

# NEWS AND GOSSIP OF GREATER NEW YORK

(Guard Special Service)

New York, Jan. 29.—This is a great day for the Palmistes of the metropolis. A Palmiste, it may be explained, is not so painful as it sounds, being only the name adopted by those who adhere more or less to the political and religious philosophy expounded in "Common Sense," "The Age of Reason," and other works by the late Thomas Paine, Esq.

Thomas Paine—called "Tom" Paine by those who are not of the cult of Palmistes—was born in England on January 29, 1737, and his birthday has for many years been made the occasion of a pilgrimage of the Palmistes to New Rochelle, New York. That suburban village was originally the Paine homestead, and in its midst is to be found the only monument to Paine in the country which he did so much to establish on firm foundations.

It is likely that the Palmistes, at the New Rochelle gathering, will indulge in the customary denunciations of former President Roosevelt. It was Mr. Roosevelt, the author, who, in his "Life of Governor Morris," referred to Paine disrespectfully as "a filthy little atheist." It is pointed out by the Palmistes, without an appearance of truth, that Theodore was wrong in his labels. The late Dr. Moncure Daniel Conway proved conclusively that the allegations regarding Paine's personal habits were the slanders of his enemy, and court records still in existence show that Paine was successful in a libel suit against this man. His habits were those of his day, according to all reliable testimony, and charges of intemperance brought against him would apply with equal or greater force to many other great men of the republic's history.

He was not little, according to the Palmistes, being of medium stature and commanding mien. Certainly he was not an atheist, since the very first statement in his great anti-Christian work, "The Age of Reason," reads: "I believe in One God, and No More."

**Ground Hog Day**  
Those Columbia university agriculturists are awaiting with great anxiety the coming of next Wednesday. On that day the scientific farmers will take observations which will prove or disprove one of the pet beliefs of tillers of the soil the world over.

Next Wednesday will be the second day of February, and February 2 is Candlemas day, and on Candlemas Day, as everybody knows, the Arcetomys Monax decides the weather for the next forty days.

You don't save the Arcetomys Monax? Well, understand that is the Columbia university name for the beast known as the marmot, or, not infrequently, as woodchuck, or, in common parlance, as the ground hog.

For many centuries, farmers have steadfastly indicated the belief that the ground hog comes forth from his hole on Candlemas Day. If he sees his shadow he returns to his hole, dragging it in after him, and the elements turn themselves loose until April when they begin over again.

The skeptical Columbia university farmers do not wholly believe in this theory, and, it is said, have secured a real live Arcetomys Monax for observational purposes on Wednesday next.

**New Official**  
If you should have occasion to visit the office of Mr. William McCarrick, of the Public Service commission, you would probably be greeted by an alert, clean-cut young man, who is Mr. Carroll's new secretary. Nothing remarkable about that, except that the new secretary is Lyman Beecher Stowe, a grandson of the author of "Uncle Tom's Cabin." Mr. Stowe is the son of the Rev. Edward Stowe, retired, who was long the pastor of the Windsor Avenue Congregational church, Hartford, Connecticut.

He is a graduate of Harvard, class of 1904, and has been a special writer for newspapers. He was for a time assistant editor of The Circle magazine, and of late he has written for the Outlook, covering the Custom House scandals among other things.

**A Teachers' Famine.**  
There is a "teachers' famine," among the high schools of the metropolis, and the Board of Education is experiencing much difficulty in securing a sufficient number of qualified pedagogues to take the places which must be filled by the beginning of the second half of the school term, next Wednesday. At a recent examination only ninety-five teachers out of 460 applicants qualified for the position.

The examination in languages appears to be the most difficult for applicants. One hundred and nine took that in German and only twelve were successful, while only nineteen out of eighty-six passed the examination in Latin. In English fifty out of fifty-seven failed, and in French five out of seventeen were successful. Of the thirty-one applicants for position as clerical assistants only three qualified.

**Historical Tableaux.**  
The history of our country from the early days when only Indians were in possession up to the Revolutionary period, is being taught to the children of Brooklyn by means of tableaux and puppets. A summer of two was in the public schools in the lower grades failed to make any deep impression on the minds of the youngsters. Miss Anna Brown, of Brooklyn Institute of Arts and Sciences, decided that the way to appeal to the little ones was by actual figures. She could understand, so she planned the little

museum of historical scenes in wax, china and any other material that filled her needs.

**Want Women Police.**  
If a certain Quaker City maiden has her way, Harlem will shortly have a full-fledged corps of women police, who will patrol the streets of that section of Greater New York, break up the "chewing gum brigade" composed of hundreds of small girls and boys, and bring about other reforms desired by the residents of that locality.

The young woman whose energy has led her to take charge of a settlement house at No. 84 East 111th street, which has been established by Mrs. O. H. P. Belmont as one branch of her Political Equality Association, is Miss Nettie Podell, who recently spent two years in Philadelphia as a probation police-woman.

"Such a police force," declared Miss Podell in animatedly discussing the project, "could do a great deal of good in Harlem. Crowds of girls and boys, some of them mere babies, flock about the various subway entrances and the prominent corners until late every evening, selling chewing gum. They should be at home under the care of their parents. The present condition is disgraceful."

**Whitney Mansion.**

The Whitney mansion at southeast corner of Fifth ave. and Sixty-Eighth street, which was erected by the late William C. Whitney, has again become the home of the Whitney family. Harry Paine Whitney has purchased the home or his father for a sum said to aggregate nearly three millions, and takes possession today. James Henry ("Silent") Smith purchased the mansion from the elder Whitney. He intended to occupy the palatial palace after his return from his honeymoon, but he died in Japan about three years ago. The house and its magnificent furnishings then became the property of "Silent" Smith's nephew, George Grant Mason, who has just sold it to the younger Whitney. All the rare and costly decorations and ornaments, statuary, paintings and draperies pass into the hands of Mr. Whitney in almost the same condition as they were left by "Silent" Smith.

It has often been alleged that the Whitney mansion is the most sumptuously furnished home of any private citizen in the world, the interior decorations being worth more than a million dollars. Nearly everything in the house except the floors and framework came from old chateaus and antique shops in Europe, and in its wealth of antiques it is the equal of many of the most famous palaces in Europe.

With the exception of the grand ballroom, the entire house is a perfect example of the Italian Renaissance, being closely modelled on the plan of the finest Venetian or Florentine palaces of the days of Leonardo da Vinci and Michael Angelo. The chimney pieces are elaborate works in marble from old Italian palaces. The ceilings in most of the rooms were transported bodily from famous European dwellings. The northwestern and other draperies are of old figured velvet, and the great bronze fire-dogs in the dining room are the finest in America.

The grand ball room is in the style of Louis XIV. Its most generous furnishings are the marvelous tapestries by Boucher and DeChaise, which in texture, design and coloring are admitted to be among the most wonderful decorative tapestries in the world.

The walls are inlaid with rare woods in quaint designs and adorned with paneling in high relief, which was formerly in the chateau of Phœbus d'Albert near Bordeaux. All the ballroom furniture is of the Louis XIV period, and in the adjoining conservatory are many specimens of costly marbles from Italian gardens.

In addition to these furnishings, Mr. Whitney had some of the finest old masters in America, including a portrait of Charles I. by Van Dyck, a portrait of the Duke of Villiers, Viscount Grandison, for which Mr. Whitney paid a large price.

Adjoining the house in Fifth Avenue is the residence of Mrs. Joseph Sweeney, and on the corner of Sixty-ninth street is the residence projected by the late Edward H. Harriman, which is being completed by Mrs. Harriman. Opposite the house is the Yerkes mansion, and on the Sixty-seventh street corner is new house of George Gould.

The Whitney mansion has been the scene of many "coming-out" parties, and many of the debutantes have since become well-known in society circles.

The sale of this house to Mr. Whitney marks one of the largest private transactions of this sort ever consummated in this city.

**WHAT ABOUT A HOME?**

This is the question with 50 per cent of the investors today. They want to buy for \$1.00 something that is worth \$1.25 tomorrow. The time to buy is now—today. Good real estate will always make you money. The place? Everybody's Realty Co. Why? Because they are "bargain hunters" and have "the goods" to suit you. Would you invest \$500 or \$600 in a gift-edged fruit farm near the city, with street car facilities to market your next year's crop? Come and buy one of these farms today, as tomorrow never comes.

A Salem paper is getting consolation over the fact that there has been more than a hundred fever in Montreal, than in Salem. The Montreal record was 6000 cases.

# NEWBRO'S HERPICIDE



## ITS USE BECOMES A HABIT EASILY ACQUIRED AND ONE OF THE BEST

The young are as liable to dandruff as their elders. Accustom your child to the use of Newbro's Herpicide and you will never have a bald-headed son, or a daughter wearing false hair.

Herpicide will keep the hair and scalp sweet and clean—kills the dandruff germ and stops that terrible itching which causes the child to scratch and dig the head. The Herpicide habit is a habit of cleanliness.

**A THICK CRUST OF DANDRUFF NOTHING WOULD REMOVE**

"I used one bottle of Herpicide on my daughter's head and am charmed with the result. She always had a thick crust of dandruff which nothing would remove. I shampooed her head once a week with your soap and rubbed her scalp and hair with Herpicide. The crust has disappeared and what little dandruff remains will be destroyed by another bottle. I take pleasure in recommending Newbro's Herpicide to my friends as a great scalp remedy and hair grower. I will always use Herpicide."

MRS. FRANK T. MORGAN,  
162 Broad Street.

Charleston, S. C., June 3, 1909.  
The young readily form habits and the Herpicide habit is a most commendable one. It stands for personal cleanliness and assures a healthy, luxuriant growth of hair at the age when beautiful hair is most appreciated. Don't take something JUST AS GOOD—  
DEMAND THE ORIGINAL REMEDY

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**W. A. KUYKENDALL  
SPECIAL AGENT**

## EVANGELIST BROWN AGAIN REPLIES TO FATHER O'FARRELL

To the Editor: I stated several days ago that the Catholic church changed from "baptism" to "sprinkling." I have never had a Catholic preacher to deny it until Mr. O'Farrell comes out in print demanding proof. If Mr. O'Farrell is correct, then the scholars of that church must make their bow to his superior learning, for they have been under the delusion all the time that the Catholic church made the change. Being better acquainted with some of the teachings of the scholars of the Roman church I prefer to accept their statements rather than simply the denial on the part of the minister of the Catholic church in this city.

I wish to give a history of one among the first cases of departing from immersion. In 251 A. D., "Novation was by one party of the clergy and people of Rome chosen bishop of that church, in a schismatical way and in opposition to Cornelius, who had been before chosen by the major part, and was already ordained. Cornelius does, in a letter to Fabius, Bishop of Antioch, vindicate his right; and shows that Novation came not canonically to his orders of priesthood; much less was he capable of being chosen bishop; for that all the clergy, and a great many of the laity, were against his being ordained presbyter, because it was not lawful (they said), for any one that had been baptized in his bed in time of sickness—as he had been, to be admitted to any office of the clergy."—Wall on Infant Baptism, Vol. 1, pp 571-72.

In the third century sprinkling was permitted where people were too sick to be immersed, but no person was allowed to become a priest who had received "clink baptism." It was called clinic baptism. This is clearly set forth above in the case of Novation. Dr. Preuss: "From the custom of baptizing by pouring or sprinkling the sick, who could not be immersed (which is properly baptism), was introduced the custom which now prevails in the Western church" (Latin Glossary on Clinici). Ibid. Cardinal Gibbons: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion." (Faith of our Fathers, p. 275). Broner says, "Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water, and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited."—August Denkward, VII, p. 68.) Ibid. Dean Stanley says that almost the first exception to immersion was in the case of Novation. In speaking of immersion Dean Stanley says: "It had, no doubt, the sanction of the Apostles and their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church, (except in the rare case of death-bed or extreme necessity), as baptism at all."—Baptism—What? pp 68-69.

Bishop Bossuet (Roman Catholic) says: "But in order to be convinced of the gravity and constancy of the church in this decree, we need but remember that the Council of Constance, when they passed it, had found the custom of communicating under one kind established, beyond contradiction, many ages before. Two cases were much the same as that of baptism by immersion, as clearly grounded on Scripture as communion under both kinds could be, and which, nevertheless, had been changed, into affusion, with as much ease and as little contradiction as communion under one kind was established, so that the same reason stood for retaining one as the other."—Varia Protes, Vol. 2, p. 370.) This gentleman claims that the Catholic church had a right to change from the two emblems in the Lord's Supper to bread alone, and that the church also had a right to change from baptism to sprinkling. I deny that the Catholic church has a right to change any ordinance of God's word and ask for a passage of Scripture that even mentions the Roman Catholic church or gives it the right to change a divine ordinance. I will not accept "tradition." It must be shown that the Bible gives us the right. It does not. From the above quotation it will be seen that the Roman Catholic church changed from "baptism" to "sprinkling." In addition to the above the Catholic dictionary from which I have quoted my last article states that immersion is the primitive practice.

Mr. O'Farrell says: "Had Bossuet considered immersion as the only valid means of administering baptism, he would not have used another mode, which he did, were it not sustained by tradition." Philip Schaff says: "The usual form of the act was immersion, as it is plain from the original meaning of the Greek baptizein and baptisma; from the analogy of John's baptism in the Jordan; from the Apostles' comparison of the sacred rite with the miraculous passage of the Red Sea with the escape of the ark from the flood with a cleansing and refreshing bath; and with burial and resurrection; finally from the custom of the ancient church, which prevails in the East to this day, but sprinkling also, of copious pouring, was practiced at an early day with sick and dying persons, and probably with children and others, where total or partial immersion was impracticable."—History of the Christian Church, by Philip Schaff, D. D., vol. 1, p. 122. This writer thinks there can be no question but what the early church practiced immersion, and he excuses himself for doing something that is not taught in the Bible or practiced by the early church on ground that he does not think that God will limit his saving grace to the quantity of water. Just as Mr. Bossuet, he thinks man has a right to change a divine ordinance. I do not think so and would like for some one to give scriptural authority for changing.

Mr. O'Farrell thinks it was not possible to "baptize" the 3000 on the day of Pentecost. I will inform him that there is a large pool just west of the Jaffa Gate which is large enough to baptize 10,000 in half the time it took to baptize the three thousand. Ten miles from Jerusalem there are three large pools and only one of them was used to supply drinking water for the city, the other two were sufficiently large to have permitted them to baptize the three thousand in a few hours. Besides, I do not think so and would like for some one to give scriptural authority for changing.

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quickly as you can sprinkle him unless you use a squirt gun, and sprinkle a hundred at a time.

Mr. O'Farrell wants to know what I would do, in case of sick people who desired baptism, where it is no possible to baptize him. I have never had such an experienced. I have baptized people who were ready to die. It is an easy manner to provide a box or something of the kind to immerse them. A man said one day "Suppose a man was on top of a mountain and no water there, what would you do if he wanted to be baptized?" If you are going to "suppose" the case I will suppose that he is in the valley where there is plenty of water. I have as much right to suppose as you have. A person can be immersed if he desires Mr. O'Farrell brings in the design of baptism and says I would shut a person out of heaven if he was not immersed. We are not discussing the design of baptism. It is better to keep to the subject.

JOHN T. BROWN.

## ADDITIONAL SOCIETY

Last evening at the club rooms, the Carnegie building, the Fortnightly Club gave its first public reception of the year. The principle feature of the evening was an able address on "Our Bearings for Social Service," delivered by Prof. F. Young. His lecture was of special interest as he advanced thought along social and public lines and a woman's part in this great problem. The course of study outlined for the year's work in the club is social ethics. On the reception committee were Mrs. E. E. DeCott, Miss I. Patterson and Mrs. W. P. Hoynt and Mrs. Lichen Miller, Mrs. O. Stafford and Mrs. Warren DeLa. Light refreshments were served the close of the evening.

Mr. and Mrs. Geo. McMorran entertained the Monday Evening Whist Club this week at their home 11th street. Mr. Maglady won first prize at cards and Mrs. Tro the consolation. Miss Kress assisted Mrs. McMorran in serving. Guests of the evening were Mr. and Mrs. J. L. Dwyer, Mr. and Mrs. C. P. M. M. Natta Kress and Geo. Yerrington.

The marriage of Miss Ed. Peery, daughter of Ex-Mayor Mr. Peery of Springfield, to Mr. Mer Cox, son of Mr. and Mrs. E. Cox, of Eugene, will take place 8 days at 10 a. m. at St. Mary's Episcopal church in Eugene.

**A Notre Dame Lady's Appeal**  
To all knowing sufferers of rheumatism, whether muscular or of joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, write to her for a home remedy which has repeatedly cured of these tortures. She feels it duty to send it to all sufferers FREE. You can cure yourself home as thousands will testify. Change of climate being needed. This simple discovery banishes acid from the blood, loosens the bowed joints, purifies the blood, brightens the eyes, gives sleep and tone to the whole system. Above interests you, for proof, dress Mrs. M. Summers, Box R, Revere, Ind.

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TRULY BENEFICIAL IN EFFECT,  
HAVE GIVEN TO  
**Syrup of Figs**  
and  
**ELIXIR OF SENNA**

THE FIRST POSITION AMONG  
FAMILY LAXATIVES AND HAVE  
LED TO ITS GENERAL USAGE  
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TO GET ITS  
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ALWAYS BUY THE GENUINE

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# Broken Lots at Broken Prices

The entire stock of shoes we have left on hand, after one of the most prosperous mid-winter sales, will be sold out at prices AT and BELOW the actual cost to manufacture. JUST RUN YOUR EYE OVER THESE PRICES—then stay away from this sale if you can.

|                                    |        |
|------------------------------------|--------|
| 1 lot \$5.00 Men's Dress Shoes     | \$3.15 |
| 1 lot \$4.00 Men's Dress Shoes     | \$2.45 |
| 1 lot \$6.00 Men's High Tops       | \$4.35 |
| 1 lot \$4.00 Men's Work Shoes      | \$2.85 |
| 1 lot \$3.00 Women's Dress Shoes   | \$1.95 |
| 1 lot \$4.00 Women's Dress Shoes   | \$2.45 |
| 1 lot \$3.00 Women's Dress Shoes   | \$1.89 |
| 1 lot \$3.50 Women's Dress Oxfords | \$1.98 |
| 1 lot \$2.50 Misses' School Shoes  | \$1.65 |
| 1 lot \$2.25 Boys' School Shoes    | \$1.29 |
| 1 lot \$4.00 Ladies' Button Shoes  | \$2.45 |
| 1 lot 50c Babies' Soft Soles       | 19c    |
| 1 lot \$1.75 Men's Felt Slippers   | \$1.15 |
| 1 lot \$3.50 Women's Patent Pumps  | \$2.35 |
| 1 lot \$4.00 Women's Tan Oxfords   | \$2.45 |
| 1 lot \$3.00 Men's Dress Shoes     | \$1.98 |
| 1 lot \$1.00 Gaiters, all colors   | 48c    |

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