptions.

The surface and the fitting up, and the ways, days and season of carrying on the playground, we must, I think, leave to the discretion of the school committee, praying for a quick-drying surface; for sand, tilts and teeter ladders; for sloyd-made checkers and wooden spoons; for afternoons, Saturdays, Sundays and vacation, but in our law covering the matter by the vague and useful word "suitable." "Open air" is a good adjective to apply. It permits roof playgrounds, but is not satisfied by a basement.

I think there should be provision for the use of streets for play. The streets are now and will for many years be the principal playground, at least for the younger children, and I think they will always be such to a very great extent. We allow them to be used by automobiles and bicycles, and in Massachusetts a bill has been introduced this year for the setting aside of streets for hill-climbing contests by the former. I do not see why, if the streets can be used for the play of grown-ups, of a kind that is notoriously dangerous to life and limb, they should not be used by children even at some appreciable peril to the neighbors' windows. In Massachusetts we have a law under which cities and towns can by ordinance provide for coasting on the streets. I think there ought to be in every state a further provision empowering municipalities to permit play in streets especially designed for the purpose.

"And the streets of the city shall be filled with boys and girls playing in the streets thereof."

Entitled to the Best.

From the St. Louis Republic.

Tipping is admitted to be a bad habit, but it is firmly established. A young fellow who took his best girl to supper felt that he must conform to custom, and handed out his coin with liberality, so that no one in the restaurant was overlooked. After they had been swung through the revolving door she said:

"Did you give that man at the door anything?"

"No. Why?"

"He ought to have had the most. He let us out."

WHAT MAN DOES NOT KNOW

By Camille Flammarion

WE TAKE our ideas to be realities. This is a mistake. For instance, to our senses the air is not a solid body. We pass through it without effort, while we cannot pass through an iron door. The opposite is true of electricity—it passes through iron and finds the air to be a solid, impassable body. To the electrician a wire is a canal leading electricity across the solid rock of the air. Glass is opaque to electricity and transparent to magnetism. The flesh is transparent to X-rays, while glass is opaque.

We feel the need of explaining everything and we are driven to admit only the phenomena of which we have had an explanation, but that does not prove that our explanations hold good.

If for instance some one had affirmed the possibility of instantaneous communication between Paris and London before the invention of the telegraph, people would have regarded the assertion as absurd. Later it would not have been admitted except on condition of the existence of a wire between the two stations, and any communication without the medium of an electric wire would have been declared impossible. Now that we have wireless telegraphy we can apply this discovery to the explanation of the phenomena of telepathy. But it is not yet proved that this explanation is the true one.

Why do we wish to explain these phenomena as eagerly as do? Because we childlike imagine that we are able to do so in the present state of our knowledge. The physiologists who are like Ptolemy, persisting in accounting for the movements of the astral bodies by holding to the idea of the immobility of the earth, or Galileo explaining the attraction of amber by the rare faction of the surrounding air, or Lavoisier seeking the origin of aerolithes in thunderstorms, or Galvani, who saw in frogs a special organic electricity.

I put my physiologists in good company surely, and they have nothing of which to complain. But who does not feel that this natural propensity to explain everything is not justified, that science progresses from age to age, that what is not known today will be known later, and that we ought sometimes know how to wait.

The phenomena of which we are speaking are manifestations of the universal dynamism with which our five senses put us very imperfectly in relation. We live in the midst of an unexplored world, in which the psychic forces play a part still very insufficiently investigated. It is not matter that rules the world; it is a dynamic and psychic element.

What light will the study of these still unexplained forces shed upon the origin of the soul and upon the conditions of its survivals? That is something the future has to teach us.

The truth that the soul is a spiritual entity distinct from the body is proved by other arguments. These arguments are not made for the purpose of injuring this doctrine, but while confirming it and putting in clear light the application of psychic forces, they still do not solve the great problem by the material proofs that we should like to have.

There is in nature, especially in the domain of life, in the manifestation of instinct in vegetables and animals, in the general soul of things, in humanity in the cosmic universe, a psychic element which appears more and more in modern studies, especially in researches in telepathy, and in the observation of the unexplained phenomena, which abound everywhere around us. This element is still unknown to contemporary science.

Human nature is endowed with faculties as yet little explored, that the observations made with mediums or dynamogens bring to light—such as human magnetism, hypnotism, telepathy, clairvoyance and premonition. These unknown psychic forces are worthy of being embraced within the scope of scientific analysis.

Many other unknown forces will yet be revealed for the nature of the human soul is still a deep mystery to science and to philosophy.

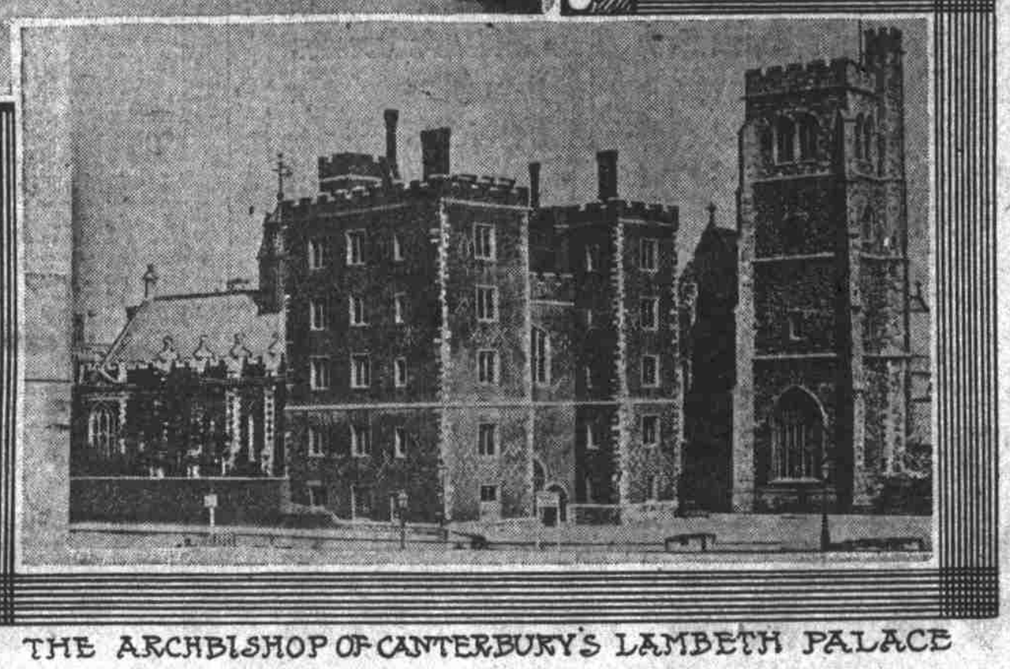
The Canny Wooer.

From Penny Pictorial.

It was fair time in Selkirk, and Sandy and his sweetheart were wandering round arm in arm enjoying the sights. Presently they espied a smart-looking pie shop, which they promptly entered. Sandy ordered one pie, sat down and commenced to eat it. Meanwhile the girl looked shyly on.

"Is't fine, Sandy?" she timidly asked.

"Ay, 'tis awful fine, Jennie!" he answered. "Ye should buy one!"



THE ARCHBISHOP OF CANTERBURY'S LAMBETH PALACE

IDEAS *and* THOUGHT--By Langdon Carter

THINKING is not dallying with, but the concentration of thought, which involves desire, reason and determination, and by it only can one consistently undermine obstacles, surmount difficulties and accomplish aims.

To the casual observer a great many successes in life seem partially distributed, but such estimates are generally false and the unintelligent reading of surface facts, whereas to the more thoughtful man, who through insight born of experience, Providence is very just and rarely overgenerous or partial, and the apparently remarkable successes may almost invariably be traced to preceding efforts and thought.

Careful thought and attention to detail is the secret of success in every sphere of life, not only as is so generally imagined in business circles, but equally so in each and every day's social and domestic experiences; for do not little acts of consideration and thoughtfulness sweeten life and keep love, sentiment and friendship ever keen, and if we never give evidences of such thought, what right have we to expect any form of affection?

When men first learned that "union is strength" the dawn of civilization began, and of all powers known to man the union of thought is perhaps greatest.

Through mental selfishness and isolation is one greatly deprived of the powers of suggestion, arguments and many forms of progression not to be found in print, whereas through a generous exchange of thought is the world and individual greatly strengthened; through all such exchanges is benefit derived, for arguments prove untruths as well as truths, and through mistakes are we frequently taught facts.

The power to concentrate thought seems to some almost inborn, while to others it appears conspicuously lacking. However, to all a relative cultivation is possible, which cultivation is one of the first duties in life.

In a child's studies, concentration of thought is the foundation of his knowledge; to the youth it marks and decides his profession and career; to the girl it emphasizes her character and womanliness, and to every success in after life it may be attributed the chief motive power.

The word "science" immediately suggests the mysterious, complicated and difficult, whereas in reality there should be nothing "mysterious" about it—it is simply common sense and thought capitalized. Science simply means the systematic cultivation of every-day knowledge and experience, and the advancement of science is absolutely dependent upon the knowledge of ordinary, self-evident, common truths, and not inexplicable mysteries, possible to only a limited few.

There is a certain type of collegebred man that appears most in need of education, who seem to imagine that during their four years of study they have accomplished all the work of their lives and can thus afford to dissipate mentally ever after, and this type that endeavors to forever create learned impressions is greatly responsible for generally discouraging the humbler classes who through the lack of experience cannot judge the shallowness of such veneer.

Through systematic thought and determination can greatness only be achieved, and just as self-cultivation is possible to all, so naturally are its enviable results, which fact should be of great encouragement to the poorest and most unfortunate.

"Thought
Has joys apart, even in blackest woe,
And, seizing some fine thread of verity,
Knows momentary Godhead."

MRS. GEORGE GOULD ON NEEDS FOR STAGE CAREER--Extols the Dramatic Profession

From the New York Times.

IN VIEW of Mrs. George Jay Gould's ephemeral and successful return to the stage on Tuesday at Frederick Townsend Martin's tea, she has consented to express a few opinions on the stage for The Sunday Times, and her wise words may act as an encouragement to countless struggling actresses. Mrs. Gould is renowned throughout the world as a woman who has dignified two distinct walks in life—equally difficult and equally exalted. She has been both a good artiste and a good mother.

Mrs. Gould's life has been strewn with the laurels of a benevolent fate. Scarcely had the public taken her to its heart as an ingenue of unusual charm and promise than she was whisked from the stage to become the wife of George Jay Gould. In society and in the nursery she was the same charming woman, and her manifold successes have been emphasized by the slight glimpse the general public has had into the life of a really extraordinary woman.

On the stage, as Edith Kingdon, Mrs. Gould never achieved actual greatness. However, the late Augustin Daly, her manager, told Henry Labouchere when this actress retired from the stage, "It is a crying pity. She would have made a Juliet of the highest order." When Mrs. Gould was playing Marjorie Gwynne in "Love on Crutches," George Gould was sitting in a box. The town was ringing with the charm of the beautiful young woman at Daly's. It was while the actress was taking her curtain calls with Ada Rehan that her eyes met those of the young man. The courtship was followed by marriage, and when the first daughter was born Mrs. Gould urged that she be named "Marjorie Gwynne," after the part in which her mother had played with both artistic and romantic success. Miss Marjorie Gwynn Gould is now a lovely young woman, the physical counterpart of her mother, and next season she will make her formal debut in society.

When Mrs. Gould gave a Times reporter the typed manuscript of her opinions, she related the first intimation she had of an ambition to become an actress.

"When I was four years old," said Mrs. Gould, "my father took me to see one of the numerous 'Uncle Tom's Cabin' productions. I was dazzled, mystified, fascinated. But when I returned after the play I was consumed by a bitter misery. I sobbed myself to sleep. A curious ambition had obsessed me. I wanted to be an actress, but, to my child mind, I could see only bitter disappointment. I reasoned it out that only a lady with flaxen hair and bright, pink checks could be an actress, and, alas! I was a dark-haired, dark-eyed child. That incident will never fade from my memory."

A STAGE CAREER.

By Edith Kingdon Gould.

(Written for The Sunday Times.)

My opinions on any subject relative to the stage must be in the form of retrospect, as many years have passed and gone since I was actively in touch with theatrical conditions. However, the aspect of this broad, beautiful art is endless and infinite, and the changes we note are superficial and trifling.

There can be no doubt that to a woman with a great soul a career on the stage is ideal, magnificent, and satisfying. There is nothing elementary, easy, or small about the life of an actress, and, of course, I am including only women whose stage work is serious and who have built for themselves a veritable palace of ambition.

In all the life of a woman with character no sweeter moment will come than with the first hesitating suggestion of success. Success, to my mind, is not mere food for vanity or the means for trivial ends. Success is accomplishment, victory, with a preface of toil and effort. There can be no gratifying success without this forerunner of uncompromisingly hard work. So these swift successes spend themselves in the life history of the individual.

I believe a girl who contemplates going on the stage should begin very young, in her middle teens, perhaps. Then her awakening brain can drink in truths of inestimable value in later life. She learns more quickly, and the technique of the stage is adopted by instinct. And that, to me, spells the very essence of effective acting. This instinctive acting is the work which makes an actress great. There must be a groundwork of technical intelligence. But the dreary rules of "Stand this way" and "Emphasize this syllable" are what defeat the basic principles of the stage. An actress who knows these canons as intimate as a native knows his language becomes instinctive on the stage, and the repetition of the lines sounds as natural as life itself. But before this consummate art is attained experience and knowledge must precede.

The acquisition of this mental balance entails years of sacrifice and industry and application. The tedium of these first years of preparation has been retold a thousand times. For some the years are short, for others relentlessly long. And the woman who elects a stage career must be prepared to "play the game." She must tell herself: "I will suffer. I will work. I will not allow discouragement to gnaw at my heartstrings." And, given the temperament and the inherent ability, this woman will succeed.

A glorious, compensating reward awaits her.

Today I love the stage and the people who ornament it.

Family Horse on the Monument.

From the St. Paul Pioneer Press:

There has just been put in place by a Huron man a monument in the cemetery at Britton, the county seat of Marshall county, and it is attracting much attention. It was made by an Emmettsburg firm for Mrs. Rose Sayer. It is of Vermont marble, about seven feet high, the main portion being diamond shaped and being set on a sandstone base, on which rests a heavy marble capstone which supports the monument proper.

On the face side of the monument is engraved a life size likeness of Mrs. Sayer, beneath which is a number of inscriptions, including the following:

OLD KIT.
The family horse,
and my first investment in
1876.
Died March, 1896.

Wanted a Day Off.

From the Syracuse Journal.

A certain scientist in the government service is said to be a hard taskmaster to both his official and his domestic servants.

Being detailed once to accompany a scientific expedition on an extended cruise, the scientist is said to have unbent a trifle in communicating the news to his personal attendant.

"Henry," said he, "how would you like to go with me around the world?"

"Do we go from east to west, sir?" asked the man.

"Yes."

"And we lose a day going that way, do we not, sir?"

"We do."

"Then, sir, I should like very much to go. It would give me a day off."

GENEE-DIANA OF THE DANCERS -- Charming Little Dane Is Scornful *of* Men

"NO!" declared Adeline Genee, the famous danseuse from the London empire, with a vigor astonishing for a little person generally so quiet and sedate. "No! I am absolutely not married!"

The man who was asking the question felt somewhat abashed until he observed that the good humored smile had not departed from the face of the tiny Danish woman—the Diana of the dancers, whose favorite interpretation is her "Hunting Dance." Then he must have smiled, too, and there must have been something still doubting and inquisitive in his glance. "I am not engaged, either," she continued, with a decisive shake of her head.

"Then there is all the more pleasure still awaiting you," was the response—the only response that seemed possible under the circumstances.

"I don't know," answered the little dancer in a voice so low and matter of fact that it might have discouraged Cupid himself. She was not even moderately interested in the subject of mere man.

Though Genee is Danish in appearance as well as birth and ancestry, she has acquired the English manner of being interviewed as completely as the English language, which she speaks with absolute purity.

"I was born in Jutland—Aarhus, Denmark," she began. "That is in the country—and so you see I lived with my parents until I was eight years old, and then I went to the city to live with my uncle, Alexander Genee, a famous dancer and teacher of dancing.

"When I left my people at eight years of age and went to my uncle in Copenhagen he immediately set about the work of making me a real dancer. That had always been my uncle's idea. When I was only three years old he told my parents that I would some day be a dancer—but then we all thought it would never come true.

"How did my uncle know? Why—he thought I had the dancer's instep. You know I have the dancer's foot."

Though it is impossible to look at Genee and believe that she is ever out of sorts, she must be as subject to emotional ups and downs as other people.

"A good dance is the best cure for a bad temper," she averred. "There is nothing equal to it—at least, for me.

"And the regular practice is good for the health, too. Only one must be careful and not practice too much. Perhaps it doesn't look that way—but you know dancing is really very hard work."

"I remained in Denmark for three years after I went to my uncle and 'aunty,' who have really been my parents for most of my life. I made my first appearance as prima ballerina when I was 12 years old at my uncle's own theatre in Stettin, Germany. At this theatre he arranged elaborate musical productions and had a ballet of his own 12 people. From there I went to the Royal Opera in Berlin for three months, and next to the Munich Opera-House for one year. When I first went to London I was 17 years old and that was 10 years ago."

The dancer paused and smiled. "That gives the secret away!" she declared, making a most fascinating "mou:" "I might just as well have said right out that I'm 27 years of age!"

Genee is quaint.

Genee knows what she has accomplished in her chosen field, and, before her opening in America, did not pretend to be worried about her reception or success in this country—that is to say, she does not play the hypocrite for the sake of "appearances." At the same time, she is modest and reasonable.

Genee, standing on the tower of The Times building and overlooking the city of New York at night, remarked most simply: "It is very wonderful." But the simple remark conveyed more appreciation than many ejaculations. Off the stage, as on the stage, Genee's fine art of expression, poise, and gesture is apparently all unconscious.

The quaintly humorous and girlish quality of her mind cropped out once quite unexpectedly. A negro woman had just passed by. "I wonder how they comb their hair!" she exclaimed. "It's so frightfully curly!"

In one of the store windows was a poster advertising "The Soul Kiss," the piece in which Genee will make her New York debut at the New York theatre. In the foreground appeared a dancer in a short ballet skirt, executing a pirouette.

The newspaper man glanced first at the poster and then at the demure little woman by his side.

"I don't think that picture looks a bit like you," he said.

"Why not?" she answered.

Biding Her Time.

From the Boston Herald.

A Boston child not yet in her teens and unusually precocious, with exceptional penetration, asked her mother the other day:

"How long, mother, will it be before I get old enough for you to say that I am nervous and not naughty when I do so and so?"

The Campaign On.

From the Louisville Courier-Journal.

"Got any babies around your place?" inquired the candidate.

"Nope," answered the farmer. "Babies is all growed up an' married off. How'd you like to put in the forenoon ploughin'?"