WHEN NEW CENTURY BEGINS.

High Authorities Do Not Agree. A Difference of a Year in Dates.

OPINIONS OF COLLEGE PRESIDENTS AND PROFESSORS OF ASTRONOMY AND HISTORY.

HARVARD'S PRESIDENT SAYS 1901.

HARVARD UNIVERSITY,

HE question, "With what year does a century begin or end?" is a question, "With what year does a century begin or end? is a question in chronology, not in astronomy, and must be answered by a reference to the system of reckoning which has been adopted by chronologers. This system makes the birth of Christ a dividing point from which the years are counted backward and forward. The year immediately preceding the dividing point is called the first year before Christ (B. C. 1); the year immediately following is called the first year after Christ (A. D. 1). In chronology there is no year 0, either before or after Christ. Events happening within twelve months after the birth of Christ are said to have occurred in the first year of Christ, just as e say that a child dying at the age of six months dies in its first year. The full tale of a century not being complete until the hundredth year

has ended, the first century ended with the close of A. D. 100; the second began with A. D. 101; the 19th will end with Dec. 31, 1900, the 20th will

in with Jan. 1, 1901.

ing," etc., or perhaps the allusion may be to "the new century which we are about to enter," "the century which be-gins with the new year," etc. Other writers speak of the century which

writers speak of the century which recloses with the coming year," or "the century which begins with the year 1901." Hence the question arises:

When does the twentieth century really begin?

Many will say that this is a simple

question, and very easily answered. Yet it will appear from what follows that authorities differ on the subject.

That authorities the of the suspect 'A dozen or more college presidents and professors have given their views in re-sponse to requests sent to them, and

they do not all agree on the same date. President Eliot of Harvard University declares that the 20th century will begin with Jan. 1, 1901. It is a question in

chronology, not in astronomy, he says, and must be answered by a reference to the system of reckoning which has been adopted by chronologers. This system makes the birth of Christ a distilling nephrit from which the rearts at distilling nephrit from which the rearts at

viding point from which the years are

counted backward and forward. The

year immediately preceding the dividing point is called the first year before Christ (B. C. 1); the year immediately following is called the first year after

Christ (A. D. 1). In chronology there is

no year 0. The first century ended with

the close of A. D. 100; the second began with A. D. 101, and the 20th will begin The reply of Yale University is given by its professor of astronomy, William Beebe, who, however, does not commit the university to any opinion, but gives it as his individual judgment that Jan.

1, 1901, is the beginning of the new cen-

tury.

President Harper of the University of Chicago referred the question to his professor of mediaeval and English history.

Benjamin Terry, who gives a very full and satisfactory explanation of why he, with other historians, is of opinion that

dent of Wellesley College, Miss Caroline Hezard, who says that, according to her way of thinking, the 20th century begins

Dec. 31, 1839—Jan. 1, 1300. A similar view is held by President L. Clark Seelye of Smith College, Northampton, Mass.

President Patton of Princeton, Presi

President Patton of Finderon, Treas-dent Schurman of Cornell, and President Low of Columbia are agreed on Jan. I, 1991, as the beginning of the Mr. Edwin D. Mead, president of the Twenderb Century Club of Boston, on being asked for his view as to when the

singular that this should be regarded as singular that this should be regarded as a matter for 'view'; it would seem to be a very simple marter of mathematics. Yet I have myself seen several things implying an opinion that the present century ends with the present year. I noticed yesterday the announcement of a sermon to be given on Sun—weening, Dec. 31, upon the subject of the Year 1890, and the 20th of the Year 1890; and the 20th of the Year 1890; and the 20th of the Year 1990; and the 20th of the Year 1990, and the 20th of the Year 1990, and the 20th century hegins the next day, Jan. 1, 1901.

All the responses summarized above are given in full on this page, with letters from numerous other heads of well known seats of learning, which will doubtless be read with interest.

COLLEGE PRESIDENTS' VIEWS.

COLLEGE PRESIDENTS' VIEWS.

They Were Asked to State When the

Twentieth Century Will Begin-

The following replies were received in

answer to the question, sent to a number of college presidents, "When does the twentieth century begin?"

PRINCETON, N. J., Dec. 4, 1899.
Dear Sir: In reply to your letter of
Nov. 7. I write to say that I am not an
authority at all on the matter about
which you write, though I am receiving
a good many letters on that subject.
Subject to correction, I beg to say that
in my judgment the 30th century begins
Jan. 1, 1901. Very truly yours
WILLIAM T. PATTEN.

Dear Sir: I am directed by President Schurman to say, in answer to your in-quiry dated Nov. 27, that the 19th century ends at midnight on the 31st of De

President's Office,
PRINCETON UNIVERSITY.

PRINCETON, N. J., Dec. 4, 1899.

CORNELL UNIVERSITY.

Office of the President, ITHACA, N. Y., Dec. 4, 1899.

cond past midnight the night of

the new century opens in 1901. But here comes a woman, the presi-

newspaper or any peri-odical nowadays without

seeing some reference to the end of the century— "the fast-dying century,"

"the century just clos-

Very truly yours. CHARLES W. ELIOT.

WELLESLEY COLLEGE,

CAROLINE HAZARD.

A CCORDING to my way of thinking the 20th century begins one second past midnight, the night of Dec. 31, 1899—Jan. 1, 1900. Midnight marks the conclusion of the 1900th year of the Christian era. The 1900th year, you understand, is different from the year 1900, because when we write 1900 we are not at the completion of the 1901st year which we reach when we write 1901. But anything beyond midnight on the 1st of January of the coming year is time that must be reckoned in the 1901st year. The whole difficulty, seems to me, is one of nomen-clature. The first year is a different thing from the year 1. The year 1 cannot be written until it is completed, when it ought actually to be e year 1 plus. But we leave out the plus and simply write the year 1. So in that way, whatever date we write-1899, for instance-it is 1899 plus 11 months and 28 days, the day that I am writing upon. But these added months and days we do not reckon in ordinary usage, until the whole year is completed, when we count the time by years, and go into Very truly yours

WELLESLEY'S PRESIDENT SAYS 1900.

FROM YALE UNIVERSITY ASTRONOMER.

YALE UNIVERSITY, NEW HAVEN, CT., Nov. 27, 1899.

PRESIDENT HADLEY being somewhat busy with the affairs of the 19th century, has handed me your letter of inquiry as to the beginning of the 20th.

Without committing him or this university to any opinion on a matter so serious, I would state as my own individual judgment that the 20th century begins on Jan. 1, 1901, for the reason that the first century of the Christian era began with the year 1. By counting you yourself that if the first year of that century was 1 second would be 2, and so on, making the year 100 the 100th or last. The next century began with 101, etc., etc. The year before the year 1 A. D. was 1 B. C. Yours truly, WM. BEEBE.

OPINION OF CHICAGO UNIVERSITY HISTORIAN.

THE UNIVERSITY OF CHICAGO, Dec. 1, 1899.

PRESIDENT HARPER has handed me your request of Nov. 27 for answer. The question of the answer. The question of the proper date for the beginning of a new century is not settled by what ought to be, but by the common practice of historians, statisticians and others accustomed to deal with such matters. As an illustration I have in mind Dean Milman's use of the term "last year in the century," Latin Christianityvol. 2, p. 458, Crowell edition, 1881, where he says that the corona tion of Charies the Great took place on "the Christmas of the last year in the eighth century of Christ." Now as this date was Dec. 25, 800, the case is exactly to the point. Nineteen hundred will be the last year of the 19th century of Christ, and the 20th century will not begin until Jan. 1, 1901. This, I may say, is the common practice of historians. I think its reasonableness will appear if we consider that the full quota of years of the 19th century will not have been completed until a full The question has probably arisen from the confusion in the minds

of some concerning the theoretical date of the beginning of the Christian era-that is, was Christ born in the year 0 or the year 1?. If the year began now on Christmas day, as it actually did for many centwith the commonly accepted date of our Lord's birth, we should reptime, the number corresponds not to the completed year but to the completing year; not to the year past, but to the year current. We apply the same principle to the month. It is now December, although one day of December at the present writing has not yet passed, and 30 days are yet to come. This month of December also began when the last hour of Nov. 30 was completed in the ticking out of its last second. It will also remain December until its full tale of hours and minutes and seconds have been ticked off. Now, as there is no day which we mark as 0, intervening between one completed month and the beginning of the next, so there is no year, which we indicate as the year 0, intervening between the completion of the last century B. C., and the beginning of the first century A. D. This first century A. D., moreover, the beginning of which is theoretically marked by the birth of Christ, was not complete until the full quota of 100 years had been told off-i. e., until Dec. 31, 100. So also the 19th century will not be completed until it, too, has received its full quota of years, i. e., Dec. 31, 1900. It has been a great century; give it all that belongs to it.
I hope you will pardon the length of this reply. I have had about

a score of such inquiries to answer, and it seems curious that a mat-Yours sincerely.

BENJAMIN TERRY,

Professor of Mediaeval and English History in the University of Chicago

constitute the first century, or hundred;1898, 1899, 1900

VASSAR COLLEGE, President's Office. POUGHKEEPSIE N.Y. Nov. 28, 1839.

POUGHREEFSIE, N. 1., Nov. 28, 359.

Dear Sir: I suppose that the 19th century ends with the year 1900, and that the 20th century begins directly after that. Very truly yours.

J. M. TAYLOR. SMITH COLLEGE. NORTHAMPTON, Nov. 29, 1899.

Dear Sir: Christian chronology, as I understaid it, should be reckoned, as we reckon the age of a man. It is—"The year of Our Lord"—and the historic inyear of Our Lord"—and the historic in-accuracy of the date does not alter its significance. According to this view, the 20th century would probably begin Jan. I, 1900. Yours truly, L. CLARK SEELYE.

BOWDOIN COLLEGE, BRUNSWICK, Me., Nov. 30, 1899 BRUNSWICK, Me., Nov. 20, 1839.

Dear Sir: In reply to your inquiry, I beg to say that the first century begun, not in the year nothing, but in the year one; and that the 20th century will begin, not in the year nineteen hundred and nothing, but in the year nineteen hundred and one.

WM. D. W. HYDE.

> TUFTS COLLEGE. MEDFORD, Nov. 25, 1899.

Dear Sir: In response to your query

When does the 20th century begin?

"When does the 20th century begin?"
I would say that if the first day of
January be the birthday of Jesus, he
would be, if living, 1500 years old on that
day. He would then enter upon the
20th century at once. Is there any difference between the person of Jesus and
the era which derives its name from
him? For myself, I cannot see any.
Very truly.

E. H. CAPEN.

President's Office,

BROWN UNIVERSITY.

PROVIDENCE, R. I., Nov. 23, 1829.

Dear Sir: I do not see how there can be any discussion as to the time when the 25th century opens. The 25th year of a man's life begins after the 19th year has been fully completed. The 28th

cember, 1900, and that the 20th begins immediately thereafter. There is no ground for dispute or difference of opinion in the matter. Century is merely a word of Latin origin meaning hundred. Ninety-nine apples, do not make a hundred (one century), nor do 1829 apples make 1900 (19 centuries). If you must have the 1900th apple counted down before you have 19 hundreds (or centuries) of apples, just so you must have the 1900th year counted down before you have 19 complete hundreds (or centuries) of years. Sincerely yours, H. C. HOWE, President's Secretary. cember, 1900, and that the 20th begins President's Office, DARTMOUTH COLLEGE, HANOVER, N. H., Nov. 29, 1899. Dear Sir: I had assumed that the 20th century would begin with Jan. I, 1801, as it requires 1900 years to fill out 19 centuries. I am very truly yours. W. J. TUCKER.

COLUMBIA UNIVERSITY. NEW YORK, Nov. 23, 1893.
Dear Sir: I am requested by President
Low to say, in response to your request
of the 24th inst., that the date of the beginning of the 25th century is, in civil
time, mean midnight of Dec. 31, 1900.
Respectfully.
WM. H. H. BEEBE, Secretary.

UNIVERSITY OF PENNSYLVANIA

Office of the Provost, PHILADELPHIA, Pa., Dec. 1, 1899.

century of the Christian era begins only after 1900 years, according to the current chronology, have been completed. That is, it begins Jan. 1, 1901. The second century began after the first 100 years had fully passed. The 20th century will begin after the first 1900 years have passed. Next year will be the last of the 19th century. Faithfully yours. W. H. P. FAUNCE.

CALENDAR CHANGES.

The Julian and Gregorian Systems-

Old and New Style Dates. Widely different reckonings of time have been employed among the nations of the earth, and this has made the correct ascertainment of historical dates a matter of great difficulty. The early Egyptians counted 360 days to the year, adding in five supplementary days at the adding in five supplementary days at the end. Some astrologers of Thebes discovered, however, that about six hours more were required to make the year return to the first point of observation—the rising of Sothis or Sirius. This system lost a day every four years; with this addition, the amended one, or Sothic year of 355½ days fell short of the sidereal year on which it was based, some 9 minutes, 6 seconds annually. The early Greek calendar was on a computation of months; 12 lunations in their year made the number of days annually too short. Meton, B. C. 432, corrected the calendar and changed the time of the commencement of the year from the The Olympiads, first noted about B. C. 1432, were irregularly observed till B. C. 176, when the games were re-instituted and constantly celebrated. From this epoch computations of time were made, the Olympiads being the periods between the celebration of the games—four full years. On the fifth, at the full moon next after the summer solstice, the games were renewed for fire days, but as the moon might be just after the solstice, or four weeks removed, the intervals of the Olympiads were unequal in length, making the eras, if continuous, irregular. The reckoning by this method continued till the fourth or fifth century, A. D., being employed by many neighboring nations.

The Jewish year, the earliest one, was like the two referred to, a rude reckoning of the olympiads was adopted, but its months were limar: It months in the year, and an intercalary one when necessary. end. Some astrologers of Thebes dis-

year, and an intercalary one when necessary.

The solar or tropical year is that period which corresponds to the sun's revolution in the ecliptic from any equinox or solstice to the same again. If the drill year corresphands with the solar, the seasons of the year will always occur at the same period. But prior to the Christian era, the Roman ponniffs, from self-interested motives, added to or took from the year capticiously, so as to lengthen or shorten the period during which a magistrate remained in office, and by this means created such irregularity that in the days of Julius Caesar the spring season occurred in what the calendar called the summer.

The confusion was at last carried so far that Caius Julius Caesar, the Pon-

ent.

In A. D. 25, the first Ecumenical or general council assembled at Nice, in Asia Minor, to deliberate and act on exclesiastical matters. They composed the Nicene creed, etc., and fixed the days on which Easter and other movable feasts should be celebrated. At that date the vernal equinox, the precise time when the days and nights are equal, fell on the 2ist of March, although in the time of Julius Caesar that event happened on the 2ist. Not knowing that the error was in the calendar, but supposing the former date to be correct, and that there would be no variation from it, the council decreed that Easter day should be "the first Sunday after the first full moon happens on a sunday, Easter day is the Sunday after." This rule is still in force.

The calendar of Julius Caesar was found to be defective, for in the year 1532 the vernal equinox fell upon the lith, instead of the 21st of March. Then Pope Gregory XIII., assisted by several learned men, made a complete reformation of it.

remainder are likewise leap years. The bull which effected this change was issued on Feb. 24, 1832. The pear of the calendar is thus made, as nearly as possible, to correspond with the true solar year, and future errors in chronology will be avoided, as the difference will not amount to much more than a day in 342 years, or until A. D. 2857, counting from the council of Nice.

The Catholic nations in general, says Mr. Spencer Bonsail, in an interesting sessay on the subject, adopted the style ordained by their sovereign pontiff, but the greater part of the Protestants, with the exception of a portion of the Netherlands, were then too much inflamed against Catholicism, in all its relations, to receive even a purely scientific improvement from such a source. The Lutherans of Germany, Switzerland and the remaining parts of the Lov Countries, at length gave way in 1769, when it had become necessary to omit il instead of 10 days, in consequence of their having made that year a leap-year.

It was not until 1751 and after great inconvenience had been experienced for nearly two centuries, from the difference of reckoning, that an act was passed for equalizing the style in Great Britain. Ireland and the colonies with that used in other countries of Europe. It was Athen enacted that II nominal days should be omitted; the last day of

In the distribution of the days through the several months, Julius Casear among the several months and since prevailed. He ordered that the first, third, fifth, seventh, ninth and eleventh months—that is, March, May, July, September, November and January—should each have 31 days, and the other months 30, excepting the twelfth month. February, which in common years should have only 29, but every fourth year 30 days. This order was broken to gratify the vanity of Augustus, by giving the sixth month, bearing his name, as many days as July, which was named after Casear. \(\) day was accordingly taken from February and given to August; and in order that three months of the day shoot der that three months of the day shoot of the seventh of the seventh of the seventh month to the first, and the eleventh month to the first, and the twelfith to the second, is making "confusion worse confounded," particularly to genealogists who wish to reduce dates of birth and deaths from old style to new.

style to new.

In England, as early as the seventh century the year began on the 25th of December, or Christmas day, and this date was used by most person until the life of the control of the life o

OCDLY BUILT AND NAMED. Mansion Which Stands as a Monument

to a Card Lover. In the days of good Queen Anne there esided in the little North Devon fishing

can, who promptly christened his queerly-fashloned hostelry "The Pack of
Cards." The house is still an inn, at
which the coaches running between
Ilfracombe and Lynton make a regular
stop for watering their teams, but a
few years ago the then proprietor
altered the old sign to the trite nomenclature of "The King's Arms." HONORED BY LAMP-POSTS. There are several curious features in the local government of Edinburgh, not the least strange being the lamp-post dignity conferred on the leading civic dignity conterred on the leading civic officials. In order to impress upon the public the importance of the lord provost, two lamp-posts, each with the city arms, are erected outside his residence. The badlies, the dean of guild, the convener and the treasurer are only "a little lower" than the provost, for they each have one special lamp-post to lighten up the precincts of their residence.

REMARKABLE RUNNER. [From the Pittsburg Chronicle.]
"What do you think of cross-country
runs?" asked Mrs. Dukane.

"I think that Aguinaldo has made the greatest cross-country run on record," replied Mrs. Dukane.



AN OLD FAMILIAR HIM.

Sermons That Were Preached Just After His Death.

> ne Delivered in Cambridge by Thadeus Fiske - Discourse of Parson Spalding at Salem-Eloquent Oration of Joheph Story When Only 21 Years Old.

When Only 21 Years Old.

CENTURY! How short, quick a step that is! Go to that book shelf. Take down that ancient volume labelled "Sermons."

Open to the title-page, read, and you are away back 160 years ago: "A sermon delivered Dec. 29, 1799, at the Second Parish in Cambridge, being the Lord's Day immediately following the melancholy intelligence of the Death of Gen. George

telligence of the Death of Gen. George Washington, late President of the United States of America. By Thadeus Fiske, pastor of the Second Church in There is beneath all this a pensive cut

of some kind of a tree not raised on mother soil, affectionately bending over an immense funeral urn. On the base of this are two significant letters, "G. A." The sun is going down, and about third of the shrinking features of that Another lugubrious scene brings up kind of a sorrowful sun is going down in the west or some other quarter of

ton by "James Cutler at his printing office, Quaker street, 1800."

A number of sermons were issued at

Heart," and then Joshua Cushing, Coun male or female, but its expansion in that sermon into "Published by Desire of the Town." shows that it only indi-

cated a request for publication.

It is interesting to notice the texts used for the sermons, and these are samples: "And the chidren of Israel wept for Moses in the plains of Moab"; "Moses, my servant, is dead"; "Know ye not that here is a prince, and a great man, fallen this day in Israell?" "And Samuel died, and all the Israellites were grathered together, and lamented were gathered together, and lamented

are not the mere external mains of fashlonable mourning. They are not the pomp of affected grief. They are a vol-untary tribute of respect and gratitude from hearts impressed with a deep sense of the exalted merits and unequalled services of Washington."

of the exalted merits and unequalled services of Washington."

At Marblehead, Joseph Story, A. M., "at the request of the Inhabitants, gave "an eulogy." In his reply to a request for the publication of the "oration," he tells how long it took him to get it ready: "Though the production of \$8 hours may, even by friendship, be justly considered as an ephemera, yet, relying on public candor, I feel no hesitancy in adding this mits to that tribulation with the production of the tribulation of the production of the production of the production of the production of the tribulation of the production of the production of the tribulation of the production of the town's orator. It was a winter day, Thursday, the 2d of January, 1599. From their scattered homes, amid the stretching field, came the farmers, 6id solders were there who had tramped behind the tall, stately figure that led the nation's armies to victory. Old sallors were there too, who had disputed British supremacy on the sea, and whose victories supported Washington's achievements on the land.

This was not a sermon. This was only a meeting of the town on an ordinary day, and the oration bexan with the text prefacing the remarks of town meeting orators. "Friends and Fellow-citizens." There were sonorous periods in his oration that carried along those references on pass his tife was his come.

in the townsfolk rathered, and how they must have enloyed the blowing of the trumpets? Story declared that "Washington knew no doubts; his life was his country; her liberty his object. He severed the Gordlan knot he could not untie, and boldiy claimed its prophetic empire. In his view, to pause was infamy; to waver, revolt; to hesitate, death. With the celerity of Caesar, he saw felt and determined. With the prudence of Fablus, he consuited, analyzed and planned. With the firmness of Frederic, he seized formed and executed." The orator leads his charmed auditors into fields of more recent achievement.

"We admire the tactical discernment of a Eugene and a Mariborough. Richempetts and the control of the

DR. WILSON AGAIN

Cures the Deaf Free

At His Regular Tuesday Evening Lecture, 18 Boylston St.

Dr. Wilson, the great aurist, gave another of his regular Tuesday evening free illustrated lectures last Tuesday evening to an interesting and much interested audience at the Boston beadquarters of the National Association of Physicians and Surgeons, 18 Boylston left ear for 8 years, understood whisper and ordinary conversation. His Boston, 40 years old, totally deaf in left waithan, 17 years old, totally deaf in Physicians and Surgeons, 18 Boylston left ear for 8 years, understood whisper and ordinary conversation.

less deaf and from this lot several of the apparently most hopeless cases were given free treatment with results as fol-

lows:

Lewis A. Dow, 7 Charles St., Boston,
50 years old, totally deaf in right ear
for 27 years, understood whisper and
ordinary conversation after treatment.
F. Schindler, 72 Allston St., Cambridgeport, 36 years old, totally deaf in
left ear for 12 years, understood whisper and ordinary conversation after
treatment. per and ordinary conversation after treatment. Louis L. Sterling, 13 Newcomb St., Medford, Mass., 42 years old, totally deaf in left ear for 20 years, under

Youth of the New Republic. To shift the scene again to Mt. Verington—and one of the most unreliable—was that written by M. L. Weems, who was pleased to style himself, "formerly rector of Mt. Vernon parish." The bishop of Virginia, over his own signature, has declared that Weems was never ordained, nor ever settled over any parish in the state. He may, however, have preached occasionally at Mt. Vernon, and been heard by Gen. Washington, who was ever a devout church. This Weems, it has since developed, was a strolling book pedier, who chanced to parse by Mt. Vernon in one of his wandering tours. He forthwith settled himself there, and he-ame a sort of hanger-on at the plantations, which were always noted for their sumptions, and, one might almost say, indiscriminate to whith mistors death the hook pedier saw a good chance to turn a penny into his pocket by publishing a blography of the great man urder whose roof he had been fed and clothed for many months. So he hustied out a pocket edition of the general's life, which, on account of its being one of the first, enjoyed a wide circulation.

This volume was a hodge-poke of fact and faction regarding the life of the father of his country, interlarded with lengthy homilles on the various aspects of virtue.

To this little book the world is in-

these eved yarn and other anochries at ributed to Washington, which have since been proven absolute myths.

Here and there, however, the author has stuck to the truth. In his closing chapter, he thus refers to Washington's last will and testament, which, as regards facts, is substantially correct:

1. Though an old husband of St. yet, with the gallantry and warm affection of a young groom, he gives the whole of his estate, \$35,000, to his beloved wife Martha, during her life.

2. Lake a pure republican, he orders all his slaves to be liberated, at certain ages, on hostacles husmountable, he could not do it earlier.

3. He confirms his former donations, viz. 1490 to a charity school in the town of Alexandria; \$10,000 to Liberty Hall Academy, Rockbridge county, Virginia, and \$20,000 to a national university, to be founded in Washington, with this remark: "It has always been a source of serious regret with me to see the youth of these United States sent to foreign countries, often before their minds were formed, or they had imbibed just ideas of the happiness of their own; contracting, how the summaring the ready of the happiness of their own; contracting, his property of the completion of their own; contracting, had been my ardent wish to see a university in a central part of the Union, to which the youths of fortune and talents from all parts thereof may be sent for the completion of their own; contracting in the condition of their own; and the purchase of the completion of their own; contracting in the public mind and presenting security in a central part of the Union, to which the youths of fortune and talents from all parts thereof may be sent for the completion of their own; consequences to the children of his half-brother, Augustin, as he did to those of his own brothers; and, 'tis a most pleasing fact, having one of the public mind and present of the completion of the whole of his estate, a few legacles wh

and ordinary conversation after treat

and ordinary conversation after treatment.

These demonstrations, wonderful exhibition, interesting illustrated lectures and free treatment of the deaf will be continued every Tuesday evening, commencing at 7:45.

Names and addresses of many patients permanently cured will be furnished to those who call for the same either at the office, 18 Boylston St., Boston, or the New York office, 240 Fifth Avenue.

Avenue.

Examination of the eye and ear will be made free of charge during the regular office hours, which are from 10 to 4 week days, 10 to 12 Sundays and holidays and 7 to 8 Tuesday and Thursday evenings.

WASHINGTON'S LIBRARY.

In reviewing the final disposition of Washington's worldly goods, it is inter-esting to Bostonians to recall the occa-sion when the larger part of his library, through the generosity of public-spirited

DEATH OF WASHINGTON.

(CONTINUED FROM PAGE FORTY-FOUR.)

father of his country, interaction then they homilies on the various aspects of virtue.

To this little book the world is indebted for the hatchet story, the cabbage seed yarn and other anecdotes attributed to Washington, which have since been proven absolute myths.

"Why not?"
"Convincing talkers never have a large circle of friends."

of friends.

"You'll not find him."

BEECHAN'S PILLS Cure Sour Stomach,

[From the Indianapolis Journal.]
e kind of drummer we want is a

onvincing talker who has a large circle

which Sievens demanded for them, a sum which he afterward reduced to USO.

This amount, and 150 beside, was collected, the Athenaeum liself contributing \$50. At a meeting of the subscribers it was voted to place the books permanently in the Boston Athenaeum, of which a majority of the subscribers were proprietors, although "it should be remarked," said the trustees, "that of these D benefactors, 25, contributing 1:40, are not proprietors, but friends of the Athenaeum only as they are friends of the community, which the Athenaeum was intended and is expected to promote."

(From the Automobile Magazine.)
All Paris has been laughing at a come

ical occurrence in which the well known Bordeaux automobilist, M. Lanneluc-Sanson, took a leading part. He might

well have fancied himself Don Quixote

and his automobile a fin-de-sicle Rosin-ante, gallantly coming to the rescue of a fair dame fallen into great danger. On

his way back from a service of 28 days

his way back from a service of 28 days as chauffeur to the commanding general of the 18th army corps, he reached the village of Merignac. In Gironde, at nightfall. There he found the whole place in commotion. Inquiring as to the cause of the excitement, he learned that a cow had fallen into a well. Repairing to the spot he found a crowd of peasants at their wits ends, vainly trying to hoist the cow out with a rope. But the cow was heavy, and the poor creature bellowed and groaned in vain. A brilliant inspiration seized M. Lanneine-Sanson, He attached her hanter rope to his anton, mounted his machine and started ahead. The rope grew taut, and under the weight at the other end the automobile almost came to a stop. But gradually it went ahead, coughing mightily with the exertior. A great shout of loy from the same sembled peasants. The cow's head of me peering above the rim of the well, and she was landed securely on the surface.

Constipation, etc. o cents and 35 cents, at dres