

OUR POLITICAL HISTORY.

INTERESTING SKETCHES BY MR. G. E. FENNETY.

The Prohibitory Liquor Law Passed in New Brunswick in 1855—The Great Excitement That Followed—Break-up of the First Liberal Government—The Constitutional Action of the Lieutenant-Governor, Mr. Manners-Sutton—The People at the Polls—Formation of a New Tory Government and Final Restoration of the Liberals to Office.

No. II. Responsible government was yet destined to have another set-back in this province, arising out of a matter so immaterial in itself that it was a great misfortune to show ever have arisen; but it served to shed that our people had not, up to this time, realized their real political privileges, and what was due to themselves in a constitutional sense, when a lieutenant-governor could take it upon himself to act contrary to the advice of his council and dissolve the house, because he himself thought it expedient to do so.

At an extra session of the legislature held in October, 1854, for the consideration of the Reciprocity treaty, a vote of want of confidence was moved and carried after many days discussion against the "Street and Chandler Government," as it was called, and the first Liberal party government was formed under the responsible system, consisting of the following members: Charles Fisher, attorney-general; S. L. Tilley, provincial secretary; John M. Johnson, solicitor-general; W. H. Steeves, of the legislative council, surveyor-general; Wm. J. Ritchie, Albert J. Smith, David Wark, and Peter Mitchell, without office. Previous to the meeting of the legislature in 1855 Mr. Steeves resigned the office of surveyor-general and James Brown was appointed in his place. At the session of 1855 an act was passed creating the Department of the Board of Works and Mr. Steeves was installed into the office.

It was high water with the temperance organizations in New Brunswick in 1855, but not high enough to float successfully the plans contemplated for destroying the liquor traffic. Sufficed with victory at the polls in helping to return a reform house and thought to be firmly seated, the temperance societies considered the time opportune for putting in practice the doctrines of the division rooms, and they insisted or strongly advised their leading champion in the house—a member of the new government and provincial secretary—to carry forward a prohibitory liquor bill. Accordingly on the 3rd March, 1856, Hon. Mr. Tilley brought in "a bill to prevent the importation and manufacture of and traffic in all intoxicating liquors in the province of New Brunswick."

After several days of acrimonious discussion the bill was carried, but it was not considered at the time to be a true test vote. Several who supported the measure expressed their opposition privately among their friends; but the pressure brought to bear upon them by influential portions of their respective constituencies was irresistible. Then again they felt that even if the bill was sustained down stairs, it would be sure of defeat in the council, for the "old school" held sway in the council, by three-fourths, and understood too well the value of "old Port" to have it legislated out of existence. But up stairs proved a fatal trap for the government as will be seen hereafter. The upper chamber, it was thought at the time, concocted the plan of assenting to the bill, with a view of circumventing and striking a deadly blow at responsible government in the house of its friends, as their proceedings would furnish Mr. Manners-Sutton, the governor, with a capital opportunity of driving the radicals, as they were called, to the wall, and so cripple them that the old compact would come in and enjoy a new lease of power. And so it turned out; and the Metcalf autocratic example was again imitated.

The prohibitory liquor bill carried, (17 to 21 in lower house) received the governor's assent and became law—to take effect 1st January, 1856. The bill provided that no liquor should be imported or exposed for sale unless for medicinal, mechanical or scientific purposes—and inspectors were appointed in towns and cities to see the law faithfully carried out. So unpopular, however, was the measure that it would have been as easy to prevent the tide from rising in the harbors, as to close up the shops, as a general thing, or keep down the clamors of the thirsty, aided and abetted on all sides by the compact party, whose policies ran in any direction that might have a tendency to overthrow the Liberals. No matter how good or bad the law, it afforded a fulcrum upon which to plant their lever, and an excuse to many of them who had joined the Liberals a year or two before to upset the former government, and seemed anxious to get back again into the old fold, probably through jealousy of the young men who had joined the government, or were disappointed in their expectations for office, which then as now, seemed to be the guiding star of their political principles. Groups of men might have been seen gathered at the street corners—Chubb's corner especially, the great "Rialto" of St. John—discussing the pros and cons of the liquor law, as to its workings, and the good or bad it was doing. Liberals and Tories might have been found in the same group, fraternizing in conversation over their cups, or rather the stoppage of their grog. The old issues were for the nonce hushed between them. The Liberal and the Tory in many cases were as one upon the same question—opposed equally to the law, and both as determined to have the monster strangled; and this was the feeling evinced all over the province. The cholera or the small-pox could not have proved a bit more virulent to their imaginations. A requisition

As one of the results of responsible government in British North America, may be mentioned the personal advancement of colonists—for it is very doubtful if under the old isolated system avenues of distinction would ever have been opened to such men as now fill, or have filled, most eminent positions in the empire. And these remarks are only confined to the members of the first Liberal government formed in New Brunswick as given above, viz:— 1. Wm. J. Ritchie—afterwards Judge Fisher, chief justice of the supreme court of Canada, the highest judicial position in the land. 2. S. L. Tilley—now Sir Leonard Tilley, lieutenant-governor of New Brunswick, and once minister of customs and of finance in the dominion parliament. 3. Albert J. Smith—late Sir Albert J. Smith, minister of marine in the dominion cabinet. 4. Peter Mitchell—now Hon. Peter Mitchell, at one time minister of marine and fisheries in the dominion cabinet. 5. Charles Fisher—afterwards Judge Fisher of the supreme court of New Brunswick. Some of these gentlemen, it is believed, would have received imperial recognition had not responsible government, and confederation next, paved the way for the distinguished positions which these living occupy today.

most numerous and influentially signed by citizens of St. John, Liberals (alas!) and Tories alike, was sent to the lieutenant-governor, requesting him to dissolve the house and appeal to the country upon the liquor law, notwithstanding the house had just come from the people and passed the measure, as they had a right to do, "in accordance with the well-understood wishes of the people, as expressed by their representatives."

Old Liberals and fast friends, who had stood shoulder to shoulder for years in contending for self-government, and at daggers' points, politically speaking, with the Tories, lost their heads on this occasion and divided into hostile camps, losing sight of the great constitutional question, as to whether the people had the right, in their representatives, to rule and pass laws, no matter how obnoxious, and calling upon the governor to usurp authority and dissolve the house (as Metcalf had done) without reference to his council; in short, old Liberals who had a long struggle for the upheaving of the former system, and were death upon the usurpation of former governors, now called upon the governor to exercise the prerogative and dissolve. Was there ever greater inconsistency? Liberal journals also broke ground and fled from their old folds; and from that time afterwards those that remained true and the recalcitrant took opposite sides and became political opponents. Reasons other than for the great issue itself for this journalistic change were assigned at the time, but they are not material now.

When Mr. Hume was a member of the house of commons, there was a discussion between the chancellor of the exchequer on the budget, as to the real amount involved, and others who could not view the figures stated by the chancellor as being so large. Mr. Hume rose and said that he thought gentlemen on both sides were mistaken. For his part, he always considered that No. 1 was the greatest number that came within his knowledge, especially as applicable to hon. gentlemen in and out of office. And so with this liquor law: it was No. 1—the number uppermost at the time, in which every other consideration was merged—among wavering Liberals and staunch Tories. But then there were Liberals and temperance men who had always opposed the prohibitory liquor law, on account of its impracticability, as they thought; but now that it was law, they were not going to lead themselves to impolitic and unconstitutional means for its repeal, by asking the governor to do that which he had no right to. These men were they who stood by the ship until she went down, but not in deep water, and rose again with her, after the political storm had subsided and the country was once more calm, and the governor was obliged to eat humble pie by calling upon his old (dismissed) councillors to come back again and assist him to govern the country, as will be explained hereafter.

During the session of 1856 petitions were presented to the house from all parts of the province, from liquor dealers and brewers, asking compensation for the loss of their business and the merchandise they had on hand, which they were not allowed to sell; but all to no effect. During the session there was a number of important bills introduced, but so all-absorbing was the idea connected with the excitement growing out of the liquor question everywhere that members seemed disposed to save themselves for some grand impending heavily-charged shell that would burst over their heads sooner or later, vomiting political death and destruction to many of them, and therefore they would commit themselves to no measure that savored of party leanings. There was, for instance, a bill introduced by Mr. Hatheway for the initiation of the money grants being placed in the hands of the executive, upon which Liberals and Tories were alike mixed in their ideas. (This question alone would form an interesting chapter in our political history.) Among the bills introduced was one by Mr. End, for the repeal of the liquor law, with numerous signed petitions, and yet the law had not been in existence one year. It may not be uninteresting here to give a synopsis of the opinions expressed by the different members who took part in the discussion. On the 15th of March Mr. Gilmour inquired when the bill for the repeal of the prohibitory law would be taken up. He contended that it was a measure of importance and that the country was anxiously awaiting the result. Mr. End replied that he did not wish to hurry the bill, he did not know when it was likely to be taken up. Mr. Boyd referred to a memorandum of the minutes of the executive in which the council had recommended His Excellency to sanction the act. In the opinion of Mr. B. it was therefore a government measure. Hon. Mr. Smith denied that it was a government measure. He held that the executive council could not do otherwise than recommend after the law had passed both branches of the legislature. Mr. Street said he was more strongly confirmed in his opinion it was a government measure from a statement made by Mr. Tilley in a recent speech that, before the law should be repealed, without having a fair trial, he would sooner see the government sink. Hon. Solicitor General said, as a counter part to what had been stated by the secretary, if his (Mr. J.'s) vote for the repeal of the prohibitory law should sink the government he would not withhold giving such vote. Mr. MacPherson wanted to see a revenue bill brought down before the minutes of the council, and said he did not understand how it was that Messrs. Johnson and Tilley should so express themselves if the government by the document referred to were all considered responsible for the bill. Mr. Steadman (now judge) thought the question of raising a revenue had nothing to do with the repeal of the prohibitory Law. If the bill was right let it stand upon its own merits; the government had no right to suppose there would be any deficiency in the revenue by the operations of the law, and therefore it would be premature in them to prepare a bill to that effect. Mr. Wilmot (ex-governor) said that if the government were not responsible for the bill they were for the deficiency in the revenue. Surveyor-General believed it was not right for the government to go against the voice of the people. Hon. Mr. Johnston added further evidence to show that the law was not a government measure. Mr. McPhelin thought that at the time the law was passed the house should have been dissolved in order to ascertain whether the law was sustained by public opinion.

(Number 3 in our series.)

REV. GEORGE BRUCE, B. A.

THE POPULAR PASTOR OF ST. DAVID'S CHURCH.

An Outline of the Direction and Results of His Sixteen Years' Labor in the Presbyterian Ministry—His Method of Thought and Work, as Stated by Himself.

"Does he write his sermons?" In the rural districts of New England, and to a lesser extent in the southern and western states of the union, there still survives a prejudice against the use of manuscript in the pulpit. Good people in almost all denominations argue that God's servant is under the command, "Open thy mouth and I will fill it," and that the clergyman who writes his sermon shows a distrust of Providence. Doubtless had they known him they would have found their ideal realized in old parson Smith, of the Portland, Me., First Parish, who records in his diary, "Abundantly favored in prayer, and prayed above the space of an hour-and-a-half"; for one may venture that a man who could command words to do that would never need to put pen to paper.

As the world grows wiser, however, sensible members of the congregations come to realize that there is diversity of gifts,

ordination, in inaugurating the system which has since come to be known as the continuous supply of mission stations. During his course in Knox college he observed that the existing mode of supplying these stations was very faulty. In one summer, he himself was sent to three fields in six months—and in each place there were two or more stations. The evil feature of the system was that congregations were gathered in the summer, only to be lost in winter and that no man who supplied these fields had opportunity to do any work of permanent value. Seeing this, Mr. Bruce proposed that eligible men should voluntarily relinquish settlement and take a place for one, two or three years, by which means the field would naturally be built up and the men themselves would receive valuable training. Of course he led the way himself; and for four years he labored at Aurora and Newmarket, Ont.

The latter of these stations had suffered as much, perhaps, from the old system as any other in Ontario. It is within 40 miles of Toronto, and the students went to it, preached Sunday and returned Monday. To hold the people together, under such conditions, was plainly impossible. The other denominations had comfortable churches, but the Presbyterians were housed in a little place that held 50 or 75 persons. After he had been two years in charge, an eligible site was secured and a handsome brick church was built, with the assistance of friends in Montreal, Hamilton and Toronto.

Aurora, four miles from Newmarket,



REV. GEORGE BRUCE, B. A.

and that it is impossible to bind the ministry to any hard-and-fast rule. Each man has his own way, and while it is better for one to extemporize, another finds his account in thinking and writing his message before the time of its presentation. Still, the question which leads this article is always asked when a stranger occupies a pulpit, and it is a natural and not an impertinent curiosity which makes one wish to know how his ministerial friends do their work.

The pastor of St. David's church, Rev. George Bruce, B. A., talked interestingly on this point to a representative of PROGRESS, the other day. "When I left college," he said, "I had an ideal. I planned to get my texts early in the week and finish my sermons by Friday. Experience soon taught me that I could not do this. I sometimes envied those who could, for I frequently went through the early days of the week oppressed with the consciousness that I hadn't any text. Sometimes I find the text in the course of my reading, and more frequently it comes to me out of every-day life, so to speak, or while I am talking with my sick people; but I always recognize it when I do meet it. In favorable circumstances, it comes surrounded with relations, so that it is easy to illustrate the phase of thought which I aim to present. Of course I try to read everything that bears upon it; then I walk back and forth here in the hall, and think it all out. As I said before, I find myself compelled to leave much to the inspiration of the moment. I seldom take into the pulpit anything more than this—a slip of paper bearing the heads of the previous Sunday's discourse—and all I preserve is a page of shorthand notes."

The thousands who have been helped to a better life, by Mr. Bruce's earnest and helpful words, so true an index to his own character, will be disposed to believe that the method of preparation which gives such results as appear from his work must be the best method.

Much as St. John would like to own him, Rev. Mr. Bruce is not a New Brunswicker, nor even a Canadian, having been born near Aberdeen, Scotland. When he was but four years old, however, his parents came to this country, and his youth was spent in and near Toronto. His education was obtained in the Whitby grammar school; the University of Toronto, where he took honors in metaphysics (medallist), English, classics, mathematics and chemistry; and was three years a member of the University Queen's Own Rifles; and in Knox college. It is a singular circumstance that his decision to enter the ministry was not made until his last year at the university. Previous to that time he had proposed to read for the bar; the change came suddenly, and even after it was made, doubts of his ability to fulfill the duties of the sacred office came to him as he went on; he avoided preaching as long as he could; and was finally given his first appointment by the Rev. Dr. King, now of Manitoba college, who made the appointment for him first, and told him of it afterwards! The ice once broken, however, his natural energy and love of usefulness came to his aid, and he at once entered upon the career which has since been so successful.

Men who hold high position in the church speak with very great appreciation of the good work done by Mr. Bruce before his

which Mr. Bruce also served, was quite as poorly off, in respect of church accommodation. Under Mr. Bruce's inspiring influence, however, the people set out to build a church. It was a farming community and the good brethren thought they could advance the cause and lighten their own burdens by furnishing the supplies themselves; but when having time came the teams were all employed, the contractor was out of material, and they say that Mr. Bruce turned to and wheeled some bricks to save the contract from being broken! At all events, it is certain that he did his share of the work, as is evidenced by the fact that he completed his church and established his congregation and then did the same thing at a town a few miles north—making three churches which he set firmly on their feet in four years.

In 1875, Mr. Bruce was called to the First Presbyterian church of St. Catherine's, Ont., and here, in his first regular pastorate, his talent for organization came once more into use. The church edifice was an old one and though it was renovated after he came, it remained unsuited to its purpose and was finally torn down. The congregation worshipped one summer in the town hall and then built a church. As to Mr. Bruce's general work in St. Catherine's, it is hardly necessary—or possible—to say more than is conveyed in the following address, presented by his congregation at the time of his departure, together with a handsome gold watch and other testimonials:—

Address to the Rev. George Bruce, B. A. REV. AND DEAR SIR: In the leadings of God's providence you have left it to our duty to enter another field of labor, and now the pleasant relation which has so long existed between us as pastor and people is almost ended. Before the separation, now so near, is completed, we sincerely thank you for the fidelity with which you have preached the Word ever since you came among us. While you have not failed to declare to us the whole counsel of God, you have done so with such earnestness of earnestness as to assure us of your anxious desire to help us into a better life and a more full experience of God's love, and we have indeed been helped. The blessing of God has attended your labors, and many will never cease to thank Him for the message from your lips, whereby they were enabled to lay hold on eternal life, or led to seek higher Christian attainments, and a closer walk with God. We shall also remember with devout thankfulness your untiring attention to us in our times of sickness, and when the hand of God seemed heavy upon us. Your kind words in these hours of illness were as balms to our wounded hearts, and have been as fuel to our spiritual life. We feel that while your manifest sympathy took from us a part of the burden, you helped us to say that our God was near to us than all. You have thus been brought very near to many of us, so that this separation will be as the severing of very tender ties. We shall miss you, dear pastor, we shall miss you in our homes; our children will miss you, who always hailed your coming with joy and felt that their pleasures were not complete without your presence. We shall miss your counsel, your tender pastoral care. We shall miss the example of your daily life, its broad charity, its inspiring cheerfulness, its unflinching hopefulness, its fidelity to duty. Everywhere, in our homes, in the church, in the prayer meeting, in the Sabbath school, we shall miss you. Oh, then all you have been a part so important and so helpful that long and sorely we shall miss you. And not only we, but this whole community will feel the loss. So heartily and largely have you been identified with every good work that our citizens will all miss you.

But your going means more than the loss of the relations you personally sustain towards us. In the members of your family we have found kind friends who have shown a hearty interest in us as your people. Their cheerful co-operation in all that affected our welfare has been constantly manifested. In losing you we lose them also, for each one of whom we entertain not only the highest esteem but cherish feelings of sincere attachment. We are assured, dear pastor, that the friendships we have formed will not be broken by your removal. These will be continued though distance separates us, and should opportunity never occur for their renewal here they will assuredly be renewed in their fitness when we gather in our Father's house. We shall ever take a deep interest in you and your work, wherever may be your field of labor; and we shall not cease to mingle our prayers with yours to the great God of the Church that His work may greatly prosper in your hands. And so we commend you to God and to the word of His grace.

We feel more than we can express, in view of this approaching separation, and beg that you will accept of a purse and handsome sum of money.

Columbia College's New Effort. Columbia college has formally adopted an institution which illustrates in a remarkable way the progress which the higher civilization is making in America despite the severe criticisms of Mathew Arnold. It has long been a matter of surprise that a great nation has not been able to improve upon the sign which is displayed upon every public green sward between the two oceans:— KEEP OFF THE GRASS. This is a bold command, naked of facts and unsupported by argument. Columbia college, recognizing the principle at stake in this matter, has had placed upon the sprouting campus the following inscription:— THE GRASS WILL NOT GROW IF YOU WALK UPON IT. In this simple placard the faculty has crowded a valuable statement in natural science, and appeal to lovers of color and form and an irresistible argument.—New York Herald.

kept in token of our earnestness this little gift—'tis little, but it is the gift of love. December 12th, 1882. (Signed)

W. J. McCALLA, L. H. COLLARD, W. L. COPELLAND, D. W. BRADLE, G. E. PATTERSON.

In some respects an even fuller expression of appreciation, respect and love is found in this other address from the people of a new Presbyterian church in St. Catherine's, of which Mr. Bruce was moderator: Rev. Geo. Bruce, B. A.: Beloved Sir,—It having become known to the members and adherents of Haynes Avenue congregation that you are about to sever your connection with the Presbyterian congregation of this city and vicinity, we cannot permit you to depart without publicly expressing our indebtedness to you and the deep sorrow we feel at the near prospect of your removal from St. Catherine's.

As seen by the records of this church you attended the first meeting that was held in this building (Haynes Avenue church) on the 19th day of May, 1876, and you were appointed moderator of our session by the Presbytery of Hamilton, in November, 1877. Since that time you have dispensed the communion very frequently and attended every session meeting, unless on two or three occasions when you were out of the city, and you have attended nearly every social gathering of the congregation and Sabbath school held during the year.

Your presence amongst us was ever a source of pleasure to us; your cheerful words and mature counsel inspired us with hope and confidence; your unselfish, considerate course towards us as a congregation, while it has helped on the work, has greatly endeared you to every one of us; we can never forget your earnest, loving addresses that have fallen upon our willing hearts in this place of worship.

We will miss you in future at our communion seasons. The young amongst us will especially miss your loving counsels. We cannot contemplate your separation from us without painful emotions. We earnestly pray that God will protect you in your journeyings, taking you safely to your new field of labor, and may He greatly bless your ministry in the congregation of St. David's, in the city of St. John, N. B., sparing you long to labor amongst a loving and united people.

And when your work as an ambassador of Christ on earth is finished, may we meet you, together with multitudes that you have been instrumental in leading to the Saviour in the great home-gathering above, where parting will be unknown, and where sorrow and grief will never be felt.

We beg your pardon of this address and the accompanying gold pen and pencil, as a slight token of our affectionate regard for you, and which will serve as a memento of your long and happy relations with Haynes Avenue congregation. We signed, as well for ourselves as for and on behalf of the congregation:— JOHN McCALLA, CHARLES WALSON, JAMES HAZLE, D. BUCHANAN, JULIA CARROLL, W. M. GALEATI, JAMES DRUMMOND, ALEX. BARBON, F. ATRACK, EMMA ROSS, W. T. OLIVER, F. C. PRICE, T. CENSINGHAM, W. S. GILMOUR, W. H. DRYSDALE.

In January, 1883, Rev. Mr. Bruce was ordained pastor of St. David's church, succeeding Rev. Dr. Waters. His work in St. John speaks for itself: its nature is indicated by the facts that nearly 200 persons have been added to the church membership within five years, and that St. David's, though there are no wealthy men in its congregation, raises annually nearly \$7,000—more money than any other church in the presbytery.

If it should be asked, "What is the secret of Mr. Bruce's success?" PROGRESS would reply that it is to be found in his transparent earnestness, his rarely sympathetic nature, and the self-sacrificing zeal with which he forwards every good word and work. No man ever held his convictions more firmly, yet none more quickly recognizes the truth that lies at the bottom of a different opinion. Men know him as a faithful and devoted pastor, a good citizen, a warm-hearted friend, and no resident of St. John is today more generally respected and beloved.

Something has been hinted of Mr. Bruce's public-spirited efforts to forward philanthropic enterprises, and much might be added. In Aurora, Ont., he was the president of the Mechanics' Institute. In St. Catherine's, he was a regular visitor to the hospital, was interested in the Training School for nurses and the Orphans' home, and was the means of organizing the S. P. C. A. In St. John, he has been chiefly instrumental in establishing the Haven, and no man has borne a more active part in the movement for a Reformatory. Hardly in this line, yet not dissociated from it, is Mr. Bruce's work for Presbyterianism. At the present time, he is a member of the managing board of Pine Hill Theological school and convener of the augmentation committees of the Presbytery of St. John. Few men work harder than he does, but no righteous cause asks his aid in vain.

HOW TO PLAY TENNIS.

A WELL KNOWN CHAMPION TALKS NET.

A New Education in the Governing Club in England—A United Kingdom Association Formed with Champion Renshaw President.

There is no outdoor amusement which is so popular with society people, so much participated in by ladies as well as men, as tennis. Some years ago lawn tennis clubs and courts were almost unknown in the provinces—at least clubs were unformed and courts were few. Today there is at least one or two clubs in every city, even the villages have a court, and annual tournaments are anticipated with as great pleasure by tennis players and society as a base ball or a cricket series is by the ball-loving public.

It will be of interest to players in the provinces to learn of a departure in tennis. The All England Tennis club has been the authority in matters relating to the game until recently, when lawn tennis association for the United Kingdom and Ireland, with Mr. Renshaw, the world's best player, president. Rules were adopted which set forth that the objects of the association are to uphold the laws of the game as at present adopted by the M. C. C. and the All England Lawn Tennis club; to decide all doubtful and disputed questions as to the laws, and all matters in connection with the game; to arrange and regulate international matches; and to advance the interests of lawn tennis generally throughout the United Kingdom. The affairs of the association are managed by a council consisting of the officers and not more than 36 representatives. The council shall decide all questions of law or otherwise in relation to the game. Representation in the association is as follows: Association of 10 clubs, 1 representative; of 25 clubs, 2 representatives; of 50 clubs, 3 representatives; clubs of 100 subscribing members, 1 representative; clubs having at least 70 subscribing members, and holding an annual open meeting, 1 representative; the clubs of Oxford, Cambridge, Edinburgh and Dublin universities, 1 representative each, and the All England club 2 representatives.

Edward P. MacMullen, lawn tennis club champion of New York, and who is a strong bidder for the championship of the United States, writes as follows concerning the game:—

The first thing I should advise any one to do—that is, any one who feels the sacred fire within him, and who hungers and thirsts after tennis—is to join a club. Home play, of course, improves you, but not nearly so much as club play. In a private family Tom beats Dick, or vice versa, almost every time, and it gets very tiresome to play the same old set over and over again. In the club there is every variety. You are pretty sure to be able to beat some one after a short time, and there is almost always some one who can beat you, practice as long as you will. However, if you object to making an exhibition of yourself, or inflicting yourself on others, which is necessary at first, it is all right to practice at home until you have mastered a few strokes, but for regular practice I should depend upon the club.

The way to hold the racket is very important, and can be learned by asking a good player or consulting Dr. Dwight's book. A wrong start often muddles a considerable amount of practice.

Lawn tennis is eminently a game for thought, and some who play never seem to appreciate this fact. Many persons imagine that the only thing about it is to get the ball over the net, and others, who have considerable skill, put it in exceedingly foolish places. Above all things, I like to see a man play with brains, and hit the ball with the right motive even if he has not much skill, for I know that, unless he has some physical disadvantage, he will make a good player. Let every player when he makes a stroke have a reason for making it in the way he does it, and if it turns out badly, let him try to see the reason of it.

Another thing it would be well to remember is that the unexpected is always terrible. Very often it pays to make a stroke simply because your opponent does not expect it. Good players sometimes get in the habit of playing too much by rote, so that you can tell exactly where they are going to put the ball. If your opponent does not know what you are going to do, it has a demoralizing effect upon him.

In service there should not be too much difference between the speed of the first and the second ball. A very swift first service is almost always uncertain. I believe in placing the service and in hitting the second ball fairly hard, even at the risk of making a double fault.

On the question as to whether it is better to play a placing game with the ball at a fair rate of speed, or a very hard but not so certain game, I am decidedly in favor of the former.

Sam Jones on Churches. St. Louis church members have been listening to some very plain talk from Sam Jones about preachers, churches and church members. The Rev. Sam said there were more poor, old, decrepit, broken down people in the churches than anywhere else to-day. The Lord's crowd were a feeble folk, but the devil could keep his people up all night and drive them straight to hell at a double quick through mud knee deep, and yet you'd never hear a grunt from one of them. He was ashamed of the whole business, but the meaneast crowd of people was those Methodists, or Baptists or what not denomination, who would pack a poor preacher in an icebox and then curse him because he wouldn't sweat.

"You've gone around here singin' 'Oh, to be nuthin'; until you've become nuthin'. Poor old brother nuthin', goin' nowhere! Poor old sister nuthin', goin' with him! Poor old worm of the dust! How came you a worm? Who ever saw a worm with whiskers? Who ever saw a worm with breeches on? Who ever saw a worm wearing spectacles? There'd be war in Africa if you'd address your husband as 'My dear old worm,' and there'd be war nearer than Africa if you'd address your wife as 'My dear old wormness.'"