

THE DEAD DUKE.

Further Particulars as to His Last Hours.

MANY BRIGHT HOPES SHATTERED BY HIS SUDDEN DEATH.

Later cables from London contain full particulars of the scenes at the death bed of the Duke of Clarence. It is learned most distressing scenes occurred. Up to midnight on Tuesday the Prince was either delirious or wholly unconscious save for a few minutes now and then. During his lucid intervals he was most tender and affectionate to his parents and others who were at his bedside. Between 7 and 8 o'clock last night



PRINCE ALBERT VICTOR.

the condition of the sufferer grew so bad that the usual bulletin was delayed as it was feared that the end would come at any moment. Soon afterward he became a shade better and toward midnight he fell into a sleep which, while it was disturbed more than usual, was considered beneficial. At 2 o'clock this morning he again became worse and the members of the family who had withdrawn from the room were hastily summoned. They all remained at the bedside till death occurred. Both the Prince and Princess of Wales look haggard and worn out by their continued watching by the bedside of their son. They are in deepest distress, and nothing can afford them consolation for the loss sustained.

THE BEREAVED PRINCESS.

The condition of Princess May is pitiable. She wanders from room to room weeping bitterly. She cannot be made to stay in one place for two minutes together, and she appears to be dazed at the sudden taking off of her betrothed husband. She refuses altogether to touch food, and her terrible distress is causing much apprehension regarding her.

The Prince of Wales would allow no one to write the telegrams announcing the death of his son to the Queen, the lord mayor and the various European sovereigns. He reserved to himself this sad task, and all these messages he wrote himself. The telegraph wires leading from Sandringham were kept busy all morning in transmitting messages from the family of the Prince.

This afternoon messages of condolence began pouring in and already such messages have been received from most of the rulers of the world. Many messages have also been received at Osborne House. The Government is also receiving official messages from the Prime Ministers of many countries. Telegrams from all the European capitals report a universal display of tokens of sympathy and visits of diplomatic and royal representatives to English embassies to express condolence with the Prince and Princess of Wales.

A special telegram was despatched to the officers of the 10th Hussars stationed in the Marlborough barracks. The Duke was a major of the regiment and the knowledge of his death created much excitement. The barracks were immediately placed in mourning. The men belonging to the regiment were until yesterday engaged in collecting subscriptions for a wedding gift for the Duke.

THE FEELING IN LONDON.

When the solemn tolling of the great bell in St. Paul's Cathedral was heard it conveyed to every one within hearing the fact that the Duke of Clarence and Avondale had passed away. The bells in St. Paul's are never tolled save on the occasion of the death of an heir to the throne, and, therefore, no further information was needed for the people of London to make them aware that after a gallant struggle the Duke had finally succumbed. The announcement of his death has caused far less commotion in the city than was expected, but this was no doubt due to the fact that nearly everybody had given up hope and believed that death was sure to claim the Duke. The telegram from the Prince of Wales to the lord mayor announcing the death of the Duke was posted at the Mansion House at 10 o'clock.

CONDITION OF THE QUEEN AND PRINCESS ALEXANDRIA.

The Queen has directed the publication of the following: "Her Majesty received early Thursday morning, with the deepest grief, the news of a calamity that has befallen the royal family and the whole nation in the fatal termination of the Duke of Clarence and Avondale's short illness. The Queen was devotedly attached to her beloved grandson, who always evinced the greatest affection toward Her Majesty, and whose charming disposition and high character had endeared him to her since his childhood."

Her Majesty on receiving the news of the Duke's critical illness on Wednesday was anxious to proceed at once to Sandringham, but was dissuaded from doing so by her physicians. Arrangements are being made to hold funeral services in all English churches.

The gravest apprehension is felt in many quarters regarding the condition of the Princess of Wales. Her Royal Highness takes the death of her son very much to heart, and refuses to be comforted. A long service in the sick rooms of both Prince George and Prince Victor has naturally had the effect of greatly debilitating her and today she is completely prostrated. Dr. Laking, one of the physicians who attended the Duke in his last illness, remains at Sandringham, where his services are required by the Princess of Wales and Princess May.

HE LOVED HIS MOTHER.

There was one most remarkable feature in the Duke's character, and that was his affection for his mother and sisters. He continually turned the conversation to them and they were evidently always in his thoughts. He quoted what they had said and spoke of what they were doing. They often came to see him, when all lunched together, and as they walked across the college court the Duke would draw his arm through his mother's and press hers close to his.

The Princess of Wales, in her own family has never suffered a nearer bereavement than the recent death of her niece, the Grand Duchess Paul of Russia, who was daughter to her brother, King George of Greece. Her father, mother, brothers and sisters are all alive.

The arrangements for the funeral are not yet announced, and it is not certain whether the Queen's physicians will allow her to go to England to be present at the obsequies.

The Division of Africa.

Great Britain, not satisfied with 1,909,445 square miles of territory in Africa, has lately added the Manica country. Mutaca, its hereditary and independent chief, had no objections in handing it over to the Great South African Company, for which he is to receive an annual subsidy and protection from hostile tribes. Considering the fact that Manica is rich in mineral resources, and adjacent to Mashonaland, already under British control, and that it is only 300 miles from the eastern seaboard, it is evident that this new acquisition will prove a valuable one. If the Queen's chartered company adhere closely to the importation of fire-arms and the liquor traffic, we predict good results from this annexation. We cannot look on this British advance into the heart of Africa through a pessimistic glass. God in his wise and kind providence is opening those dark regions for the entrance of his gospel. Good will result from this influx of Europeans although some of the Africans may, from their point of view, think that the new comers are poor representatives of Christianity, as appears from the following address to the British nation:

You send your missionaries out
To teach us honest dealing;
They loudly preach to us about
The wickedness of stealing,
To truth and justice inculcate
In their diurnal labors;
And dire, they tell us, is the fate
Of those who rob their neighbor.

Yet while they urged such points as these
In most impressive sermons,
You English, with the Portuguese
And Dutch and French and Germans,
Agree (regardless of the laws
Of him you call your Maker)
To take our land without just cause,
And grab our every acre.

If this be Christianity,
Why, all of us agree then,
You Christians, when a chance you see,
Are far far worse than heathen;
And 'tis alas! our sorry lot,
While listening to your teachings,
To quickly learn you practice not
The creed that you are preaching!

Considerable excitement followed the occupation of Manica on account of a party of Portuguese claiming the country by virtue of preoccupation. The English seeing that there was likely to be a collision and probably bloodshed, made quick work of the matter, seized the Portuguese ringleader, Col. Andrade, and sending him at once out of the country. Highly indignant, he went to Lisbon to enter the complaint, and it seems as if England and Portugal now have another nut to crack. The London Standard in commenting on the affair, says: "Whatever may be the ultimate decision as to the limits of our jurisdiction in Manica, it can not be doubted that so far as possession justifies a claim the position of the South African company is impregnable. As to the indignity done to Col. Valda d'Andrade and his companions, the 'pervida' must be that they are the victims of a trick they had prepared for others."

The Evolution of the Handkerchief.

The authorities are neither clear nor in harmony as regards the history of the handkerchief known popularly in English as the pocket-handkerchief. The etymology of the name is nevertheless sufficiently clear. The last syllable comes from the old French chief, meaning head, the syllable "ker" is from the French couvrir, to cover, while the prefixes "hand" and "pocket" were applied when the article began to change its medieval use of head covering and became the aid to neatness and decency which it is at present.

The old French name, convre-chef, or chief, came over to England with a host of other French words after the conquest, and in time became "gerchief," which is long since obsolete in America, though it may perhaps be still heard in parts of England. For long ages after the Crusades even women of rank wore the kerchief, which, after many changes, became the modern hat or bonnet. But exactly at what period it began to be carried in the hand or in the exterior pocket or handbag is uncertain.

Memory's Impressions on the Brain.

It is computed by leading physiologists that, since one-third of a second suffices to produce an impression on the brain, a man of 100 years of age must have collected on or in his brain matter 9,467,280,000 impressions. Or, again, take off one-third of the time for sleep, and we still find 6,311,520,000. This would give 3,155,769,000 separate waking impressions on the man who lives to the age of 50 years. Allowing an average weight of four pounds to the brain, deducting one-fourth for blood and vessels, and another fourth for external integument, it may be said that each grain of brain substance contains not less than 205,542 traces or impressions of ideas.

Moulting Angels.

A famous Brooklyn clergyman was once addressing a Sunday school on the lesson of the day, which happened to be "Jacob's Ladder." He got along swimmingly until a little urchin in one of the back seats squeaked out: "Why did the angels have to have a ladder when they had wings?" After the inevitable laugh had subsided, the clergyman said: "Well, that is a fair question; who can answer it?" There was a pause, and then up went a pudgy fist. "Well, my little man," asked the clergyman, "why was it?" "I guess mebbe they was a moulting," was the astonishing reply.

Every Day Honesty.

BY GEORGE HODGES.

"As a nail sticketh fast between the joining of the stones, so doth sin stick close between buying and selling."—Eccles. xxvii 4.

Some time ago I wrote a letter to a number of business men asking for information. I said that I proposed to preach a sermon, one of these days, on the subject of Business on Christian Principles. "I find it stated," I wrote, "in a book of Prof. Ely's that a Young Men's Christian Association in some city decided recently, after debate, that it is impossible to do business on Christian principles; and that an eminent political economist has raised the question as to whether the preaching about the necessity of righteousness in business doesn't simply make men worse, on this ground, 'that as the business world is at present constituted men must commit sin, and to point out to them their sinfulness only awakens a sense of guilt, and increases their sinfulness.'"

"Now, about all this," I wrote, "I know nothing. But to preach about business on Christian principles without some definite information would be to preach either falsehoods or platitudes. And the best way I know of is to write several business men of my acquaintance, of whom you are one, and ask you frankly to tell me:

"1. Is it impossible to do business on Christian principles? Is it true, that as the business world is at present constituted, men must commit sin?"

"2. If so, what sin, and how? What are the particular practices which are considered commercially right, but which come into opposition to Christian principles? For example, must a business man lie? must he break the fourth commandment? must he steal?"

"3. And, in general, in your opinion, what do you think the Christian pulpit ought to do by way of bettering unchristian elements in business life? Leave them alone, except in generalities? or speak of them plainly? And if speak of them, speak of what?"

This letter was written to about 20 men, some of them men whose names are familiar to most of us, the leaders of our great industries, men associated with the most extensive of the concerns that have carried the renown of this country even over the wide sea. Others were men in subordinate positions, or connected with retail houses, or owners of a small business, and able to look at the problem from another point of view.

The letter made its inquiry of people in many different occupations and industries. Some of the answers were given in extended interviews; most of them were set down in writing. Of the written answers a few were short; the majority were of considerable length; some of them being a good deal longer than the usual limit of my sermons.

As to the nature of the replies to my questions, some said one thing and some another. One letter would return an emphatic assertion of the purity of all the principles of business, and in the same mail would come another letter casting suspicion upon the integrity, from the Christian point of view, of the most honest rules of commercial dealing. Some considered business in general to be Christian in its conduct, but excepted certain men, or certain branches of commercial life. Some held that business is the most Christian institution now existing in the world, maintaining that most business men are really Christian missionaries, teaching and enforcing the strictest Christian ethics.

Others confessed that, from their point of view, the business world, so far from being a house of prayer, is really a great den of thieves. The quotations in my letter, these correspondents said, represented the real truth, that as the business world is at present constituted men are of necessity every day forced into sin.

I noticed one curious division line running through all this interesting and profitable correspondence. The men at the head of great industries are emphatic in affirming the absolute honesty of all decent business. But the small traders, the clerks, the commercial travelers, are not by any means so sure about that. Nearly all the negative answers came from them.

All these letters were so carefully and thoughtfully written, every one of them so suggestive and so instructive, that I am sorry that my space does not permit me to quote them all, from the first even to the last, without missing a sentence. Some of them are as good sermons as I ever heard. All that I can do is to quote sentences from them here and there, and to give you their main ideas and to make some comments upon the general subject in the light of this correspondence.

"Is it impossible to do business on Christian principles? Is it true, that as the business world is at present constituted men must commit sin?"

"It is said," writes one correspondent, "that there are two sides to all questions: but the question, 'Can business be done on Christian principles?' seems to me to have one side only. It is not only possible, but, as a rule, the most profitable, to do business on Christian principles; and I cannot admit for one moment that those principles antagonize legitimate business as the world is now constituted."

"As we have been taught," writes another correspondent, "that all things are possible, I must say that it is possible to do business on Christian principles; but when and where are very rare instances in my humble opinion. I once heard a cashier of a now defunct bank tell a prominent business man of this city that it was impossible to get rich and be honest, except by inheritance, or 'striking it rich' by some lucky find. I have never been engaged in business for myself to any great extent, but I must confess that in almost every business in which I have been employed I have observed many cases of deception."

The next writer represents one of the largest and most widely abused corporations in this country. "In my judgment," he says, "it is impossible to succeed in business without Christian principles, except temporarily. Therefore it is not only impossible to do business on Christian principles, but absolutely necessary. A man who does to another in business any differently than he would be done by, is not looked upon as a first-class business man. It is not true that as the business world is at present constituted men must commit sin, but the contrary."

But listen to correspondent number four! "I candidly believe," he writes, "that business as at present constituted cannot be conducted on strictly Christian principles. It is exceedingly difficult to actually define

just what the unchristian practices of business are, but they may be stated in a general way to be just without the pale of honesty with oneself and his neighbor, and it is hardly possible to avoid their commission as business is at present constituted.

And with this my next correspondent agrees heartily. "My answer to your first question, I am sorry to say is that as the world is at present constituted it is impossible to do business successfully on Christian principles. It is the fear of poverty that causes men to abandon Christian principles in business. The business man's competitor, many times not a Christian, resorts to practices in business that are actually dishonest. That compels a professing Christian to copy them, or otherwise stare poverty in the face."

On the other hand, here are other voices: "It is impossible to do business on Christian principles? No. Is it true that as the business world is at present constituted men must commit sin? No." And another writes, "No! a thousand times no! Business men do not have to lie, steal, break any rightful command, or sin in any way, in order to be successful." Still another declares that the conducting of business on Christian principles is "the only hope of success, and happiness in this life."

Other men, however, are not so pronounced. One who holds that business can be done on Christian principles, admits that it is a difficult undertaking. Another, who read my letter to a considerable number of business men of his acquaintance, and reports that every one of them pleaded "not guilty," and who really pleads "not guilty" himself, confesses that he thought of Diogenes with his lantern searching (and not very successfully) for an honest man.

One correspondent writes in this guarded way: "To your first question I make reply that business can be and is done on moral, and therefore, Christian principles, by many firms and persons. By this I do not mean that perfection is attained, but that there is a fixed principle of applied integrity, and consequently no more frequent lapses than are found in ordinary mortals. I further believe that the number of erring brothers is no greater pro rata in the commercial world than in any of the learned professions, even including that of theology. I reiterate my firm conviction that business can be done on Christian principles, and that some of our most successful men have succeeded on this very line."

The reference to the clerical profession was illustrated in connection with this letter by an enclosure of a dozen clippings from the newspapers of that week, containing reports of various misdemeanors on the part of persons legally entitled to write "reverend" before their names. "Ought to be Serving Time in a Penitentiary," was the heading to one of these paragraphs. "A Bishop's Sense of Honor," was another. This same position, that the business men are fully as good as the parsons, was held by another writer, already quoted, who said: "Business life should be, may be, and probably is as pure as ministry; and may be, and probably is, conducted on as lofty a ground, and for as lofty ends, upon the average."

And another, carrying the same battle a little farther into the regions ecclesiastical, says this: "Nor do I know of any commercial practices that are in opposition to Christian principles; but there is a high standard of commercial integrity that business men do not look for, nor expect to find, in so-called religious men. This is not the fault of Christian principles. It is a fact," he concludes, "that may give you some food for thought." As indeed it does!

And yet here is an epistle as long as two sermons, which begins thus; "Your letter is at hand, and its contents noted with alarm and amazement. The subject is one on which my thoughts have repeatedly dwelt, and with no other result than pain and distressful confusion. In fact, there is little in the business world that will bear comparison with ideal standards and Christian holiness. The dominating principle of business is selfishness under the form of competition. The rule of Christianity is to love your brother as yourself. These principles evoke inevitable conflict."

Some of the correspondents, on the other hand, are so emphatic in their certainty of the Christian elements in business, that they have their opinion, and that not a favorable one, of the young men whose vote was quoted in my letter. One business man thinks that they were probably boys who knew nothing whatever about business. Another says that their society should be called the Sin-Apologize Association.

Another says that "no decent honest man could suggest that business could not be conducted upon Christian principles successfully." Still another writes, "I am sorry for the young men in that Christian Association who decided in the manner they did, for it only too plainly tells the classes of business associates they have had. To them I would say, 'Come up out of the Chatham streets of the business you are in, and breathe the air of the broad-gauge, liberal, honest and honorable avenues of the commercial world, and you will change your vote.'"

Thus my first question was answered by a confusion of voices. Some saying "yes," and some "no"; but the majority maintaining most earnestly that it is not only possible to do business on Christian principles, but as a fact business is actually done on Christian principles in the great proportion of commercial houses.

Making It Lively for Slave Stealers.

London, Jan.—Mr. H. H. Johnston, Commissioner of British Central Africa, is making things exceedingly lively for slave traders in the region south of Lake Nyassa and along the shores of that lake. In July last several caravans of slave traders left the coast at Kilwa and Lindi for the interior. They knew that the slave trade had been prohibited, and their intention was to buy and capture slaves in the Nyassa region and take them north to sell among other tribes for ivory. They intended also to bring some of the slaves down to the coast where there is some opportunity to smuggle slaves to some of the islands along the east coast.

Johnston has met these parties on the upper Shire River. The first caravan he surprised was at Opanada. Johnston demanded the unconditional release of the slaves. The traders refused to give up their booty, and Johnston, assisted by Capt. Cecil Maguire, accordingly stormed the town. He released 103 slaves and compelled Opanada to agree to the entire abolition of slavery there. Johnston has built a fort across the river commanding Opanada's village. He has since rescued 350 slaves from two other of these slaving expeditions. His force is scouring the Nyassa region in all directions to prevent further raiding.

CARDINAL MANNING'S DEATH.

His Long and Distinguished Career Come to an End.

Cardinal Manning's illness began in the form of a slight cold toward the end of last week. Comparatively little, it seems, was thought about the matter by the Cardinal or his household. However, on Saturday Dr. Grasquet, a relative to the Cardinal, advised him, if only as a precautionary measure, to remain in bed. This the Cardinal did over Sunday, but by Monday the symptoms had become so pronounced that it was thought desirable to call in another physician. Still nothing was felt in the shape of serious alarm among the members of the Cardinal's household. Apprehensions did arise, however, when it was announced that bronchitis had set in. Sir Andrew Clark saw the Cardinal in the course of Monday and again yesterday. The



CARDINAL MANNING.

lungs it was then understood had become affected. So grave, indeed, had the situation become that the Cardinal had the last sacraments of his Church administered.

Weak, exceedingly weak as he was, Cardinal Manning closely followed the reading of the profession of faith. Provost Gilbert, as the head of the Canons' Court, read over the words which constitute the profession. The Cardinal followed with his finger on another book, and now and then he would pause to say a word upon any point which he wished specially to emphasize. When the last word had been said the Cardinal individually blessed the Canons, accompanying each blessing with a kindly observation. Then the Canons reverently kissed his hand, and he embraced them as in his weak state he best could.

It became evident that the prelate was sinking. At about 4:30 o'clock in the morning the Bishop of Salford, Dr. Vaughan, who was in attendance at the bedside, said mass for the repose of the dying Cardinal's soul. It was indeed while the Bishop actually engaged in this solemn office that the spirit of the illustrious prelate left its earthly tenement. He remained perfectly calm and conscious to the last.

Cardinal Manning, in his last years was called often "The last of the Cardinals in England." Newman, his contemporary and peer, died in August, 1890. Howard is suffering in Rome from mental derangement. So whenever an ecclesiastical utterance on questions of the hour, like the labor problem, socialism, social evils, or political abuses, was expected from an English-speaking prelate, the eyes of the world were laterly turned to the wise, keen, laborious, benevolent, and bold old man in Westminster.

His Eminence Henry Edward Manning, Cardinal, Priest of the Roman Church and Archbishop of Westminster, was the son of William Manning, M. P., a London merchant. He was born at Totteridge, Hertfordshire, on July 15, 1808. He was educated as a member of the Anglican Church at Harrow and Balliol College, Oxford, and was graduated with high honors in 1830. He was then chosen fellow of Merton College, and one of the select preachers of the university. Four years later he became rector of Lavington and Graffham in Sussex, and in 1840 Archdeacon of Chichester. In 1842 he took his place among the Puseyites by the publication of his first work, "Unity of the Church." During the next eight years he published several volumes of sermons which, by their power of expression and force of thought, drew to him the attention of the whole Church. The decision in the celebrated Gorham case, involving the doctrine as to baptismal regeneration, having left the whole matter unsettled, Dr. Manning protested that unless the decision be repudiated it would be binding upon the Church of England. He and other celebrated clergymen and laymen of the establishment strove strenuously to free the Church from what they considered the decision of a question of doctrine by the Crown, but their efforts were unsuccessful. Dr. Manning therefore cut loose from the Church and in 1851 was received into the Roman Catholic faith.

Too Little.

Children very soon learn the ways of their elders, and, catching their methods of thought, use them, in childish fashion, to evolve conclusions of their own. Sometimes these results show a baby wisdom, and again they are only worth a smile. Freddy is the son of a millionaire, and has from his earliest childhood lived in the atmosphere of pomp and pretense. He hears a great deal about money and what it will buy, and he is under the impression that "poor folks" really have little business in the world at all. One day his long-suffering governess gave him a little sum in percentage, the result of which would show how much capital a man must have to gain a certain income. Freddy worked away with determination, but evidently to no purpose. The answer would not come, and his face contracted an earnest scowl. "Well, Freddy," said his teacher at the end of fifteen minutes, "how are you getting on?" "Not at all," was the reply. "I can't make it come out right. I don't know how I can do it any differently, and I keep getting the same answer every time." "What answer do you get?" "Fifty thousand dollars." "Why, that's right! What made you think it wasn't?" Freddy looked at the figures in some disgust. "Anybody would know it couldn't be right," said he, haughtily. "Nobody would think of having such a small capital as \$50,000."—[Youth's Companion.]