

## PREST. SNOW'S LAST DISCOURSE.

Delivered at the General Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Sunday Afternoon, October 6th, 1901.

Government of Stakes—Work of The Apostles—Duties of Local Priesthood—A Second Counselor Chosen.

My dear brethren and sisters, it is rather a marvel to me that I venture to talk to you this afternoon; not but that I have something to say and would really like to have the time and the voice to say it, and perhaps by the exercise of your faith and prayers I may have the voice to address you for a few minutes. I have been delighted to hear of the spirit that has attended the speakers since this conference opened. It shows to me one glorious fact—that during the last six months the Latter-day Saints have not been idle. When the Elders address this conference and the Spirit is upon them more than it was at the preceding conference, it shows most clearly that there has been an advance on the part of the Latter-day Saints in the performance of their duties. The next conference we have, if the Saints will continue to improve as they have done during the last six months, our Elders will have more of the Spirit, and their addresses will be even more intelligent and more serviceable to you than they have been during this conference.

Brethren and sisters, God bless you. This is what I wanted to say to you. I have had a distressing cold the last eight or ten days, which has made me very hoarse, and I feared that I would not be able to appear at all during this conference.

**GOVERNMENT OF STAKES.**  
I want to say a few words in reference to one particular subject, and I do not want what I shall say to be forgotten. It is a matter that concerns all the Saints; you are all interested in it, and especially the Presidents of Stakes, their counselors, the High Councilors, the Bishops and their counselors, and all those who have been appointed to hold certain portions of the Holy Priesthood and to be actively engaged in the various Stakes of Zion. There are now fifty Stakes of Zion and these Stakes are composed of several wards. On an average there are probably seven or eight wards to each Stake. Over each Stake there are a President, two counselors and twelve High Councilors. Then there are Bishops and Counselors, over the respective wards. And now, what responsibilities rest upon the officials of these fifty Stakes? The dominion of the Latter-day Saints, in a large extent, and the highest and most sacred responsibilities are depending upon these fifty Presidents. And there is something to do for each of these authorities that I have mentioned. The most extensive and important responsibilities devolve upon these officials. And although, I doubt not, they have been pretty faithful in the past, they have not been so faithful in some respects, as they ought to have been; they have not realized their sacred responsibilities so much as they might have done.

This Church is now nearly seventy-two years of age, and we are not expected to do the work of the days of our youth, but to do greater, larger and more extensive work. The Lord is coming one of these days, and He is interested in the work that you ought to be doing, and anxious to be doing. You ought to do all that you possibly can, and leave everything in your hands, not that you wisely can, but attend to these matters. The Presidents of these fifty Stakes should consider the people in their respective Stakes, in their various dominions. They should regard them as their own family, as their sons and daughters; and take as deep an interest in them as they ought to take in their own wives and children. It should be their thought by day and by night, how and in what way they can best serve the people to their respective charges. Oh, brethren, do remember these things that I am now talking about; do not forget them. You Presidents, when you retire to your rest, you probably can spend half an hour before you go to sleep, and let your thoughts run over your several jurisdictions. See wherein, either physically, financially or spiritually, you can help, and what can be done best in advancing the interests of your official family. These Bishops, however wise and energetic they may think themselves—and the most of them

certainly are very wise and energetic—need to be looked after. It is not the duty of the Apostles to look after them.

**WORK OF THE APOSTLES.**  
The Apostles have a work that is in another direction altogether. I want the Presidents of Stakes hereafter to realize that it is their business, not the business of the Apostles; it is the business of the High Priests, the Elders, the Bishops, Priests, Teachers and Deacons to look after these things. Do not lay this duty upon the shoulders of the Apostles. It is not in their line, at least only occasionally. There is a certain channel by and through which the Lord intends to exalt His sons and daughters, to remove wickedness from the earth and to establish righteousness, and that channel is the Priesthood, which God has established and shown clearly the nature and character of the various offices and duties thereof. The Apostles and the Seventies, it is their business, by the appointment of the Almighty, to look after the interests of the world. The Seventies and the Twelve Apostles are special witnesses unto the nations of the earth. The business of the High Priests, the Elders and the Bishops is to look after the interests of these various organizations that I have mentioned. You presiding officers of the various Stakes of Zion, the time is coming when you will not have to call and depend upon the Twelve Apostles and the Seventies. They will be directed in other channels, and I want you to distinctly understand it; do not seek to throw responsibilities that belong to the Twelve Apostles and the Seventies.

**DO NOT FORGET IT.**  
I want to say this, and to speak it with energy and in a way that you will not forget it, that you cannot forget it. It is a wonderful responsibility, and the Lord expects it of you. You ought to know how the laws of God are observed in your houses, and how the Sabbath is kept; whether the young people are swearing, and off at midnight when they ought to be at home; how the parents govern and control them; how far the people are paying their tithing correctly; what they are doing in regard to their meeting houses, their school houses, and their houses of amusement; whether they are expending their time and means too much in these directions or not enough; and what you can do in helping them along. Look at these things, and everything that pertains to the happiness of your children, the members of this family of yours, see what you can do about it. And the Lord God of Israel will help you in this, because it is just what He wants you to do. It is the duty that He has placed upon you to discharge, and He certainly will help you. But when you take any other course—when you depend upon the Apostles to reform your respective Stakes—you are doing that which you have no business to do. It is your duty to take authority in the Stakes, and you High Councilors, and you Bishops, the High Council should visit all through the Stake which they have charge of in connection with the President and his counselors. It is not the business altogether of the High Council to just wait till some persons come before them and want some little thing settled. They have got to do something more noble and grand than such little matters. Go where you can do good, and be lively in it.

**A SECOND COUNSELOR.**  
Now, God bless you Latter-day Saints, I am glad to see such a vast multitude as there is here, and that I understand has been throughout this conference. I repeat, I am so delighted to hear that the Spirit of God has been on the Elders to bountifully as it has, and that they have spoken so well and so wisely to you as they have. I thank you for the faith you have exercised, because when I arose here I did not know that I could speak five words; but now I have said what I wanted to say. A great deal could be enlarged upon this, and the brethren will do so as opportunity serves.  
There is still one matter that I might speak of. I am going on pretty fast to ward my eighty-eighth year; I will soon be eighty-eight years old; and I have been laboring now for some months with but one counselor, President Joseph P. Smith. I feel as though I wanted a little more help—an other counselor; and I have selected one (through, I believe, the manifestation of the Lord), who, I think, will be energetic and strong, will serve the people and help me and President Joseph P. Smith along in a proper way; and I hope you will sustain and support him. God bless you. Amen.

## THE ROOSEVELTS AT HOME.

White House Resounds With Voices of President's Children—Work of Departments Goes On Uninterrupted by Change in Administration—The Admirable System of Safeguards Enforced in Pension Office.

Special Correspondence.

Washington, Oct. 7.—The Roosevelts are now domiciled in the White House, and for the first time in five years the executive mansion resounds with the merry voices of children. At no time in the history of the government has there been so many youngsters resident in the White House as now. The young Roosevelts are a blithe and merry group, and they romp through the halls and corridors and about the grounds of the historic old building with the gaiety of bright and healthy children and with a naturalness and unaffectedness that are refreshing. Though docile and well behaved, they are lively and full of sport, with some strain of that strenuousness which characterizes their father. One thing pleasant about them is that they are not overimpressed with the dignity of their position as children of the chief executive of the nation, but are as unassuming as the children of the ordinary citizen. This is the result of their home training. They have been taught to regard themselves as neither better nor worse by reason of their father's station and achievements; to be natural and unaffected, and this they are

—fine types of healthy and active youths. The Roosevelt children attend Sunday school at the Grace Reformed church, which is situated at the intersection of Fifteenth and O streets, a dozen blocks from the White House. While he was Vice President Mr. Roosevelt selected this church as the one which he and his family would attend while in Washington, and it now becomes the residence of the family, with very little of the outside characteristics of a religious edifice. Its seating capacity is only 125, while the congregation comprises more than 400 persons. President Roosevelt rents the third pew from the altar. The pastor, the Rev. John M. Schick, is a learned theologian and a fine orator.

**PENSION SAFEGUARDS.**  
Though there is a change in the head of the administration, the machinery of government goes on uninterrupted. There is no break in the orderly routine of the work of the various departments. I was especially impressed with this by a visit a day or two ago to the pension office, where order and method prevailed in the highest degree. One of the especially admirable and interesting things connected with the pension office is the system of safeguards which is rigidly insisted upon

## SECRET SERVICE DETECTIVE FOSTER.



The above snapshot of United States Secret Service Foster, showing him surrounded by reporters as he stepped from the court room. The maltese cross Foster in the picture.

to prevent the disclosure of inventions and loss of papers or remittances after the same have been given into the custody of the office.

The pension laws provide that a "caveat" shall be filed in the confidential archives of the office and preserved in secrecy. As the patent office believes that the section was intended to apply to the keeping of all applications secret, as it specifies that they shall be filed "in like manner in the confidential archives of the office," the following rule has been inserted in the rules of practice:

"Caveats and pending applications are preserved in secrecy. No information will be given without authority respecting the filing by any particular person of a caveat or of an application for a patent or for the reissue of a patent, the pendency of any particular case before the office or the subject matter of any particular application unless it shall be necessary to the proper conduct of business before the office."

To remove all temptation on the part of an employee to make use of any idea suggested to him by any paper filed, to even prevent his unconsciously absorbing an idea and later innocently developing the same as his own, sections 480 and 488, Revised Statutes, prohibit the grant of a patent to an officer or employee of the patent office.

When it is added that the office does its best to employ only reliable men and women, and aims to preserve them on a high moral plane and that so complete is the system of records

within the office that it can be told almost certainly who has handled any particular case up to its date of issue, so that detection would almost surely follow disclosure, it will be seen that the safety of the paper for a general search to be made for it. This is approved by the chief clerk and forwarded to the copyroom, wherein is located the official searcher, who is then armed with authority to look in every possible place for the paper. Upon his call even desk drawers and other places generally regarded as private must be thrown open for his unhappily suggested inspection. It is very rare, indeed, that such a search fails to discover the missing paper, not one paper out of a quarter of a million ever being really lost, as one might suppose they would be by being blown into wastebaskets or accidentally inclosed with other papers. To guard against such losses the waste paper is nightly inspected. When a paper is lost, even the leaves of books are turned over, file jackets opened and inspected, cases pulled away from the walls,

desks moved and folded papers opened. Under the complete system of book-keeping, explained under mail and express clerk and financial clerk, no loss of remittances can occur after the first entry has been made on the books of the former. A loss may occur in transitions—in fact, the past reports for all mail handled in the United States of the postoffice department show that about one letter in 2,600 ordinary mail is reported lost. If that about one letter in 2,600 in registered mail, consequently this office might expect, using the same proportionate loss on its mail, to have on an average three or four complaints a week of missing letters. Upon investigation it is frequently found that the complainant has himself forgotten to send the letter as stated; that for some reason it has gone to the dead letter office; that it has been misdirected and finally returned to him; that an employee of his own has stolen it, or he even may have written the complaint knowing that he never sent the letter, and hoping in that way to obtain an extension of time to save a fee or for some other reason. A considerable percentage of the complaints received of losses are for the above reasons not genuine.

To prevent losses in the office the first class matter is delivered into the mail and express room in locked mailbags and is not opened except in the presence of the chief clerk or one of his representatives; the letters are slit in his presence by an employee, who is not permitted to touch their contents; the slit letters are given to employees to open and "make up" the contents under the personal supervision of the head of the room, and a number of them are entered on what is known as book A, and these, with their accompanying letters, are handed through a wicket to the financial clerk, who enters the contents upon book B. In any remittance comes in any other way than by mail, it is handed to the mail and express clerk and treated as above. At the end of the day the footings of books A and B must agree.

Although there is small opportunity for dishonesty, except on the part of the financial clerk, who is selected as being a man of the strictest integrity and who is also under heavy bonds, the rules of practice provide as follows: "All payments of money required for office fees must be made in specie, treasury notes, national bank notes, certificates of deposit, postoffice money orders or certified checks. Money orders and checks should be made payable to the commissioner of patents. Payment may also be made to the treasurer or to any of the assistant treasurers of the United States or to any of the depositaries, national banks or receivers, provided money designated by the secretary of the treasury for that purpose, who shall give the depositor a receipt of certificate of deposit therefor."

Every possible effort is made to insure honesty, except the office has the undesirable of sending cash in ordinary mail, but in spite of this not a day passes without a considerable amount being sent in bills or coin. Sometimes the letters arrive after having been rifled and renewed, sometimes the coins have worked their way out of the envelopes, and occasionally such a letter arrives without having been sealed, perhaps with the cash and perhaps as well.

Notwithstanding all the millions of dollars which have been received by the pension office, only in two or three instances have there been reasons to believe that an employee of the office had misappropriated money designated through his hands, a thing which speaks well for the honesty of its employees as well as for the completeness of its safeguards.

## CO-OPERATIVE COMMUNITIES IN THE UNITED STATES.

In the last Bulletin of the Department of Labor, the Rev. Alexander Kent gives an account of the co-operative communities of the United States. The Shakers report seventeen societies, scattered through nine states—Mount Lebanon and Watervliet, New York; Hancock, Harvard, and Shirley, in Massachusetts; Enfield, in Connecticut; Canterbury and Enfield, in New Hampshire; Alfred and New Gloucester, in Maine; Union Village, Whitewater, and Watervliet, in Ohio; Pleasant Hill and South Union, in Kentucky; White Oak, in Georgia; and Narcusses, in Florida. At one time the Shakers had 6,000 members, but now they number less than 1,500. They hold about 100,000 acres of land, most of it in a high state of cultivation.

The "Amana Society," or "Community of True Inspiration," owns 25,000 acres in Iowa and seven villages, with 1,800 population. Each village has man-

ufacturing industries as well as farming, and the society conducts its own stores. They have saw mills, grist mills, tanneries, soap and starch factories, as well as shoemaker, tailor, and carpenter shops. From 7 to 14, each child is compelled to attend school the year round. From 14 to 20, they attend in the winter season. Children's dispositions are studied and their natural trend of mind is assisted. They believe in the unity of God, oppose war and ostentatious display, and hold property in common. The latter feature was adopted to bind the members to their religion, and the society has steadily increased in numbers and wealth.

Mr. Kent next speaks of the Zoar society, whose dissolution was recorded in the papers August 1. Passing on to the Harmony society, we find that it has been reduced to a membership of nine persons, who pay out yearly \$125,000 for the support of their village, which is situated on the Ohio river, near Pittsburg, and is called Economy. Most of the residents are outsiders

who conduct the business of the community, but nine members form the governing body. The reduction of the original 1,500 members to nine is due to the practice of celibacy.

The "Woman's Commonwealth," in the District of Columbia, is the only one of its kind in the world. It was founded twenty-five years ago, by Martha McWhirter, in Bolton, Tex. The original members entertained advanced ideas in religion and were then debarrd from the churches; later, they demanded equal rights from their husbands, with the result that their husbands frowned upon the society. Nothing daunted, they turned their attention to making money and eventually leased a hotel in Waco, and it paid well. In September, 1898, they removed to Washington, where they have a fine residence in Mount Pleasant. They do their own work, raise vegetables for sale, and keep cows. One of them is a shoemaker and another a dentist. They live independently, seem to have money enough for their needs, and travel at their pleasure. There are twenty-four members. Celibacy is practiced.—Public Opinion.

## CAPITAL AND LABOR.

A Plea for Co-operation—The Only Remedy for the Existing Strife—Wise Words of President Brigham Young.

(Written for the "News.")

The great conflict between Capital and Labor, inaugurated over thirty years ago, becomes more bitter each year, with no apparent immediate prospect of an amicable settlement. New methods of dealing with the question are often devised, yet the strife still goes on, and was never more earnest and intense than at the present time. While the tactics employed by either side have been somewhat changed from time to time, any apparent advantage gained was temporary, and only resulted in arousing a greater antagonism and determination on the part of the opposing party.

Already the agitation and struggle has cost the contending parties hundreds of millions of dollars, and as each year witnesses a greater determination to continue the fight the question naturally arises: When will the end come, and what will the final result be?

Arbitration has not proved effectual; labor unions and strikes on the part of the laborers have generally proved an expensive failure and always resulted in aggravating the parties to the struggle.

Combines, lockouts and blacklisting on the part of capital have so far signally failed. Is there, then, no remedy? Must the bitter struggle continue; and will the bitterness, hatred and loss of means and valuable time continue for another thirty or sixty years? Where is the efficacy of our boasted Christian religion which teaches the common brotherhood of man, that all of Adam's race are the children of a common Father, that God is the Father of all? "Do unto others as ye would that they should do unto you."

Now, if the employer and employee could but realize and be actuated by this knowledge of a common fatherhood and shape their lives by the glorious principles taught by our Elder Brother, Christ the Savior, there would be no difficulty in amicably settling the controversy so long existing between capital and labor.

That the situation is becoming more serious and even alarming there can be no question. The hatred and spirit of retaliation that now actuates both parties will continue and increase as new methods are devised in the efforts of each party to gain the advantage in the hope of a final victory. Unless some action can be done to settle the vexatious question much blood and terrible disaster will eventually be the result. Will some of our wise statesmen or philanthropists not devise some means by which the threatened calamity may be averted?

The rapid growth of contention and strife now going on and daily increasing must convince the most casual observer, as also, our nation, of the great danger that threatens our fair land. At the beginning of this controversy a few laboring tradesmen organized themselves into labor unions and a number of strikes in some of the minor industries, followed. All classes of labor have now organized their labor unions and these numerous organizations are forming great confederations for mutual protection and aid. It is estimated that several millions of the laboring men of this country are thus organized—truly a formidable host. On the other hand, capital, representing all the great manufacturing industries of the country, are combining and forming great trusts. Thus we see that each of the contending parties in the controversy is massing its strength, mobilizing its forces preparatory to a great decisive struggle, which sooner or later must come. What a fearful clash, when two or three millions of the hardy sons of toil, driven to desperation, shall be arrayed against the accumulated wealth of our rich country!

Are not our statesmen becoming alarmed at this threatening danger? Should a foreign foe threaten our shores, although not half so formidable as this domestic threatening host, millions would at once be spent to avert the calamity of war. Who, then, of our wise men, foreseeing the great calamity now pending, will awaken to the situation and point out a remedy for the evil before it is too late?

The writer remembers that in 1873 he heard President Brigham Young deliver a discourse on the subject of cap-

ital and labor, which at that time was beginning to agitate the nation in this country. His remarks made a deep impression on my mind, having just returned from Europe, where the question was being much agitated by the laboring classes. President Young said, in part as follows: "The capitalist, in order to increase his wealth, will so oppress the laborer that the laboring classes will organize for mutual protection and aid against capital, a bitter antagonism will grow up between wealth on the one side and the laboring masses on the other, until finally, a most intense, bitter feeling will be the result. A state of lawlessness will follow and finally the masses will resort to arms and anarchy will reign throughout the land, resulting in great destruction of property and loss of many lives. In fact," said he, "the great wars, bloodshed, pestilence and famine which have been predicted will descend upon the land in the near future, and will be brought about through the strife and contentions growing out of this very question of capital and labor."

There is a remedy for the evil complained of in this great, vexed question which is within the reach of the laboring men, and if they will avail themselves of the remedy I refer to the question will not only be effectually settled in their interest, but the great calamity that would otherwise follow will be averted and peace, happiness and material prosperity will reign throughout our blessed land.

"The only remedy," President Young said, "is in co-operation. Let the tradesmen and business classes unite and put their small earnings together and start co-operative companies, small stores and small manufacturing industries at first; and by economy, wise management and diligent application, enlarge and bring to their institutions, they will finally become the capitalists, the producers and manufacturers, as well as laborers, in all the land, and no capital or combination of capital could compete with them."

What is now needed, at the present time is that our statesmen should give these great economic questions their earnest, serious consideration, and attention until some plan shall be devised by which the threatened dire calamity may be averted.

God in his wise economy, provided that the productions of the earth should be ample for all His children when equitably dispensed. True, they were to "earn their bread by the sweat of their brow." God could not have designed that ten thousand of his children should toil all their lives in the blast furnace foundries for a mere existence in order to put millions of dollars into the coffers of a Carnegie, or that the wealth that he (Carnegie) should take the surplus millions they produced for him and employ great armies in Europe and the United States and pose as a philanthropist. However, having said that, we have been given to his credit, and in the spirit of justice, had he taken a portion of that vast fortune, and built comfortable homes for the families of the men who made it possible for him to accumulate such vast wealth—that he was at a loss to know how to dispose of it? It is through just such cases as this that the laboring man has ground or pretext for fighting against capital.

Such just and equitable laws should be enacted as will, so far as possible, adjust the rights of all classes of citizens, with a view of lightening the burden of the laborer, who actually produces the wealth of the world. Some will say the government cannot interfere with the business of individuals. Government, however, does say, that the property of all individuals within its jurisdiction shall be taxed to pay the salaries of its officers, etc., to establish public schools and educational institutions for the benefit of the children of the Republic. Could it not just as consistently say that capitalists who employ its citizens to work in iron foundries, etc., should be satisfied with twenty to twenty-five per cent profit on the business carried on, and be obliged to go to the employees, either as an increase in wages, profit sharing—or less hours of labor?

Such just law would, in most cases, no doubt, remove much of the cause for complaint on the part of the laboring classes and establish a friendly feeling between capital and labor.

As a most fitting finale to this article, I quote a very applicable sentence from the very excellent speech of President McKinley, recently delivered at the Pan-American Exposition. He said, " Gentlemen, let us ever remember that our interest is in concord, not conflict. How prophetically true!"

W. W. CLUFF.



The above absolutely authentic photograph, is interesting in view of the sad catastrophe which has recently robbed the nation of its executive. It shows the men employed as plain clothes police to guard the portals of the White House. The building in the picture is the executive mansion at Washington.

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## THE SERVANT QUESTION.

Consider now the servant question. Verily, it is not the men who go forth and grab railroads and factories that cause the most worry in the heart of man.

Nay, and neither is it the trust nor the syndicate that loathes a man's job for him and cutteth his wage in two, that hangeth him the greatest bunch of sorrow.

Surely, the servant is the one that bringeth the gray hairs and maketh the wrinkles.

For the servant goeth abroad in the land seeking what she may devour. She getteth a job as a cook, and the flour bill goes up as high as the mountain, and the sugar trust denarieth dividends every week because she buyeth so much.

She useth more coffee for a family of two than the boss cock of a circus taketh for all his men.

She burneth the steak, and she bringeth on the roast when it is scorched to a hardwood finish.

She maketh pie that no man can eat and call his life his own.

And she casteth biscuit that linger in the bosom of the eater thereof.

And when one speaketh to her that she refrain from wasting food and cook better.

Telling her that it is no longer the fashion to burn meat and to provide building brick biscuit.

She looketh askance at him.

Yes, she looketh at him with the corner of her eye, and she frowneth upon him.

And she telleth him to take himself unto the outside, or she will disarrange his countenance with a rolling pin.

And he goeth out with spite.

And the same day he readeth a poem about lovely women.

And wondereth in his heart if the poet ever saw a cook.

Verily, it is grievous to be wished and much to be desired.

That the time may yet come when the women and daughters of women will cease from following after the false gods of literature and will turn their backs upon the delights of the clubs.

And will no more read papers upon the soul and the beauty of life.

But will turn their minds to composing symphonies with a rolling pin.

And try in biscuits and harmonies in steak.

For then man, poor man, will not feel like unto a canned junk shop when he hath finished his meal.

And life will not be one long vista of armorplate bread and disconsolate pie.

Yes, brethren, mankind needeth more cooks and fewer historical romances.

More artices with the range and fewer papers on the inner consciousness.

For what kind of an inner consciousness hath the man who has fed upon cold coffee and boardwalk meat.

And hath then been flung from the kitchen.

And wrought at by the cook?

Verily, the servant question is one that hath two miles of interrogation point, after it.

And there is no answer to it.—Josh Wink in Baltimore American.