WAKEMAN'S WANDERINGS

A CANTERBURY PILGRIMAGE.

Lineings with the Wealthiest Company of Chaucer's Canterbury Tales—The Tabard Inn at Southwark—Stour Valley and Ancient Canterbury—The Cathedral Yet Old and Glittering, but Lacking in Worshippers and Repute.

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CANTERBURY, England, Sept. 12.—Despite the large proportions, the beautiful interior and the still existing evidences of opulence in consequent ceremonial in the olden days of the cathedral of Canterbury—first established seat of episcopal power in England, the present seat of an archbishop primate of all England and metropolitan—both the cathedral and city seem to impress the visitor with an indefinite sense of sadness and unrest unknown to the experienced in the old cathedral towns of England.

This is not easily analyzed and made clear to others. It is true, however, that at Worcester, at Exeter, at Lincoln, at Wells, at Winchester, at Gloucester, at Salisbury, at Lichfield, at Chester, at Ely and even to some extent at the huge and stodgy old Minster of York, there is something so warm and cozy in the immediate surroundings, so deep an affection or possibly the contrary, so much pride in a spot—something so touched, reposeful and satisfying to felt in the calm of close, cloister and church itself—that one imperceptibly yields to the gentle spell and is touched by a sweet and tender influence.

At Canterbury the outline sketches of beauty, history, association and structural magnificence is different. The sea and another land and tongue are too close to give the cathedral and town that complete and harmonious setting and environment peculiar to nearly all other cathedrals of England. Sometimes there are gray splotches of blood upon Canterbury's consecrated stones to prevent a chill and shudder as you come close to the place of bloody and dreadful tragedies, and one of the darkest murders of the Christian era gave this cathedral its varied treasures and greatest renown. The shrines of Canterbury saved kings and prelates only. The heart is not greatly stirred by these.

When Cæsar with his Roman legions crossed the straits at Dover and pushed on to London to subjugate the entire island east of Scotland, Wales and portions of Cornwall, he found a British hamlet on a field of the river Stour, which lies miles from Dover and fifty-six from London. The Romans utilized this strategic place as a base of supplies and a military station, and gave it the name of Durovernum. After the Romans retired from Britain and the Saxon domination began the present county of Kent became a kingdom. Its chief city and capital, the former Roman Durovernum, was then called Contwaraburg, and the same Canterbury of today is simply a corruption of the city's old Saxon title.

The manner in which Canterbury became the seat of the Primate of the Anglican Church was in this wise: Pope Gregory the Great, in 596, conceived the idea of Christianizing the inhabitants of England independent of the splendid missionary labors of the followers of St. Patrick in Ireland and upon the western coasts of Scotland, Wales and Cornwall. Augustine, called the apostle of the English, originally a monk in the convent of St. Andrew at Rome, where he was educated under Pope Gregory, was selected to undertake the conversion of the Britons.

Conditions were favorable to this mission. Ethelbert was then the fourth King of Kent. His wife, Bertha, daughter of Charibert, King of France, was a Christian princess, and had stipulated for the free exercise of her religion in her marriage contract. Her influence upon Ethelbert was such as to assure Augustine and his followers of a hospitable reception. Soon after Augustine's arrival King Ethelbert not only embraced Christianity, and caused, by royal command, the conversion and baptism of his nobles and people, but also granted the city of Canterbury and its possessions to Augustine, who had been invested with archiepiscopal dignity by Pope Gregory. The pope soon after sent additional missionaries, and empowered Augustine to constitute a bishop of York, but this in such a manner that Augustine of Canterbury and each of his successors should remain metropolitan of all England.

The ordinary modern pilgrimage to Canterbury is made over the London and South Eastern Railway, and a pleasant one it is. But a far pleasanter one is to be had over the ancient way taken by the pilgrims in those days when the shrine of St. Thomas à Becket was to the pious of England what Mecca is to the followers of Mahomet. This leads from London east through Southwark, in Surrey, over into Kent and, for about fifty miles, past the Invicible Belts, the strawberry farms and the great hop vineyards of the most fruitful portion of England.

Though Southwark is now merely a portion of southern London, like ancient Chelsea on the west, it has many characteristic old time bits worth studying, and any one familiar with Chaucer will find pleasure in filling about the place where stood the old Tabard Inn. The original Tabard Inn was burned in 1676, but another Tabard Inn, dubbed after the hostelry of Chaucer's time, and now itself old and picturesque enough to please any idler among the lovers of antiquity, at once took its place, and is now a Mecca to many literary pilgrims.

In the first Tabard Inn—as at Sudbury Inn in Longfellow's "Tales of a Wayside Inn," and as would Longfellow took Chaucer's quaint hostelry and gossipings for his model—were supposed to have been gathered those who related the "Canterbury Tales." Chaucer's fancy grouped a quaint company here at the beginning of the springtime pilgrimage, when—

* * * from every shiren ende
Of Engeland, to Canterbury they wende,
The holy blisful martir for to seeke,
That them hath holpen when that they were seeke.

We all remember his knight, prioress, yeoman, friar, monk, merchant, sergeant of law, clerk, haberdasher, carpenter, weaver, dyer, sidesponder, miller, reeve, doctor, cook, goodwife of Bath and whatnot of all ilk; and they form a goodly though wrathful company to which to wander about ancient Southwark, or ramble among all the villagedal, country-side way over hill and through valley to historic Canterbury town.

This olden pilgrims' way undoubtedly brings you with the most pleasant impressions to your first view of Canterbury, its cathedral and the rich pastoral country roundabout. At the outskirts of Harbledown, the last halting place, perhaps two miles southwest of the cathedral, you are high above the city and the broad, blossoming valley of the Stour. The roadway lies close to the northeast for a mile past the ruins of St. Nicholas' Hospital, where the pilgrims tarried for rest and wee.

It is important to note that scarcely any of the physicians or nurses who attend cholera cases have the disease. Of the staff of doctors and nurses in the public health department of Hamburg the statement was made recently that not one had taken cholera. In the same city hundreds of men are employed night and day conveying cholera patients to hospitals and removing infected clothing, handling it constantly, yet none of them were ever attacked. Everything more than 200 gravediggers in the Ohlsdorf cemetery, where the cholera corpses are buried, only can lock the disease, being a smaller proportion of the men than would have been attacked had they been living the ordinary life and taken their risks. The case of the doctors and nurses may perhaps be explained by the well known fact that persons of more than ordinary intellect and intelligence who are engaged in some work that occupies the mind are not so apt to become victims of an epidemic disease as other persons are. But the ambulance drivers and grave diggers are common people, except that they must be unusually brave to stick at such seemingly dangerous occupations. Perhaps this very courage in presence of danger is what keeps them safe from the plague. While persons thus constantly exposed seem exempt from the contagion, on the other hand the disease occasionally breaks out in its most malignant form in quarters entirely isolated and far removed from infected neighborhoods. The explanation of these facts has never been found.

A Shining Example.

Weddings would be robbed of half their terrors if all the world would consent to be married as Miss Ashley, of Ohio, and young Edward Cooper Hewitt were. Here were two members of the undoubted Four Hundred. Their social standing was so unquestioned that they could and did do as they pleased about their wedding. They were pleased to get rid of ninety-nine hundredths of the torment and bother that attend most weddings. The bride got only two new dresses. One was her wedding gown, the other a dinner dress. Then she and her gallant young husband departed quietly for Europe "to continue their studies together," we are told. A more delightful honeymoon would not be passed. There is no sympathy that wears so well as intellectual sympathy.

The inference is that Miss Ashley, like other American young women in good circumstances, had already a good supply of clothes. She preferred to continue to wear them, just as she had been doing before she became Mrs. Hewitt, and avoid the fearful nervous strain of being fitted by a dressmaker for twenty to forty new gowns that would grow old, fashioned in a year or two and have to be made over or thrown away. Wise Miss Ashley, fortunate Mr. Hewitt!

Ten days are year when a woman's wedding outfit was to last her for life. In the middle ages it was expected to do so. Getting wedding clothes enough to last till a bride is an old woman is therefore a survival of the middle ages.

Peary's Return.

The question whether it is possible for anything but a polar bear to winter successfully under the north pole has been practically settled by the safe return of Lieutenant Peary and his brave wife and comrades. They wintered in Whale sound, 77 degs. 43 mins. north latitude. This is farther north than anybody has ever yet spent a winter entirely on land, with no ship in hailing distance, caught in ice or otherwise. What is more, the Peary party came out in the best of health and spirits from their long arctic sojourn, and all return safe except one, Verhoeff, who, if he really is dead, lost his life by accident. In former arctic expeditions the survivors have too often come back with health impaired for life by the rigors of the polar climate.

Peary's exemption from the common fate appears to be not altogether luck. It is more a case of hustling. The party began the day the Kite left them in Whale sound last summer to prepare for winter. They built a snug house and inclosed it in a solid wall of turf and stone. Next they prepared for a constant supply of fresh meat by shooting such game as they saw. Peary says they had for the dark months thirty-one reindeer, several seals and walrus and hundreds of birds to eat. Every care to provide food and fuel was taken. Now that Peary has proved a white man can live in comparative comfort so far north the north pole question seems practically solved. A party has only to make a row of supply stations from Whale sound to the shore of northern Greenland, as discovered and located by Peary, there winter, and in the early summer explore the country thoroughly, so that a passage for ships could be found. Then from the coast as a base of supplies other summer voyages might be taken to the very pole itself.

Peary's particular services will consist in establishing the northern coast line of Greenland, which he found and located the most northeasterly point at Independence bay, 82 degs. north latitude, and in bringing back a rich find for natural history students. The farthest northerly point made was 87 degs. Brainard and Lockwood, of the Greely expedition, went a little nearer to the pole than that, having carried the American flag in 1882 to 83 degs. 24m. north latitude. This is the nearest approach yet made to the north pole, and, be it observed, this, too, was accomplished by Americans.

What the Death Mask Shows.

The value of a plaster cast as a portrait of the dead or living face cannot for a moment be questioned. It must of necessity be absolutely true to nature. It cannot flatter, it cannot caricature. It shows the subject as he was or is, not only as others saw him in the mental flesh, but as he saw himself. And in the case of the death mask particularly, it shows the subject often as he permitted no one but himself to see himself. He does not pose; he does not "try to look pleasant." In his mask he is seen, as it were, with his mask off.—Lorenzo Hatton in Harper's.

Flowers That Bloom in Winter.

Cubelo—It seems very natural.

Scarely—What does?

Cubelo—To see a blooming idiot and a society bud together.—Kate Field's Washington.

North Alabama Conference.

The North Alabama Conference of the Church of Jesus Christ of Latter-day Saints convened at Brother J. M. Parker's, near Quincy, Miss., on the 22nd and 23rd of October, 1892.

There were present of the Elders: President J. G. Kimball of the Southern States mission, and Elder O. A. Smith, from the office at Chattanooga; also President of the Conference O. H. Snow and traveling Elders H. E. Gardner, Geo. A. Holt, Jno. Black, N. P. Jensen, Ralph W. Morris, Jas. C. Lambert, S. C. Chadwick, Geo. D. White and N. W. Miller.

Counsel meetings were held Saturday morning and evening, and also Sunday morning. Reports were handed in and much general instruction was given by President Kimball.

Elder Lambert was released to return home and Elder Chadwick to fill the remainder of his mission in Great Britain.

Saturday morning Elder N. W. Miller spoke upon the subject of baptism and its essentiality, and was followed by Elder J. C. Lambert, who treated upon repentance. Elder O. A. Smith then spoke upon the necessity of continuous revelation, and Elder Geo. D. White spoke upon the Holy Ghost and its manifestations.

In the afternoon Elder G. A. Holt spoke upon the Kingdom of God, and was followed by Elder S. C. Chadwick who spoke upon the apostacy. The next speaker was Elder H. E. Gardner who dwelt upon Church organization and government. Elder John Black discoursed upon faith and works, and Prest. Kimball occupied the remainder of the time speaking on the general condition of the people, showing that the people of God received similar treatment in all ages, to that received by the Latter-day Saints.

Sunday morning the congregation was larger, and after opening exercises, Elder R. W. Morris spoke a short time, followed by Elder N. P. Jensen, who spoke upon the mode and effect of baptism, and President Kimball showed how grossly the Saints had been misrepresented. He invited an inspection of the conduct of the Elders, whose conduct was such that all would do well to take their examples.

Elder O. H. Snow was the last speaker in the afternoon. He spoke upon divine authority, how it was to be obtained, and how in these days the Latter-day Saints had obtained it. Elder G. A. Smith, quoting the Prophet Daniel, showed that God was to set up a Kingdom in the last days, and that, from the signs of the times we were living in the last days. Elder G. A. Holt then spoke upon the hospitality of the Southern people, and their kindness to the Elders.

Benediction was pronounced by President J. G. Kimball.

Strong testimonies were borne by the Elders and all felt well in their labors. The conference is in a prosperous condition.

H. E. GARDNER,
Secretary.

QUINCY, Monroe county, Miss., Oct. 24th, 1892.

Electric Locomotives.

In a recent address before the Chicago Electric club it was stated that within a year there will be in operation in this country five electric locomotives of from 700 to 1,200 horsepower and weighing from forty-five to eighty tons. Such machines will haul trains of 400 tons at thirty miles per hour up a grade of twenty-six feet to the mile, and when operated at a voltage about double that now used on trolley roads will develop high speed service.

NERVOUS DEBILITY.

Dr. R. P. PARKER'S NERVE AND BRAIN TREATMENT, a Positive Specific for Nervous Debility, Sleeplessness, Nervous Headache, Loss of Memory, Nervous Prostration, Nervous Weakness, Lost Manhood, Impotency, Nocturnal Emissions, Lost Power, Premature Old Age, Insanity, Fits, Paralysis, Wakefulness, Sexual Exhaustion, Spermatorrhœa, Impotency, Syphilis, Gleet, Stricture, Varicocele, Piles, Kidney and Urinary Diseases, Pimples on the Face, Blotches, Boils, Tumors, Cancers, Ulcers, Gonorrhœa, Leucorrhœa, Gleet, Stricture, Syphilis, Blood Poisoning, Scrofula, Rheumatism, Catarrh, Dyspepsia, Constipation, Liver Complaint, Kidney Complaint, Dropsy, Diabetes, Bright's Disease, Nervous Dyspepsia, Heart Disease, Epilepsy