

To Permit Sealing Cars  
Over Will Come.

Despatch of Wednesday  
to the Treasury to  
be sent his answer  
on July 16th, relative  
to the Railroad. This reso-

lution in its terms, and  
to know whether  
the money is stationed  
who was the chief  
of the Railroad containing  
to the United States,  
places that merchant-

resolution also asked  
as to the manner  
the bonded and  
violated on that account.  
Secretary of the Treasury  
to the Canadian  
does not give any  
as to what he intends to  
from his reply are

answer shows that it is  
Treasury Department to  
the method of inspecting  
the goods, and that the  
goods agent will not here-  
to bond merchandise  
and Japan for trans-

United States in the cars  
under the United  
It is understood here  
a serious matter for  
the bonded business,  
through the agency  
of imports of goods  
merchandise. It is  
Secretary of the Treasury  
the use of the United  
for any merchandise  
from China  
any other country, except  
a contiguous country.

Secretary to the in-  
the Grand Trunk  
the revenue of the  
in violation of the  
laws, is answered  
by the Secretary. He  
the law under the  
was originally granted,  
does not know that the  
of the law, and is  
that to continue the  
the revenue of the  
it is understood from  
of this answer that  
to be made in the matter  
Trunk Railroad. The  
Secretary of the Treasury  
as preliminary to the  
All through the letter he  
object referred to in the  
of inquiry of the Senate

AN VENDETTA.  
A Girl—Two Killed.  
Dying.

N.J. despatch says: A  
in the Italian settle-  
ment "Gravel Pit," in the  
and Brook yesterday,  
an Italian girl came to  
to work in a  
she was engaged to a  
on a short time was  
the Bond Brook Italians.  
of the girl's lover  
and met the faithless  
and a shot in her arms,  
the head with a bottle,  
fered, and the moment  
lighting. A free fight  
of the shanties  
fought viciously. All  
including heavy pieces of  
pikes, shovels, pickaxes  
in a few minutes  
were with quelling and  
During the night two  
died in great agony,  
dying condition. Five

GRANDMA.  
Meets With a Royal  
at London.

The German  
Emperor, with Emperor  
Princess Henry, on  
at 10 o'clock this  
on a "welcome"  
at Osborne house, her  
Wight, as the yacht  
The Prince of Wales  
on board the  
went out to meet the  
of members of the  
ed his arrival on the  
One German iron-  
the Hohenzollern. It  
to the harbor by five  
As the Emperor  
died. Entering a  
yacht drove to Osborne  
house, the Princess of  
of Edinburgh received  
As he entered a  
German and English  
the Emperor wore his  
form.

for a Husband.  
columns of a German  
the following announce-  
now, with three chil-  
of age and a four-  
now and 100 thalers in  
ed at once. Offers  
Mill."—London Daily

ophists have passed a  
the practice of  
nam, alleging it to be  
of moral and physical evil,  
because so little under  
the complete control of

memory of Todleben  
epistolary.

Lieutenant died at a  
and narrowly missed  
pent, who was in front  
ter."—The London  
said, are you shoot-

promotion?"

## A QUESTION OF DANCING.

Views of Prominent Clergymen on the Sub-  
ject as it Relates to Christians.

DOCTORS DO NOT ALTOGETHER AGREE.

(From Chicago News.)

To her inquiry, "Is it wrong or incon-  
sistent for a Christian to dance?" pro-  
pounded by her to several distinguished  
clergymen of different religious sects, a  
recently converted society hall of a western  
city has received the replies appended  
below.

THE METHODIST VIEW.

The Rt. Rev. Thomas Bowman is the  
senior or head bishop of the Methodist  
Episcopal Church in this country. No  
man was ever more highly honored or  
esteemed by any body of Christians than  
he has been by the great and influential  
set of which he is the head. His writes as  
follows:

"St. Louis, June 7, 1890.—My dear  
friend and sister, Your letter should have  
been answered long ago, but it arrived here  
during my absence. I shall now take great  
pleasure in answering it as thoughtfully,  
carefully and prayerfully as I can, desiring  
to aid you all I can in your progress in the  
Christian life.

"You ask me 'Is it wrong or inconsistent  
for a Christian to dance?' In reply I would  
say that dancing, as it is usually under-  
stood and practiced, is one of the  
gay and fashionable amusements which  
largely tend to destroy spirituality,  
and which must, therefore, inevitably  
cause great damage to the religious inter-  
ests of society.

"It is possible that a few persons could  
practice it a little, perhaps, without experi-  
encing much marked injury to themselves.  
But the example which they would thus  
set might be followed by others, who would  
thereby be led into serious moral injury.

"A little wine might not hurt me," But  
if it cause my brother to offend, I will  
drink no wine while the world stands.

"There can be no question that the  
general effect of dancing, like other gay  
and giddy amusements of the fashionable  
world, is damaging to the Church and to  
society, and, indeed, to the individual. It  
is for these reasons that our Church dis-  
courage it.

"For my own part, I most earnestly  
desire to stand at the bar of God on the  
last great day happy in the firm and per-  
fect assurance that no one can say: 'It  
was your example that led me astray.'  
Truly,

"THOMAS BOWMAN."

DR. FROTHINGHAM'S LIBERAL VIEW.

The Rev. O. B. Frothingham is widely  
known as one of Boston's most eloquent  
preachers and writers. He favors dancing,  
as will be seen from his letter:

"Boston, May 24th, 1890.—My Dear  
Friend: With regard to the question you  
so frankly submit to me, I have nothing  
new to say. It is a matter of mere per-  
sonal inclination, rather than one of re-  
ligious opinion. There are some amuse-  
ments, such as certain forms of dancing,  
some so-called spectacular plays, etcetera,  
that no good woman or man can counte-  
nance for a moment under any circum-  
stances whatever. They are immoral,  
injurious or tempting. But this is not  
true of amusement in itself, which may be  
innocent, harmless and even refreshing.

Even the best, most consistent Christians,  
I should think, might need some sort of  
recreation such as innocent dancing. Of  
course it is for the Christian to draw the  
line between what is actually, from its  
nature, tendency, and associations, demor-  
alizing and that which is not.

"Proper dancing in proper places, at  
proper hours, in proper dress, with proper  
companions and surroundings can surely  
not be harmful. On the contrary, it must  
exert a healthful, beneficial influence upon  
both mind and body, promoting at once  
circulation in the blood and cheerfulness in  
the mind. In this matter, therefore, so  
far as I can understand the case, I take my  
position on the side of those who think it  
neither wrong nor inconsistent for a Chris-  
tian to dance under the conditions I have  
named. Yours sincerely,

"O. B. FROTHINGHAM."

AN EPISCOPALIAN OPINION.

Phillip Brooks is certainly one of the  
most familiar of all ministerial names to  
Christians of every shade of religious opin-  
ion all over this great land. It was as the  
pastor of Holy Trinity Episcopal Church  
in Philadelphia that he first came into  
general prominence. The wonderful per-  
sonal magnetism of the man, his kindly  
nature, and his unimpeachable eloquence, soon  
drew to Holy Trinity such congregations  
as the neighborhood of 19th and Walnut  
streets had never seen before, and as taxed  
the capacity of the sacred edifice to the  
utmost. Though models of polished rhet-  
oric, his discourses were of such a practical  
nature that they always came directly  
home, as Lord Bacon says, to the business  
and the bosoms of his auditors. From  
Holy Trinity in Philadelphia he was called  
to his present charge in Boston, where he  
has largely added to his fame.

"No. 233 Clarendon street, Boston,  
Mass., May 25th, 1890.—My Dear Friend:  
Your letter was duly received. I reply to  
your question, 'Is it wrong or inconsistent  
for a Christian to dance?' I would say  
that I do not think it wrong for a Christian  
to indulge in dancing. This question  
answered, several others, arising out of it,  
immediately present themselves. When  
and where, and with whom, and to what  
extent ought the Christian to dance? These  
queries are certainly quite as im-  
portant as the first one, but to find satis-  
factory replies will certainly not be difficult  
for one who cares above all earthly things  
for Christ and the spiritual life in close  
unity with Him, and is determined that  
nothing—neither length nor breadth, nor  
height nor depth, nor powers nor prin-  
ciples, nor any living creature—shall for  
one moment stand in the way of his great  
devotion and its highest hopes and aims.

Yours sincerely,

"PHILLIPS BROOKS."

DR. WARD'S EDITORIAL JUDGMENT.

The Rev. William Hayes Ward probably  
addresses a much larger congregation in every  
week than any other clergyman on this con-  
tinent, though his preaching is all done  
through the silent medium of types, ink  
and paper, his pulpit being the editorial

columns of the New York Independent.  
Like Messrs. Brooks and Frothingham he  
is inclined to be very lenient toward those  
who let "nature open" by tripping the  
light fantastic toe, as will be seen by his  
subjoined communication:

"Editorial rooms of New York Inde-  
pendent, 251 Broadway, New York, April  
29th, 1890.—My Dear Miss: The ques-  
tion whether it is wrong or inconsistent for  
a Christian to dance is not one that can be  
answered with a mere yes or no. There  
are so many concomitants to be considered  
which may so greatly modify the reply.  
So much depends upon the kind of dancing  
and upon the associations connected  
with it. It certainly was not wrong for  
David to dance before the ark. For my  
own part I must say that the waltz appears  
questionable to me by reason of the position  
necessarily assumed by those engaging in  
it. I should regard its familiarities as  
certainly questionable if indulged in apart  
from the dancing. But there are so many  
good people that love the German, and  
perhaps are not injured by it, and who con-  
scientiously believe it right, that in consid-  
ering this question I can only repeat the  
familiar words of scripture: 'As a man  
thinketh in his heart, so is he.' If it does  
not in any way seem to interfere with the  
pure heart of either the man or the woman  
who dance together, then, for my part, I  
must say I can see no objection to it. But  
after all, it is a matter for private judg-  
ment in any case, and not for dogmatic  
assertions. Yours very truly,

"WILLIAM HAYES WARD."

THE REV. W. H. MILBURN'S IDEA.

The Rev. W. H. Milburn, the famous  
blind preacher and orator, has just been  
styled the "Blind Man Eloquent." Cer-  
tainly no sobriquet was ever more apt, as  
all who have listened to the thrilling word  
pictures which he so vividly paints in his  
lectures and sermons will abundantly  
testify. For some years past he has most  
acceptably filled the position of chaplain  
to Congress, and all visitors to Washington  
who have attended the sessions of that  
body have been profoundly impressed by  
the eloquent prayers with which he  
proceeds his deliberations. From the  
sentiments he expresses below it is evident  
that he does not look very kindly upon  
dancing:

"House of Representatives, United  
States, Washington, D. C., May 23th, 1890.  
—Dear Miss:—On my return from  
New York I find your note of the 21st  
inst., and have much pleasure in answer-  
ing it. Starting in the Christian life, the  
very essence of which is self-abnegation,  
it is not well for you to sur-  
render many things which have been  
pleasant to you, among them His death  
was a sacrifice for us. Can we do less than  
to make sacrifices for Him, even of things  
which we may hold to be innocent, but  
about which there is a difference of opinion  
among His followers? Giving up that  
which is pleasant because of our higher  
love for Him may be a school and test of  
character, out of which far higher virtues  
and graces may grow. It seems to me  
that you would do well to abandon the  
dance, at least for a time, if not forever.

The quiet, yet firm, resolution to do so as  
an act of devotion to our Lord would help  
to unfold and mature your Christian char-  
acter. There can be no question in my  
mind that a certain amount of asceticism  
is good for all of us, especially in the early  
stages of our experience of the Christian  
life. Let your motto be, 'Wise as ser-  
pents, harmless as doves.' Whatever may  
be your personal opinion as to the inno-  
cence of dancing, many Christians think  
it practices wrong. St. Paul's rule was  
'if eating meat make my brother to offend  
I will eat no more.'—Very truly yours,

"W. H. MILBURN."

THE REV. S. D. BURCHARD SPEAKS.

The Rev. S. D. Burchard, of New York  
is one of the most venerable and honored  
divines of the great Presbyterian denom-  
ination. He thus expresses his liberal  
views on the subject of dancing:

"No. 7 East 48th Street, New York,  
May 28th, 1890.—Dear Friend: You sub-  
mit to me a question concerning which  
there is much diversity of opinion even  
among good and pious people. You ask  
me 'Is it wrong or inconsistent for a  
Christian to dance?' Now, I would not  
say it is wrong or positively sinful. Some  
things are lawful—but not positively  
good—things which may not be expedient,  
but are not sinful, per se, for the apostle to  
eat meat that had been offered as a sacri-  
fice to idols. But it might cause his  
weaker brother to stumble, to be offended.  
We should avoid offense, or being  
stumbling blocks to others. But to the  
question, 'Is it wrong or inconsistent for  
a Christian to dance?' For a Christian to  
indulge in public, promiscuous dancing, I  
should say would be highly inexpedient,  
inconsistent, if not wrong. But Christians  
must have recreation, pastime, play; and  
to dance in the family, in a private parlor,  
with friends, in a graceful and, in my  
judgment, a harmless and innocent amuse-  
ment, and not inconsistent with the Chris-  
tian profession. I never danced or attended  
a theatre, but my life and my habits are  
not to be a rule for others.

"Let every one have a conscience void of  
offense toward God and man. Even at my  
age I find that diversion, recreation and  
pastime are healthful for both body and  
soul. But if at any time in the future I  
should find that any form of recreation in  
which I might indulge in public was a  
cause of offense—a stumbling block to others  
—and a hindrance to my own usefulness, I  
should hope and pray to have grace to  
forego the indulgence.

"Is your question answered? Very truly  
yours,

S. D. BURCHARD."

AN OBSCURE COMPLIMENT.

She (recently married)—How horrible it  
is for a man to marry a girl just for her  
looks; it betokens a lack of depth and  
feeling in the other sex, don't you think  
so?

He—I certainly agree with you; but you  
have a model husband, Mrs. Lee. He  
never would have married you for your  
looks.

A trial has been made at Civita Vecchia  
of a nautical ball invented by Signor Bal-  
mello. It is seven feet in diameter, and  
can hold four persons. When closed it  
sinks, and is steered and propelled under  
water by rudder and screw.

In France the copyright of an author is  
for life.

## "FUCKLESS FANNY."

The Prototype of Madge Wildfire—One of  
Scott's Characters.

Sir Walter Scott states in one of his  
notes to "The Heart of Midlothian" that  
the first conception of the character of  
Madge Wildfire, though afterwards greatly  
altered, was taken from that of a person  
calling herself, and called by others,  
"Fuckless Fanny," who always travelled  
with a small flock of sheep, and who was  
well known in Ayrshire. Particulars of her  
career, of which the following are the prin-  
cipal features, were furnished to Sir Walter  
by the well known antiquary, Mr. Joseph  
Fraser.

When Fuckless Fanny appeared in Ayr-  
shire for the first time, in the summer of  
1769, she attracted much notice from being  
attended by twelve or thirteen sheep, who  
seemed all endowed with faculties so much  
superior to the ordinary race of animals of  
the same species as to excite universal  
astonishment. She had for each a differ-  
ent name, to which it answered when  
called by its mistress, whose every com-  
mand it was once obeyed. When travel-  
ling she walked in front of her flock, and  
they followed closely behind. They are  
said to have disputed who should be next  
to her when she lay down at night in the  
fields, and an old man, whose name was  
Charles, is credited with having shown her  
extraordinary attention, claiming the  
privilege of acting as her special guard, and  
privately assisting her with his horse in ris-  
ing from the ground. She was not found of  
fine dress, but wore an old slouched hat  
and an old pail, and carried in her hand  
a shepherd's crook—articles which she de-  
clared she would not part with on any con-  
sideration whatever. When asked why she  
set so much value on these articles she  
would sometimes relate the history of her  
mistresses, in substance as follows: She  
was the only daughter of a wealthy squire  
in the north of England, with whose shep-  
herd she fell in love; and her father, fear-  
ing that his daughter would be disgraced  
by such an alliance, in a passion mortally  
wounded her lover with a pistol shot. She  
arrived just in time to receive the last  
breath of the dying man, and to close his  
eyes in death. He requested her to take  
his sheep, and she only accepted these sheep to  
be her sole companions through life, and her  
lover's hat, pail and crook, which she de-  
clared she would carry with her as long as  
she lived.

After Fanny had made the tour of Ayr-  
shire and Galloway in 1769, and while she  
was wandering in the neighborhood of  
 Moffat, old Charles, her favorite ram,  
managed to break into a kailyard, which  
the proprietor observing, let loose a mas-  
tiff that hunted the poor sheep to death.  
This occasioned great grief to Fanny, who  
for some days refused to leave the side of  
the carcass, and with difficulty consented  
to allow it to be buried. She covered the  
grave with moss and fanned it round with  
oisters, and annually made a pilgrimage to  
the spot. The grave was still pointed out  
and held sacred even by the schoolboys of  
Joseph Train's day in that quarter. Per-  
haps some of your readers may be able to  
say whether the tradition is still kept alive  
in the locality.

Through the storms of winter, as well as  
in the milder seasons, Fuckless Fanny con-  
tinued her wandering course, which neither  
entreaty nor promise of reward could  
induce her to abandon. Dr. Fullerton,  
of Rosemount, in the neighborhood of Ayr,  
having been well acquainted with her  
father when in England, endeavored  
one, severe winter to detain her for a  
few days at his residence, but when she  
found herself rested a little and saw  
her sheep fed she raised her crook,  
which was the signal she always gave  
for the sheep to follow her, and off they  
all marched together. But the poor  
poor Fanny's dissolution was at hand.  
She proceeded to Glasgow, and while  
passing through the city a crowd of idle  
boys, attracted by her singular appear-  
ance, began to tease her. This irritated  
her that she pelted them with bricks,  
which they returned with such effect  
that she was actually stoned to death.

It is not astonishing that the career of  
this singular individual was invested  
with a romantic interest which was not  
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that she was actually stoned to death.

## A PATHETIC STORY.

Princess Dolgorouki Teller of the Assassina-  
tion of Alexander II.

Princess Dolgorouki, the morose wife  
of the late Czar, has just published her  
Memoirs in Russia. Every available copy,  
however, has been pounced upon imme-  
diately by the police. In this interesting  
volume the Princess gives a graphic  
account of what happened on the very eve of  
the assassination of the ill fated Alexander  
II. During the evening before the tragic  
event took place she was in a room adjoin-  
ing that in which the police report for the  
day was being submitted to the Emperor.  
When Colonel Standen mentioned that sol-  
diers, in whom more trust could be  
reposed, had been stationed on guard at the  
palace, the Czar displayed great irritation,  
exclaiming, "What! am I surrounded by  
the case, the most regged beggar is happier  
than I. Well, I shall appeal to the peo-  
ple; dwell among them and show them  
that I have confidence in them, and do not  
fear the cowardly assassins who dare not  
emerge from their obscurity!" His  
Majesty then went into the room  
in which the Princess was sitting,  
and said that he had decided on  
going to Vienna, although the  
Russians were hated there since his father  
died. He would settle some business with  
the Emperor of Austria which could not be  
entrusted to a third party. Soon after-  
wards, at midnight, the unhappy Emperor  
discovered, to his horror, that his favorite  
dog Tristan had been poisoned, and, lying  
again into a violent rage, he overhauled  
his valet with abuse and threats. The  
Princess had begged Alexander II not to  
go out on the morrow; but at nine o'clock  
in the morning a note was brought to her  
which betrayed the nervous agitation to  
which the unfortunate monarch was a  
prey. He had begun by saying that in  
conformity with her wishes and his promise  
he would remain at home; but he had  
scarcely out the words, and had written,  
instead, that he needed air and exercise,  
and would go out soon, adding that his  
favorite dog Tristan had been poisoned, and  
would bring back the Grand Duke Sergius  
to lunch with her. The Princess was  
making preparations to accompany or  
follow the Czar, when, looking out of the  
window, she saw the guards passing by in  
confusion. Soon afterwards she heard of  
the Emperor's death. She hurried to the  
Winter Palace, and threw herself on the  
mangled and bleeding corpse. Then Alex-  
ander III told her that his father had ut-  
tered her name with his dying breath.

## SOLITARY MURDER.

He Holds the Fort Until He is Shot and  
Mortally Wounded.

The Kingston, Jamaica, Standard of  
July 26th, received by the steamer Alpha,  
says a very serious case of insubordination  
happened at the Apostles' Battery, near  
Port Royal. It appears that Sergt. White,  
of the First Battalion, West India Regi-  
ment, had been in charge of the guard at  
the Apostles' Battery for six months, during  
which time he had very often applied to Captain  
Norris for leave to see his family, but his  
applications were from time to time re-  
fused. Enraged at his requests for leave  
being so often refused he grew callous and  
indifferent, conceived an inveterate hatred  
towards Capt. Norris and the sergt.-major,  
and threatened to shoot them. On a  
Thursday evening, after securing over 70  
rounds of ammunition and the keys of the  
gates of Fort Augusta, he proceeded to the  
Apostles' Battery in the absence of the  
officers who had left previously for Port  
Royal on other duties, and taking up a  
position in an aperture where he was free  
from observation, he awaited their return.  
Having completely control of the battery it  
was impossible for anyone to attempt land-  
ing, as he was armed with one of the best  
carbines and with many rounds of ammu-  
nition at his disposal. On the officers re-  
turning, White deserted them in the dis-  
tance, and at once commenced to fire shots.  
Finding it impossible to effect a landing,  
the officers left and procured assistance  
from the sappers and royal engineers, who  
proceeded to the battery amidst the  
whizzing shots of White and succeeded in  
killing him. One of their number, how-  
ever, was wounded in the shoulder. White  
was fatally wounded in the forehead, nec-  
essary to do so, as otherwise he would have  
certainly killed several of the escort.

## How Gordon Quelled a Mutiny.

There is a story told of Chinese Gordon,  
one of the most striking which centres in  
his romantic personality. While he was  
in China there was some mutiny in the  
army over bad rations or stopped pay. It  
was Gordon's duty to crush that mutiny,  
and this is how he did it: He had the  
men drawn up, and went and stood a few  
paces in front of them. At his elbow were  
half a dozen trusty fellows with loaded  
rifles. "Now," he said, "you must have  
some leaders; let them stand out, and I'll  
speak to them." There was a moment's  
pause. "Come, fall out!" said Gordon  
again, in a cool, everyday voice, as if he  
was ordering dinner. The men looked at  
one another, and stirred in their places as  
his keen eye ran along the ranks. Then  
two men stepped forward. Gordon quietly  
gave a signal to his half-dozen men with  
loaded rifles, and the next moment the two  
ringleaders were shot dead. So ended the  
mutiny. "But I always think," Gordon  
used to say, meditatively, after telling the  
story, "I always think I murdered those  
men."—Boston Transcript.

Glasgow authorities are making the  
ground about the cathedral less objection-  
able and more sociable than they have  
been for years.

Head of the House—Mr. Amulet, I don't  
object to your coming to the house, but you  
must stop smoking those vile cigarettes in  
the parlor. The smell is all over the house.  
Young Man—I haven't been smoking  
cigarettes, sir.

Head of the House—Heavens! I left