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ONLY ONE JUDGMENT.

REV. DR. TALMAGE DISCUSSES A CHIMERICAL EXPECTATION.

He Says There Is No Reversal of Judgment In the Next World—The Verdict Is Based Upon Our Earthly Lives—The Final Chance.

BROOKLYN, June 17.—Rev. Dr. Talmage, who is now on his round the world journey, has selected as the subject for his sermon through the press today "Another Chance," the text being taken from Ecclesiastes xi, 3, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be."

There is a hovering hope in the minds of a vast multitude that there will be an opportunity in the next world to correct the mistakes of this; that if we do not make complete shipwreck of our earthly life it will be on a shore, up which we may walk to a palace; that, as a defendant may lose his case in the circuit court and carry it up to the supreme court or court of chancery and get a reversal of judgment in his behalf, all the costs being thrown over on the other party, so, if we fail in the early trial, we may in the higher jurisdiction of eternity have the judgment of the lower court set aside, all the costs remitted, and we may be victorious defendants forever. My object in this sermon is to show that common sense as well as my text declares that such an expectation is chimerical. You say that the impenitent man, having got into the next world and seeing the disaster, will, as a result of that disaster, turn, the pain the cause of his reformation. But you can find 10,000 instances in this world of men who have done wrong, and disaster overtook them suddenly. Did the distress heal them? No; they went right on.

That man was flung of dissipations. "You must stop drinking," said the doctor, "and quit the fast life you are leading, or it will destroy you." The patient suffers paroxysm after paroxysm, but under skillful medical treatment he begins to sit up, begins to walk about the room, begins to go to business. And so he goes back to the same drinking for his morning dram, and the evening dram, and the drams before. Flat down again! Same doctor. Same physical anguish! Same final warning! Now the illness is protracted, the liver is more stubborn, the stomach more irritable, and digestive organs are more rebellious. Further awhile he is out again, goes to the same dramshops and goes the round of sacrilege against his own health.

Warning Does Not Always Reform.

So that his downward course is like his household; that his life is a perjury against his marriage vow, that broken hearted woman is the hopeful young wife whom he died that her old schoolmates do congratulate her; that his sons are to be provided for a lifetime by the father's carelessness; that the daughters are to go through life under the scarification of a dissipated ancestor. He is drinking away happiness, their prospects for life, and perhaps for the life to come. Sometimes an appreciation of what he is doing comes upon him. His whole system is all a-tangle. From the crown of his head to sole of foot he is one throbbing, racking, crucifying, damning pain. Where is he? In hell up earth. Will he reform him?

After awhile he has delirium tremens, with a whole jungle of hissing reptiles let out on his pillow, and his dreams horrify the neighbors as he pushes out of his bed, crying, "Take these things off me!" As he sits palefaced in convalescence, the doctor says: "Now, I want to have a plain talk with you, my dear fellow. The next attack of this kind you have you will be beyond all medical skill, and you will die!" He gets better and goes forth into the same fight again. This time medicine takes no effect. Consultation of physicians agree in saying there is no hope. Death ends the scene.

What process of inebriation, warning of dissolution is going on within a man's throw of you, going on in all the neighborhoods of Christendom. Pain is not correct. Suffering does not reform.

What is true in one sense is true in all cases and will forever be so, and men are expecting in the next world a spiritual rejuvenation. Take up the reports of the prisons of the States, and you will find that a majority of the incarcerated are there before, some of them six times. With 1,000,000 ill-doers all working the other way in mind, people are expecting that in the next state will be salvation. I cannot imagine any worse torture for any other world than that which I have suffered here, and without salutary consequence.

Prospects of Reform.

Furthermore, the prospect of a reformation in the next world is more impossible than a reformation here. In the world the life started with innocence of infancy. In the case supposed the other life will open with all the accumulated bad habits of many years upon him. Surely it is easier to build a strong ship out of new timber than out of an old hulk that has been ground in the breakers. If with innocence to start with in this life a man does not become godly, what prospect is there that in the next world, starting with a sin, there would be a seraph evolved? Surely the sculptor has more prospect of making a fine statue out of a block of pure white Parian marble than out of an old black rock seamed and cracked with the storms of a half century. Surely upon a clean white sheet of paper it is easier to write a letter or a will than upon a sheet of paper all scribbled and blotted and torn from top to bottom. Yet men seem to think that, though the life that began here in comparatively perfect turned out badly, the next life will succeed, though it starts with a dead failure.

"But," says some one, "I think we ought to have a chance in the next life, because this life is so short it allows only small opportunity. We hardly have time to turn around between cradle and tomb, the wood of the one almost touching the marble of the other." But do you know what made the ancient deluge a necessity? It was the longevity of the antediluvians. They were worse in the second century of their lifetime than in the first hundred years, and still worse in the third century, and still worse all the way on to 700, 800 and 900 years, and the earth had to be washed and scrubbed and soaked and anchored clear out of sight for more than a month before it could be made fit for decent people to live in.

Longevity never cures impenitency. All the pictures of Time represent him with a scythe to cut, but I never saw any picture of Time with a case of medicines to heal. Seneca says that Nero for the first five years of his public life was set up for an example of clemency and kindness, but his path all the way descended until at 68 A. D. he became a suicide. If 800 years did not make antediluvians any better, but only made them worse, the ages of eternity could have no effect except prolongation of depravity.

Many Wrongs Do Not Make a Right.

"But," says some one, "in the future state evil surroundings will be withdrawn and elevated influences substituted, and hence expurgation and sublimation and glorification." But the righteous, all their sins forgiven, have passed on into a beatific state, and consequently the unsaved will be left alone. It cannot be expected that Dr. Duff, who exhausted himself in teaching Hindoos the way to heaven, and Dr. Abeel, who gave his life in the evangelization of China, and Adoniram Judson, who toiled for the redemption of Borneo, should be sent down by some celestial missionary society to educate those who wasted all their earthly existence. Evangelistic and missionary efforts are ended. The entire kingdom of the morally bankrupt by themselves, where are the salvatory influences to come from? Can one speckled and bad apple in a barrel of diseased apples turn the other apples good? Can those who are themselves down help others up? Can those who have themselves failed in the business of the soul pay the debts of their spiritual insolvents? Can a million wrongs make one right?

Poneropolis was a city where King Philip of Thracia put all the bad people of his kingdom. If any man had opened a primary school at Poneropolis, I do not think the parents from other cities would have sent their children there. Instead of amendment in the other world, all the associations, now that the good are evolved, will be degenerating and down. You would not want to send a man to a cholera or yellow fever hospital for his health, and the great lazaretto of the next world, containing the diseased and plague struck, will be a poor place for moral recovery. If the surroundings in this world were crowded of temptation, the surroundings of the next world, after the righteous have passed up and on, will be a thousand per cent more crowded of temptation.

From Freshman to Senior.

The Count of Chateaubriand made his little son sleep at night at the top of a castle turret, where the winds howled, and where specters were said to haunt the place, and while the mother and sisters almost died with fright the son tells us that the process gave him nerves that could not tremble and a courage that never faltered. But I don't think that towers of darkness and the spectral world swept by sirocco and eurocydon will ever fit one for the land of eternal sunshine. I wonder what is the curriculum of that college of inferno where, after proper preparation by the sins of this life, the candidate enters, passing on from freshman class of depravity to sophomore of abandonment, and from sophomore to junior, and from junior to senior, and day of graduation comes, and with diploma signed by satan, the president, and other professorial demoniacs, attesting that the candidate has been long enough under their drill, he passes up to enter heaven! Pandemonium a preparative course for heavenly admission! Ah, my friends, satan and his coherts have fitted uncounted millions for ruin, but never fitted one soul for happiness!

Furthermore, it would not be safe for this world if men had another chance in the next. If it had been announced that, however wickedly a man might act in this world, he could fix it up all right in the next, society would be terribly demoralized, and the human race demolished in a few years. The fear that if we are bad and unforgiven here it will not be well for us in the next existence is the chief influence that keeps civilization from rushing back to semibarbarism, and semibarbarism from rushing into midnight savagery, and midnight savagery from extinction, for it is the astringent impression of all nations, Christian and heathen, that there is no future chance for those who have wasted this.

Multitudes of men who are kept within bounds would say: "Go to, now! Let me get all out of this life there is in it. Come, gluttony and inebriation and uncleanness and revenge and all sensualities, and wait upon me! My life may be somewhat shortened in this world by dissoluteness, but that will only make heavenly indulgence on a larger scale the sooner possible. I will overtake the saints at last and will enter the heavenly temple only a little later than those who behaved themselves here. I will on my way to heaven take a little wider excursion than those who were on earth pious, and I shall go to heaven via gehenna and via sheol." Another chance in the next world means free license and wild abandonment in this.

The Post Mortem.

Suppose you were a party in an important case at law, and you knew from consultation with judges and attorneys that it would be tried twice, and the first trial would be of little importance, but that the second would decide everything, for which trial would you make the most preparation, for which retain the ablest attorneys, for which be most anxious about the attendance of witnesses? You would put all the stress upon the second trial, all the anxiety, all the expenditure, saying, "The first is nothing; the last is everything." Give the race assurance of a second and more important trial in the subsequent life, and all the preparation for eternity would be "post mortem," post funeral, post sepulchral, and the world with one jerk be pitched off into impiety and godlessness.

Furthermore, let me ask why a chance should be given in the next world if we have refused innumerable chances in this? Suppose you give a banquet, and you invite a vast number of friends, but one man declines to come or treats your invitation with indifference. You in the course of 20 years give 20 banquets, and the same man is invited to them all and treats them all in the same obnoxious way. After awhile you remove to another house, larger and better, and you again invite your friends, but send no invitation to the man who declined or neglected the other invitations. Are you to blame? Has he a right to expect to be invited after all the indignities he has done you? God in this world has invited us all to the banquet of his grace. He invited us by his providence and his spirit 365 days of every year since we knew our right hand from our left. If we declined it every time or treated the invitation with indifference and gave 20 or 40 or 50 years of indignity on our part toward the banqueter, and at last he spreads the banquet in a more luxurious and kingly place, amid the heavenly gardens, have we a right to expect him to invite us again, and have we a right to blame him if he does not invite us?

Only One Offer.

If 12 gates of salvation stood open 20 years or 50 years for our admission, and at the end of that time they are closed, can we complain of it and say: "These gates ought to be open again. Give us another chance!" If the steamer is to sail for Hamburg, and we want to get to Germany by that line, and we read in every evening and every morning newspaper that it will sail on a certain day, for two weeks we have that advertisment before our eyes, and then we go down to the dock 15 minutes after it has shoved off into the stream and say: "Come back! Give me another chance! It is not fair to treat me in this way! Swing up to the dock again and throw out planks and let me come on board!" Such behavior would invite arrest as a madman.

And if, after the gospel ship has lain at anchor before our eyes for years and years, and all the benign waves of earth and heaven have urged us to get on board, as she might sail away at any moment, and after awhile she sails without us, is it common sense to expect her to come back? You might as well go out on the highlands at Navesink and call to the Majestic after she has been three days out and expect her to turn as to call back an opportunity for heaven when it once has sped away. All heaven offered us as a gratuity, and for a lifetime we refuse to take it, and then rush on the bosses of Jehovah's buckler demanding another chance. There ought to be, he says, but there will be, no such thing as posthumous opportunity. Thus our common sense agrees with my text, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be."

You see that this idea lifts this world up from an unimportant way station to a platform of stupendous issues and makes all eternity whirl around this hour. But one trial for which all the preparation must be made in this world or never made at all. That place up all the emphases and all the climaxes and all the destinies into life here. No other chance! Oh, how that augments the value and the importance of prayer!

Alexander with his armies around to surround a city and then would lift a great light in token to the people that if they surrendered before that light went out all would be well, but if once the light went out then the battering rams would swing against the wall, and demolition and disaster would follow. Well, all we need do for our present and everlasting safety is to make surrender to Christ, the king and conqueror—surrender of our hearts, surrender of our lives, surrender of everything. And he keeps a great light burning, light of gospel invitation, light kindled with the wood of the cross and flaming up against the dark night of our sin and sorrow. Surrender while that great light continues to burn, for after it goes out there will be no other opportunity of making peace with God through our Lord Jesus Christ. Talk of another chance! Why, this is a supernal chance!

No Chance In the Next World.

In the time of Edward VI, at the battle of Musselburg, a private soldier, seeing that the Earl of Huntly had lost his helmet, took off his own helmet and put it upon the head of the earl, and the head of the private soldier uncovered he was soon slain, while his commander rode safely out of the battle. But in our case, instead of a private soldier offering helmet to an earl, it is a king putting his crown upon an unworthy subject, the king dying that we might live. Tell it to all points of the compass. Tell it to night and day. Tell it to all earth and heaven. Tell it to all centuries, all ages, all millenniums, that we have such a magnificent chance in this world that we need no other chance in the next.

I am in the burnished judgment hall of the last day. A great white throne is lifted, but the judge has not yet taken it. While we are waiting for his arrival I hear immortal spirits in conversation. "What are you waiting here for?" says a soul that went up from Madagascar to a soul that ascended from America. The latter says, "I came from America, where 40 years I heard the gospel preached and Bible read, and from the prayer that I learned in infancy at my mother's knee until my last hour I had gospel advantage, but for some reason I did not make the Christian choice, and I am here waiting for the Judge to give me a new trial and another chance." "Strange!" says the other. "I had but one gospel call in Madagascar, and I accepted it, and I do not need another chance."

The Judgment.

"Why are you here?" says one who on earth had feeblest intellect to one who had great brain and silvery tongue and scepters of influence. The latter responds: "Oh, I knew more than my fellows. I mastered libraries and had learned titles from colleges, and my name was a synonym for eloquence and power. And yet I neglected my soul, and I am here waiting for a new trial." "Strange," says the one of the feeble earthly capacity. "I knew but little of worldly knowledge, but I knew Christ and made him my partner, and I have no need of another chance."

Now the grand troubles with the approaching chariot. The great folding doors of the hall swing open. "Stand back!" cry the celestial ushers. "Stand back, and let the judge of quick and dead pass through!" He takes the throne, and looking over the throng of nations says, "Come to judgment, the last judgment, the holy judging me!" By one flash from the throne all the history of each one dashes forth to the vision of himself and all others. "Divide!" says the judge to the assembly. "Divide!" echo the walls. "Divide!" cry the guards angelic.

And now the immortals separate, rushing this way and that, and after awhile there is a great aisle between them, and a great vacuum widening and widening, and the judge, turning to the throng on one side, says, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still," and then, turning toward the throng on the opposite side, he says, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," and then, lifting one hand toward each group, he declares, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." And then I hear something pur with a great sound. It is the closing of the book of judgment. The judge ascends the stairs behind the throne. The hall of the last assizes is cleared and shut. The high court of eternity is adjourned forever.

Tartans, Bagpipes, Highlanders.

The first reference to highland costume occurs in the Saga of Magnus Barefoot, king of Norway, 1093-1103, written by Snorro Sturleson, who was married with the children of that king's only daughter. He it is stated that Magnus and his men on their return from a marauding expedition to the west of Scotland "thought with them a great deal of the ladies and fashions of clothing of these western parts. They went about the streets with bare legs and had short kirtles and over clothes, and therefore his men call it Klan Magnus Barefoot or Bardeg."

In the thirteenth century we seem to have something like a first reference to actual tartans in the statutes of the church of Aberdeen, which provide that "all ecclesiastics are to be suited by appareled, avoiding red, green and striped clothing, and their garments shall not be shorter than the middle of the leg." But it should be noticed that the word "tartan," which connotes the different combinations of the colors of the hodden tweeds of Scotland, and which is regarded by both Burnbrick and Pickerton as meaning tight-fitting, really indicates, as pointed out by Dr. Dickson, a fabric of eastern origin, frequently "variant" or shot, the warp and woof being of contrasting colors. We find, however, a true reference to tartan in the same accounts in the following century, for in August, 1538, the king appears on entry for "viij ellis of Tartane" to have been issued to the "Kingis grace," these "ellis" or yards being evidently intended to be worn with "ane schort Heland coit," accounted for under the same date.—Scottish Review.

The Coating of Ironclads.

Nobody is foolish enough to pretend that we can coat our ironclads externally with sealskin or with porpoise hide, and undoubtedly we would at a great disadvantage to engage with nature and her living denizens. Very possibly the ultimate solution of this question may be found in the application of some new material similar to the external coating of our vessels. Compressed paper, and compressed ramee fiber, which are now incidentally employed in America for railway wheels and steam pipes, would seem promising materials for the purpose. They admit of being molded externally into any minute grooves or tiny overlapping plates, like the scales of a fish.

Little or no extra expense will there by be incurred, as an enormous hydraulic pressure, capable of forming any required surface, is already employed in the regular course of manufacture. Or they can just as easily be molded into a rough, shagreen, which in form can be made a facsimile production of the skin of the shark. And by their tough and strong retentive structure they would effectually protect the steel, or real skin of the vessel, from corrosion by the salt water. But all this is mere conjecture. Any such suggestions which any man can propound will be nothing more than conjecture, so long as we are content to remain in our present deplorable darkness and ignorance of the real governing conditions of the problem. What we most require is therefore light.—Contemporary Review.

Fair Play.

Mrs. Mary Grant Cramor, General Grant's sister, is disgusted with the protests against equal rights for women in New York. In a private letter inclosing some subscriptions she says: "It is a pity that the 'antis,' having had their way so long, cannot allow our side to try something decidedly better. Turn about is fair play."

EVICTORS' BRUTALITY.

Scenes of Cruelty in the Indian Territory Rivaling Siberia.

WOMEN AND CHILDREN BEATEN.

Families of Miners Thrown Bodily from Their Homes by Deputy Marshals. Fears of an Uprising of Huns and Italians in Central Pennsylvania.

FORT SMITH, Ark., June 21.—Details of a horrible state of affairs existing in the mining region of the Indian Territory have been brought to this city by evicted miners. The stories the men tell of oppression, hardship and cruelty by the deputy marshals and Federal troops are similar to those which sometimes come from Siberia. The more was told when it became apparent that they could not earn a living at the reduced rate of wages, and starvation was staring them and their families in the face, power was given the deputy marshals to evict them from the company's houses, and the work of eviction began.

Many of the men were thrown bodily from their homes, their wives and children beaten and bruised and their furniture and personal effects destroyed, after which they were loaded into box cars like cattle and shipped out of the territory. The stories of brutalities told by the men from the Hartshorne district are revolting in the extreme. August Smith, one of the Hartshorne miners, says that last Thursday troops came to his house and arrested him. They would not allow him to put on his shoes and coat, and refused to let the family eat breakfast. The soldiers threw his furniture onto a wagon, and then asked Smith's wife if she wanted to go.

"No," she said, "I have worked for this home and if I leave you will have to shoot me."

"The house was built by me and belonged to me," said Smith, "though I had no right to it. The commander ordered the privates to put my wife and five children out. They jumped at her, one of them pulling a knife, and took the baby from her breast. Then four or five took her and dragged her and threw her head first into the wagon. We were then carted to the bar. He served four years in the army.

After holding several judicial offices in Illinois he removed to Kansas, where he was elected judge of the Eleventh district in 1873. He held this office for ten years. He was elected to the Forty-ninth congress as congressman-at-large, and was also a member of the Fiftieth and Fifty-first congresses. On March 1, 1872, he was appointed to the United States senate to succeed Hon. Preston B. Plumb, deceased. Since his retirement from the senate, in March, 1891, he had been engaged in the practice of law in this city. Ex-Senator Perkins would have been a prominent candidate for the senate to succeed Senator Martin at the expiration of his term in March, 1895.

Dozens of other similar stories are told. Most of the miners and families were thrown out early in the morning in a driving rain, and no time given them to dress or eat breakfast. In one instance a family of four were evicted near Anderson. The wife of the evicted miner was struck over the head with a Winchester and severely maltreated by the soldiers. The woman was expectant at the time, and while being carted to the rail road station gave premature birth to a dead child. The mother is in a critical condition, and may not recover.

DUNKARD'S VALLEY, Pa., June 21.—The attitude of the Italians at Walkers mines, owned by the Bell, Lewis & Yates company, is daily growing more alarming. They are hourly seen concocting schemes for rescuing the guards and new men that are expected any moment. Today they were in town purchasing more firearms, cartridges and other ammunition and have even gone armed all the marbles they could find with which to load their cannons. They are making every man that worked at Walston account for himself and are impressing their own countrymen and the English speaking miners into service. Tuesday night they raided every house in Walston and made every man get out to help guard the rails and the place against expected guards.

They are keeping a sharp watch on the English speaking miners, so that none slip away, but all who can are leaving and moving with their families to town for protection. Nothing yet is given out as to what the company intends doing outside of the report that they were going to bring guards in and start their mines with new men. Grave fears are entertained here that when the guards arrive there will be one of the bloodiest battles ever fought in the coal regions, and that there will be great destruction of life and property. Sheriff Gongler is still here looking over the situation. He went to Herald to evict any miner that refused to go, but he found the houses all empty. Mines Nos. 1 and 6 are at present being worked under guards, but everything is quiet.

Captain Jack's Quest for Fortune.

CHICAGO, June 21.—Captain Jack Crawford, familiarly known as "The Poet Scout," will sail for Scotland about July 15 on a mission which may result in proving him to be one of the principal heirs to the great Wallace estate, now held by the state of New York and New York city, and estimated to be worth $500,000. New York lawyers believe that Captain Jack will be able to obtain in Scotland the missing links of evidence to perfect his title.

Satisfaction Demanded.

WASHINGTON, June 21.—The story coming from Mexico of the killing of two Americans by Mexican Indians is confirmed at the state department as to the killing, but not as to the cannibalism. The men were R. E. Robinson, of Texas, and James Logan, of Louisiana. United States Minister Gray will take steps at once to have punishment meted out to the perpetrators of the outrage.

Portuguese Bakers on Strike.

LISBON, June 21.—Six thousand bakers have gone on strike against a municipal regulation requiring the master bakers to deposit 8,000 reis as a guarantee that they will sell bread at proper weight. The strikers are encamped outside the city, and have assumed a menacing attitude. Soldiers have been employed to bake bread enough to supply the demands of the citizens.

Miss Willard Home Again.

NEW YORK, June 21.—Among the passengers arriving on the White Star steamship Teutonic yesterday was Miss Francis E. Willard, president of the W. C. T. U. She was met by a number of ladies interested in the work. Miss Willard held an informal reception in the saloon. She will go to Boston tomorrow, where there will be a breakfast given her at the Vendome.

The Floods in Austria.

VIENNA, June 21.—The floods have done the greatest damage at Pistyan, although the inhabitants of that place are trying to hide the extent of the damage, owing to a fear of alarming tourists. At Komorn 125 small houses fell in one street. Thirteen thousand acres of land that was bearing crops in splendid condition is now under five feet of water.

FLIGHT THROUGH FLAMES

Four Miners Killed in a Desperate Race to Escape Death.

BIRMINGHAM, Ala., June 21.—Fire broke out in the Mary Lee coal mine, ten miles north of here, yesterday, cutting off fifty men from escape who were working in the rear part of the mine. The imprisoned made a dash for the opening, rushing through fire, smoke and flame. Four of the number were taken out dead. Their names are John Whalen, superintendent of the mine; G. W. Baskins, William McKenzie and an unknown white man. The run to escape the fire was made in the train cars, and as soon as the opening was reached rescuers assisted the prostrated men to the surface. The fire is said to be of incendiary origin. It is still raging at a furious rate.

The entire population of Lewisburg flew to the mouth of the pit. Mothers, wives and children were wild with grief, and it was with the greatest difficulty that they were restrained from dashing into the burning mine in an effort to rescue their loved ones. As rapidly as the suffocated miners were brought out they were taken in hand by physicians and efforts made to resuscitate them. Those who were suffocated, it is thought, will recover. It is believed all the men will be accounted for, though further investigation may show further fatalities. This mine has recently started up with new labor, having been closed down on account of the strike.

The fire began in a lot of refuse coal where no work was being done, and had not one of the men working in the mine discovered it before it had gained great headway not one of the fifty miners would have escaped alive.

EX-SENATOR PERKINS DEAD

Succumbed to an Attack of Cholera Morbus Contracted in Indian Territory.

WASHINGTON, June 21.—Hon. Bishop W. Perkins, ex-United States senator, and for years a representative from Kansas, died suddenly at his home in this city yesterday afternoon. His death was due to cholera morbus, contracted in Indian Territory a few days ago. He leaves a wife, two daughters and a son, all of whom were present at the deathbed.

Bishop W. Perkins was born in Rochester, O., Oct. 18, 1841. He was educated in the Illinois public schools and in Knox academy, at Galesburg, Ills. He read law at Ottawa, Ills., and was there admitted to the bar. He served four years in the army.

Policemen Killed While Chasing Boys.

BALTIMORE, June 21.—Police Patrolmen Michael Neary and James Dunn were killed last night by a Northern Central railway train. The officers were chasing boys who were in bathing in Jones Falls, and were crossing a trestle bridge when struck. In getting out of the way of one train they stepped in front of another. Officer Neary was decapitated, and Officer Dunn had his head crushed and was thrown into the falls, twenty-five feet below.

Crashed Into an Iceberg.

ST. JOHN'S, N. F., June 20. — The schooner Rose, bound from Labrador for Conception bay, collided with an iceberg on Monday and went down almost immediately, carrying twelve persons with her. The disaster occurred when the schooner was about eight miles off Partridge point. At the time of the collision there was a thick fog, and it was impossible for the lookout to see a ship's length ahead.

Erastus Wiman's Sentence.

NEW YORK, June 21.—Erastus Wiman, the one time philanthropist and capitalist, convicted of forgery in the second degree, was sentenced to Sing Sing by Judge Ingraham in the court of oyer and terminer for five years and six months. The sentence, with the commutation off, will amount to three years, eleven months, and fifteen days.

Grasshoppers Destroying Crops.

CALTON, Minn., June 21.—Large quantities of grasshoppers made their appearance in this locality, and in many places have totally destroyed gardens, and are injuring meadows. They are aided to some extent by a four weeks' drought.

JUDGE PHELPS DEAD.

The Ex-Minister's Long Suffering Finally Ended.

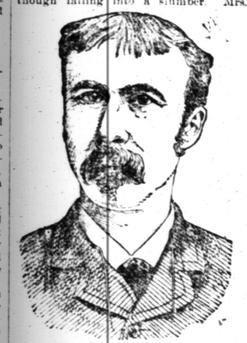
HIS CAREER AS A DIPLOMATIST.

The Signal Service He Rendered the Government in Securing the Abolition of Germany's Embargo on Our Pork—His End Calm and Peaceful.

ENGLEWOOD, N. J., June 18.—Ex-Minister William Walter Phelps died shortly before 2 o'clock yesterday morning at his home at Teaneck, N. J. He had been ill for a long time past and quite recently went south in the hope that his condition would be improved. He derived but little benefit from his southern trip, however, and but a short time ago was so prostrated that his physician ordered absolute quiet and rest. Gradually he grew worse, and for the past few days his death had been looked for at almost any moment. His physicians paid their last visit at 10:15 Saturday night.

The exact nature of Mr. Phelps' ailment was never definitely stated, but his illness was primarily from typhoid fever, which was followed by meningitis and other complications. He was not naturally of a robust constitution, and he inherited pulmonary troubles.

Mr. Phelps' end was peaceful, calm as though falling into a slumber. Mrs. Phelps is prostrated, the result of long watching by her husband's bedside.



WILLIAM WALTER PHELPS.

All of the members of his family were at the dying man's bedside, including Baroness de Rottenburg, who had made a flying trip from Germany to fulfill a wish of her father, who said he wished to gaze on her face once more before he died. But her trip was made in vain, for while the ex-minister saw his daughter, he failed to recognize her voice or features.

William Walter Phelps was born in New York city Aug. 24, 1839. He was early sent to Yale college, and he stood second in his class at his graduation in 1860. In the Columbia Law school he secured the valedictory in 1863. He was elected to the house of representatives in 1872, and took high rank as a debator almost at once. He became noted as one of the few men to whom the house would always listen. He was an ardent supporter of James G. Blaine in the presidential conventions of 1876, 1880 and 1884. In 1881 President Garfield sent him as United States minister to Austria. On the change of administration he at once tendered his resignation, and finally retired in August, 1882. He was immediately elected to congress from his old district.

In March, 1889, Mr. Phelps was appointed one of the three commissioners or special envoys to the Berlin conference on affairs in the Samoan islands. On Sept. 26 of the same year he presented his credentials, by appointment of President Harrison, as envoy extraordinary and minister plenipotentiary of the United States to Germany to Emperor William at Berlin. Mr. Phelps established an enviable reputation while at Berlin, one of his important diplomatic acts being the securing of the removal of the embargo on American pork.

In January, 1893, while Mr. Phelps was still on duty at Berlin, Governor Werts appointed him a lay judge of the court of errors and appeals of New Jersey, and he was promptly and unanimously confirmed by the senate. On June 20, 1893, immediately after his return from Berlin, Judge Phelps took his seat on the bench and discharged the duties of his position until prostrated by illness.

Presidential Nominations.

WASHINGTON, June 21.—The president sent to the senate the nominations of William B. Bieler, assistant United States treasurer at Philadelphia; Sheppard G. Young, assistant appraiser of merchandise at Philadelphia; William H. Murdaugh, of Virginia, supervising inspector of steam vessels for the Third district; Christian A. Schaefer, surveyor of customs at Wheeling, W. Va.; Edmund W. Manoit, postmaster at Toms River, N. J.

Ambassador Malet's Reported Resignation

BERLIN, June 20.—It is reported that Sir Edward Malet, British ambassador, has sent his resignation to his government in London, stating as the reason for his wish to retire that it is impossible for him to longer successfully represent the interests of England at the court of the kaiser, since, owing to recent acts of the British cabinet, the confidence of the emperor has been lost.

For Governor of California.

SACRAMENTO, Cal., June 21.—Morris M. Estee, of Napa, was nominated for governor yesterday by the state Republican convention. None of the other candidates made a strong showing. His opponents were General N. P. Chipman of Red Bluff and W. E. Preston of San Mateo. The vote was: Estee, 661; Chipman, 87; McDonald, 76; Preston, 18.

Failed to Agree on a Scale.

PITTSBURG, June 21.—The conference yesterday between the Amalgamated Association wage committee and the manufacturers to settle a scale for tin plate mills came to naught. If the dispute is not settled before July 1 all the tin plate mills in the country except three will suspend operations, throwing out of employment about 12,000 men.

Three Little Girls Drowned.

ST. JOSEPH, Mo., June 19.—Emma and Dora French and Fanny Carpenter, all under 10 years of age, were drowned by the capsizing of a boat twenty miles from here. A brother of the French girls was rescued.

MATTERS IN MARYLAND.

BALTIMORE, June 20.—The McShane Manufacturing company gave notice yesterday to their 1,000 employes that, owing to improved condition of trade, their wages would be raised 10 per cent.

HANCOCK, Md., June 20.—Frye's army of Commonwealers arrived at Hancock yesterday and secured provisions from the residents. An advance guard of several cowboys reached Hagerstown yesterday.

FREDERICK, June 15.—The little son of Mr. George T. Steiner, of Jefferson, Frederick county, was drowned in Catoctin creek last night. The little boy had wandered away from his home and had fallen into the creek, where he was found by his mother.

DENTON, June 19.—Engineer Towers, who was injured a week ago in the boiler explosion at Wright's factory, Choptank, Caroline county, died on Sunday night from the effect of his injuries. J. A. Wright's condition is still serious, but his physicians think he will recover.

BALTIMORE, June 20.—Mrs. Nellie Grant-Sartoris, accompanied by her daughter and maid, arrived at the Carrollton hotel last evening. She will remain here until tomorrow, when she goes to the Blue Mountain House for the summer. Mrs. Sartoris is receiving much social attention.

BALTIMORE, June 18.—Mrs. Lizzie Moore, Miss Katie Ellers, George Batty and Charles Greigs, members of an excursion party to Avondale, while out in a boat yesterday afternoon were swamped. Greigs succeeded in holding up Miss Ellers and Batty until rescued. Mrs. Moore, widow, aged 23, was drowned.

ELKTON, June 19.—The Elkton postoffice was robbed last night. The door of the large fire proof safe was broken open. The safe contained about $25 in money and a few postage stamps of large denominations, all of which were taken. No letters are missing. The burglars left their tools behind, which consisted of a large sledge hammer, etc.

FREDERICK, Md., June 19.—During a severe electrical storm last evening T. A. Berry, of Brunswick, Md., aged 31, a fireman on the Baltimore and Ohio brakeman, was struck by lightning and instantly killed near this city. The bolt entered his head, scarring his body in several places, and tearing his clothes in fragments. His umbrella was stripped of its covering, and his shoes found fifty feet from his body. He leaves a wife and two children.

BELAIR, June 15.—The county commissioners have closed the levy for 1894 and fixed the tax rate at 82 cents on the $100. The total assessment of the county is $14,031,501, and at 82 cents will yield $115,058.20. Among the large items in the levy are the following: Public roads, $23,000; public schools, $32,000; jurors and bailiffs, $8,000; for support of the insane, $3,300; county commissioners and clerks, $2,700; state witnesses, $1,500; elections, $2,000.

WESTMINSTER, June 19.—The tax rate of Carroll county has been fixed at 92 cents on the $100 for county expenses. The county levy consists of 15 cents for school purposes; 12 cents for court officers' salaries; 10 cents for jail, almshouse, pensions and insane paupers; 5 cents for miscellaneous accounts. The tax rate for road purposes is as follows in the various districts: Taneytown, 19 cents; Uniontown 8; Myers, 10; Woolery's 13; Freedom, 18