

TWO LONDON LITERARY WOMEN.

Pen Sketches of Mrs. Cashel Hoey and Mrs. Campbell Fraed.

Mrs. Cashel Hoey and Mrs. Campbell Fraed are both "in society." The first named is an Irish lady of about 60 or 65, short, stout, round faced and always dressed according to American ideas—very up-fashionably. The queen is the grandest of the grand army of dowdy dressed old English ladies, whose apparel would drive an American woman crazy if she were obliged to wear it. Loosely fitting bodices, lace shawls, enormous caps, plainly bandied hair—natural or a "scratch"—mitts and reticule, are component parts of this get up a la Reine Victoria. By its wearers it is considered the dignified and becoming thing for elderly women, while the yellow skinned, thin old woman, with an abundance of elaborately dressed gray hair, no cap, diamond earrings and tightly fitting Parisian costume is looked upon as one of the most offensive of American products, and is the constant subject of derision from English pens, pencils and voices.

Although Mrs. Cashel Hoey has been for many years before the public as a writer, and has produced excellent work in fiction, she has never been fortunate enough to achieve a wonderful paying success. She has told me that her earnings average \$200 a year, about \$2,500, or \$50 a week. She values her American connection very highly, and acknowledges that the larger part of her income is derived from America.

Having formed a literary partnership for copyright purposes with John Lillie, the Harpers are able to protect her later writings, and pay her with the promptness and liberality for which their name is a synonym. Mrs. Hoey lives in a pretty house in the old court suburb, Kensington, not far from the beautiful town house of the duke of Argyll on Campden Hill. Her husband is a legal light, and is a prominent member of the House of Commons, and is the manager of the Prince of Wales' Robbery estates. This office brings him a salary of £1,000 per annum, so that financially as well as socially, Mr. and Mrs. Cashel Hoey are in an enviable position.

Mrs. Campbell Fraed is a graceful, delicate young woman about 35. She comes of a good family, and the name of her husband is also that of one of the gentility. Her literary style is artistic, and as far as her health will permit associates with a gay and fashionable set. Her novels are widely read, but in England are kept away from young readers exactly as those of Ouida. They are in a certain sense brilliant, but are restricted to the delineation of scenes and manners of a fast and loose class of people—a kind only too prominent in large cities in this feverish age. Her literary style violates all canons of the art, as understood and studied by more serious writers; nevertheless, there is a glamour in her periods, a fascination in her study of character which causes a reader to pursue her fiction breathlessly to the end, and then tossing it away, vowing that the time spent in reading it might and should be more profitably employed.

Mrs. Campbell Fraed has been in America, having made the now regular trip thither with her friend Justin McCarthy, Cor. Pittsburg Chronicle.

Telegraphy Puzzled Him.

A man who had never seen the inside of a telegraph office wandered into that of New London the other day, and as some one came in with a message asked to "see it go." He was taken inside and gratified, but was not inclined to believe the messages really sent by the clicking of a key. Finally Manager Smith built a short circuit in the operating room, with Operator Costello at one end and the old man and the manager at the other.

Then Mr. Smith requested the old fellow to whisper something to him and he would send it to Costello. He did so, but when he saw his words written out, he said that he could not believe in the telegraph. Costello heard him when he told Manager Smith what to send. Mr. Smith suggested to him that he should write on paper what he wanted to say, and then he could convince himself that there was no "shenanagin" about it. The old fellow did so, and Mr. Smith sent it to Costello, who returned the words on paper. He was so completely convinced, but he concluded that "it was the dumbest thing he ever saw." He spent half an hour in the office and furnished a great laugh for the operators and messenger boys. He hailed from Ledyard and had never been in a telegraph office before. —New London Telegraph.

A Widespread Little Girl.

I have a little girl, 4 years old, who is a source of much amusement to all who hear her talk. This day she was presidential election week; some one had left the basement door open and she was away up the street with the kitten in her arms. I ran after her and said: "Oh! baby, where are you going?" She said: "I am taking to the White House to boat for Clevein."

Another time we were talking at the dinner table about the Feast of the Passover, and her father said: "The Israelites eat nothing but unleavened bread during that time." Baby followed with the remark: "No, not even lasses or jelly on it."

Yesterday I took her to see a lady with a new baby, and on her way home she said: "Mamma, why don't you buy a baby?" I said in reply: "I cannot afford it, because you cost me so much all the time." She waited a while, and then said: "Mamma, if I cost so much you ought to be a useful good to me." —New York World.

Instinct in Dogs.

It is quite remarkable how much originality of character, or nature, is left to dogs, when we take into account that they have for more than 3,000 years been domesticated and the companions of man. The same curious fact is shown in the behavior of the quinnau dogs which have been trained and used as draught animals for many generations. In his journal Dr. Sutherland tells how the instinct for the chase interfered with the dogs' traveling over the ice.

There were several cracks in the floes, in which a few doxies were swimming about. The cracks were crossed very easily; but the dogs were eager to go after the birds and were

THE CHILDLIKE SPIRIT.

Text of the Lesson, Mark II, 33-42—Commit to Memory Verses 36, 37—Golden Text, Mark x, 13—Commentary by Rev. D. M. Stearns.

The incidents of this lesson are found in the other Gospels in Matt. xix, 13-30; Luke xviii, 15-30. In the life of our Lord Jesus many incidents have been wrought, many journeys made and many eternal words spoken since our last lesson, and He is soon to start on His last journey to Jerusalem (Mt. x, 33-34), there to accomplish His great work of atonement; but everywhere and at all times He is the same meek and lowly Jesus whose one aim is to glorify God and direct men to the kingdom, that kingdom which is mentioned five times in our lesson today, first as to who may enter it, and then the hindrances to entering it.

13. "And they brought young children to Him, that He should touch them." Matthew says "that He should put His hands on them and pray." Israel was taught to give great heed to the children, and many were their instructions to teach them concerning the wonders which God had wrought for their fathers and the laws which He had given them (Ex. xii, 26; Deut. iv, 10; vi, 7; x, 1; Josh. iv, 21, 22; Ps. lxxviii, 4-8), and now that the fulfillment of the law and the very wonder working God of Israel was in their midst, was it not beautiful to bring the children to Him?

14. "When Jesus saw it He was much displeased." I think this is the only time that it is written that He was displeased with the disciples, though they did often grieve Him by their unbelief and hardness of heart.

15. "Whosoever shall not receive the kingdom of God as a little child he shall not enter therein." A little child such as these (Luke xviii, 16) has nothing, needs everything, is entirely helpless and dependent, and he who is like that child, when he comes in the spirit of utter helplessness, emptiness and simple faith, professing not to bring anything with us, but ready to receive the salvation which God is ready to give as a free and unmerited favor, then shall we be born again, a foretaste of the kingdom come in our hearts, and in due time we shall enter the kingdom.

16. "He took them up in His arms, put His hands upon them and blessed them." Oh, happy children and happy parents! they would never forget that day. We do not know who they were, nor anything of the after life of those children, but surely we shall meet in the kingdom the children whom Jesus took in His arms and blessed. It is not possible that this unchangeable Jesus can be indifferent to the welfare of any one of the multitudes of infants which are constantly passing out from this earth. Let every mother who has lost a babe find comfort here, and also read carefully Deut. x, 16. If the streets of the restored Jerusalem in Palestine are yet to be full of boys and girls playing in the streets thereof (Zech. viii, 9), what must be the present joy of the hosts of children in the presence of the King while they wait for the greater joys of the New Jerusalem. But above all things, let us lay to heart and impress upon the scholars from this portion of our lesson, that to enter the kingdom of God we must be born again, we must be converted and become as little children. (John iii, 3-7; Matt. xviii, 3.) We must say sincerely

Nothing in my hands I bring, Simply to Thy will cling.

17. "God Master, what shall I do that I may inherit eternal life." Here is a young man, a ruler among the people, and very rich (Matt. xix, 22; Luke xviii, 18, 22), and according to this verse in our lesson, he comes running and kneels right down in the street before Jesus, and in the presence of the people, and utters these words.

18. "None good but one, that is God." As if to say, "God is the only one who is good, do you acknowledge Me as God?" "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi, 6.)

19. "Thou knowest the commandments." Matthew says: "If thou wilt enter into life keep the commandments." So also in reply to the lawyer who asked a similar question to that of this young ruler, Jesus referred him to the law saying, "This do, and thou shalt live" (Luke x, 28). He was not the deeds of the law there shall no flesh be justified in His sight, and that the law cannot give life, but can only make us out sinners and shut our mouths (Rom. iii, 19, 20; Gal. iii, 21, 22); why, then, did Jesus direct this man to the law? It is clear that he might be convinced of sin and thus led to receive eternal life as a free gift from God.

20. "Master, all these have I observed from my youth." He was no sinner in his own eyes, but a righteous man, having always kept the law in his thoughts, and was ready to do something more if he could thus obtain eternal life. He was ignorant of God's righteousness and going about to establish his own. (Rom. x, 1-4.)

21. "One thing thou lackest." But that one thing was everything.

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