

the peoples of Europe in exactly this manner. I always wonder how a person can judge a nation from an individual—from less than that, sometimes, from an incident; and I recall an amusing adventure that happened to a French lady who was traveling in Switzerland with her maid. She was desirous that the latter should derive some profit from her travels, and therefore, on setting out, she had given her a small blankbook and urged her to write down therein daily the names of the places through which they should pass and a memorandum of what was interesting there. On their return she wished to learn her maid's impressions of travel and asked for the blankbook. In it she found this solitary reflection, dated from Zurich: "To-day, for the second time, we have had an umbrella stolen. The Swiss steal umbrellas by preference because there is a great deal of rain in their country in winter." How many educated persons exercise no more conscientiousness or care in forming their judgments on a nation.—Baron Pierre de Coubertin, in the Review of Reviews.

THE CHARACTER MADE BY POVERTY.

It is the children that constitute the East side's greatest charm, and no doubt it is especially due to them that a veracious man who often walks northward or eastward from Mulberry Bend late in the afternoon is able to testify that he invariably reaches Bleecker street with modified and softened sentiments towards his fellows, and increased tolerance for creation and its perplexing incidents. It cannot be said that the East side children are clean. Some of them are clean sometimes. It is stamped upon an observer's memory that on a Saturday early in April he passed a little girl in Hester street who had one of the cleanest heads of sunshiny hair he ever saw. Some East side children are cleaner than others, but as a rule they are pretty dirty. The streets are clean for streets, and the children are clean for children who play in the streets.

To be very clean indeed is a luxury of high price. People are apt to look upon it as a mere virtue, but that is a modern notion born of hot and cold running water and a bathroom on every floor. Saints in old times usually went very dirty from religious conviction. East siders don't do that, but they put up with a moderate amount of dirt because it is one of the unavoidable conditions of their existence. Their children are usually dirty, but only moderately dirty, as any normal child will

be after playing in the street or anywhere out of doors. Dirt or no dirt, in good weather the children of the East side are very interesting to watch. Some of them look sick, and a sick child is a pathetic sight wherever seen, but except in midsummer the great majority of them seem to be in good health and well nourished and lively. They play together very much as children do everywhere, and if they are more amusing than a lot of Fifth avenue children it is doubtless because they are under less supervision and are more natural. The most natural behavior we are used to see obtains in a cage of monkeys. The East side children are nearly as untrammelled as the monkeys, but they are a great deal kinder to one another. Little girls tending babies and carrying them from doorstep to doorstep are a common sight.

The little mothers are famous, but it seems to be in the nature of little girls to love babies and be good to them. What is more remarkable, and yet not uncommon on the East side, is kind and responsible little boys who look after still smaller children, and drag them around in ramshackle carts or amuse them and keep them out of harm's way. Of course one sees something of the other side of human nature too. There are crying children, and mothers whose patience is worn out, and bullying older boys, but the East side would not soften the heart of the sympathetic passer-by, and make him happier for passing through it, if the evidences of human kindness were not more plenty than the signs of the other side of human nature. It is what you see in people's faces that affects your spirits, not what they wear on their backs, or even on their heads. Fine birds in fine feathers are a gladdening sight. Really fine people with proper souls, whose faces show really superior qualities, and whose clothes and cleanliness and gentility are becoming to them, adorn creation in their way, and are folks that observers looking on at life are thankful for. You do not see people of that sort on the East side; but, on the other hand, you are not shocked there by the contrast between the individual and his circumstances. There are no "chappies" there; there is nothing to be seen there quite so astonishing and amusing and queer and pathetic as such chappies as one may sometimes see sipping green mint and smoking cigarettes in the purlieu of the Waldorf hotel. The East side is thoroughly disciplined. Faces there show rarely dejection, except what comes from illness, but endurance, patience, the practical education that comes of daily labor. In

front of an uptown club is a cab loaded with traveling bags. Inside are two young fellows just starting for some railroad station. A servant stands bare-headed at the cab door. One of the young men inside is dissatisfied with something. His arrogant face, as he makes complaint, is the face of a youth who has never earned his salt; who has been overfed, overstimulated, over-amused; who has always had all material luxuries within his reach, has accepted all as his due, is grateful for nothing, is appreciative of nothing, and whose conception of his obligations in life is pretty well fulfilled if he does what he considers his part in keeping club servants thoroughly well up to his notion of their duties. Faces of the type of his face are not prevalent on the East side. Persons whose business in life is to be carried, and to kick at their carriers when they stumble, do not abound down there. There are coarse people there, but they wear cheap clothes and work hard. There is no such disconcerting contrast between their outside and what one reads in their faces as afflicts the observer in more opulent parts of the town. If their looks are often enough commonplace and sometimes disagreeable, their environment and their clothes modify instead of aggravating them. Beggars may be picturesque, but beggars on horseback are grotesque.—E. S. Martin, in Harper's Magazine.

THE INSURGENT GOVERNMENT IN CUBA.

Extracts from an article by Horatio L. Rubens, published in the North American Review for May.

The Cuban rebellion of 1868 proved the power of endurance and resistance of the Cuban people. The present uprising proves that the Cubans are good organizers, thoroughly practical and amenable to discipline. The ten years' war was projected by the more educated part of the community; the present insurrection is the result of a popular upheaval.

The great secret of the success of the present Cuban movement lies in its organization. It is claimed that the Cuban people are incapable of self-government, but the facts prove the falsity of this statement.

It must be borne in mind that on the termination of the ten years' war, and the failure of Spain to keep faith with the Cubans and give them that home rule for which alone they laid down their arms, a large number of Cubans left the Island to live in the United States, Central America and the West Indies. Most of these were veteran