

1890

Apr. 11, 1890
Robinson

WEEK

FACTS IN A SUIT OVER THE ESTATE OF J. W. ROBINSON.

Who Died in San Diego in 1857. Was the
Woman He Lived With Here.
His Wife

Senator Geo. W. Hardages and David
L. Withington, to-day, filed papers in a
suit to recover a portion of the estate of
James W. Robinson, who died in San
Diego in 1857. The estate consisted of
500 acres, comprising 245 acres on the
north half of Roseville, 100 acres in
Mission valley, and 95 acres in Old Town,
valued at \$100,000.

It appears that J. W. Robinson, who
was a member of the San Diego Trustees,
ran away from his wife at Cincinnati and
went to Texas with a woman named
Sarah B. Snyder. He took an active part
in making Texas Republic, and became
its Lieutenant Governor. He was then
captured by some Mexican soldiers and
taken to the City of Mexico, where he
was a prisoner for eighteen months. He
then came to San Diego, accompanied by
the woman with whom he had run away
from Cincinnati, and took a prominent
part in the affairs of this city.

In 1857 he died and willed his property
to Mrs. Snyder, who was known here as
Mrs. Robinson, and her children, A.
Mrs. Abbie S. Whitmore of New Or-
leans and Mrs. Martha A. Baker, daugh-
ters of Mrs. Robinson. And two children
now claim their portions of the property
and bring suit to recover it.

The suit is based upon recent Califor-
nia decisions, which seem to have
definitely settled that when a man dies
children and does not name them in his
will, the children shall inherit the same
same as if the father had died intestate.

The suit is expected to create a great
deal of interest.

CAN THEY DO IT?

THREE ESTATES PROPOSE TO SUE THE UNITED STATES

Sum Nov 2/90
Government to Recover Ballast Point and
Make Uncle Sam Put up
Gold Coin.

An interesting land suit will soon be the outgrowth of correspondence between certain attorneys of this city and distant heirs of an estate which lies largely in San Diego county. This litigation will involve the title to the most historic, as well as one of the most picturesque pieces of property in San Diego. The land in question comprises about forty acres. For farming purposes or for residence property this small portion of the county would be about as worthless as the extreme end of Point Loma, but just now, when the government is looking about for the most available points for public improvements and for protection to the rivers and harbors of Uncle Sam's vast domain, the ownership, which once paid taxes upon this property, hopes to recover the land and induce the government to give up some of the surplus with which the treasury abounds.

But the waves still cast themselves upon Ballast Point and fall in salty spray upon the rocks, just as though the title was vested wholly in nature, whose case is ever being plead, and whose rights are ever being protested by the noise of many waters. But Ballast Point and forty acres adjacent are soon to be dragged into court, so to speak.

The estates of J. F. Hammond, Geo. Smith and D. V. Breed, each lay claim to one-third of a little over forty acres, including Ballast Point.

A letter was received by a prominent law firm of this city early this week from the representatives of a one-third interest in this tract, asking that action at once be brought to recover this land from the government or to obtain the price of the land.

"The government took possession of this land without so much as asking our leave," says the would-be plaintiff, "after we had paid taxes upon it for several years, and I want you to move at once in the matter."

The litigants who seem to think that the government has robbed them, claim to have received their titles from the city of San Diego, the Mexican grant having been confirmed by the United States in 1856.

It is supposed that the heirs to the estates above mentioned have learned of the new government improvements, consisting of a new light house and buildings, which have been erected on Ballast Point during the past year, and of the proposed establishment of a ten-company post at San Diego. Rumors of these improvements having reached their ears they have no doubt thought that government property about San Diego must have become peculiarly valuable, and that now is a good time to squeeze a little good coin out of Uncle Sam's well-filled, and no doubt well-protected purse.

The egg-nogg party at the Harney residence New Year's Eve, was in the nature of a reception "to their friends in exile," and guests came and went throughout the evening. Mrs. Harney, assisted by Miss Virginia Kimball, received, and Miss Adele Kimball and Miss Madge Rowen dispensed the egg-nogg. A large number were invited, and at times the rooms were thronged. The verandah was enclosed with canvas and illuminated with Japanese lanterns, while the interior was beautifully decorated with flowers and smilax, and groups of lighted candles disposed about the room added to the pretty effect. *Jan 2, 1890.*

THE CORONADO LADIES' SOCIETY
The Coronado Ladies' Society, Display
The choice of the rare collection
boxed tropical and semi-tropical plants
and shrubs made by the Coronado
Company's expert, Edgar Sharpe,
which visitors to the company during
know cannot be duplicated on this coast
are to lend their magnificence to
Flower Festival next week. Not only
the generosity of the company, but
this, for they also offer some of the
most treasured flowers which can
seen outside of the nursery.
The Coronado display is a valuable
contribution from the company, as
from Mrs. Blaisdell's Coronado
society, and Miss Seaton's nursery.
expected that all the private gardens
the Beach will be represented in
section given, which Mrs. O. C. K. is
to preside, assisted by Mrs. J. L.
son, Misses Sawyer and Harr
several other Coronado ladies.
The design of arrangement for
which is a genuine Southern Cal
garden for four days, gives the
section for the Coronado collection. The
rose bank will face the entrance, with
the pansy "crescent" near
the porch.

Mrs. Geo. W. Marston is the Chairman
of the Executive Committee, assisted by
Mesdames M. T. Gilmore, D. F. David-
son, J. S. Long and J. G. Capron.

Mrs. G. K. Phillips is the General Sec-
retary, assisted by Mrs. John R. Barry
and Miss Whaley.

The sales booths will be limited to four.
They are:

Cut Flowers—Mesdames L. W. Allum,
E. M. Cherry, Jennie Scott, L. B. Mul-
and Miss Blanche Stone.

Lemonade—Mesdames L. M. Cong-
and O. H. Low, Misses Carrie Buck,
Gie Fishburn, Gertrude Toles, Trilla Toles
and Minnie Cushing.
Ice Cream and Candy—Mrs. Wolf.

To Collect an Assessment.

It is not the first time that the contract-
ors have had trouble in collecting the
assessment due for grading the streets
and many suits have from time to time
been begun almost invariably to be dis-
missed as soon as fear of judgment en-
tered the mind of the property owner.
Yesterday suit was begun by Goodbody
& Son against Julien Delpy to collect an
assessment of \$167.74 on two lots on
Cedar street.

LEGAL NOTICES. 1892

Notice for Publication.

LAND OFFICE AT LOS ANGELES, CAL.,
May 6th, 1890.

NOTICE IS HEREBY GIVEN THAT THE following named settler has filed notice of her intention to make final proof in support of her claim, and that said proof will be made before the County Clerk of San Diego county at San Diego, Cal., on June 24th, 1890, viz.:

MARY E. MCTAGGART.

Devisee under will of John G. Palmer. Home No. 4907, for the SW $\frac{1}{4}$ of NW $\frac{1}{4}$ of section 2, and SE $\frac{1}{4}$ of NE $\frac{1}{4}$ and NW $\frac{1}{4}$ of SE $\frac{1}{4}$ of section 3, township 16 south, range 2 east, S. B. M.

She names the following witnesses to prove her continuous residence upon and cultivation of said land, viz.: J. A. Love, Henry Hoggland, N. Anderson, and E. A. Foss, all of Alpine, San Diego county, Cal.

Any person who desires to protest against the allowance of such proof, or who knows of any substantial reason under the law and regulations of the Interior Department, why such proof should not be allowed, will be given an opportunity at the above mentioned time and place to cross-examine the witnesses of said claimant, and to offer evidence in rebuttal of that submitted by claimant.

30d

W. H. SEAMANS, Register.

Notice of Assessment.

Marine Railway and Dry Dock Co., Principal place of business San Diego, California. Location of works, Coronado Beach, North Island, California.

NOTICE IS HEREBY GIVEN THAT AT A meeting of the Board of Directors held on the 8th day of May, 1890, an assessment of six cent (6 pr. ct.) of Six Dollars (\$6.00) per share was levied upon the capital stock of the corporation, payable to Giles Kellogg, Treasurer, at the banking house of the Consolidated National Bank of San Diego, in the city of San Diego, State of California, on or before the 24th day of June, 1890, at twelve o'clock M., of that day.

Any stock on which this assessment shall remain unpaid on the 30th day of June, 1890, will be delinquent and advertised for sale at public auction unless payment is made on or before the 17th day of July, 1890, at three o'clock P. M., of that day and will be sold to the highest bidder for cash, to pay said delinquent assessment and costs as required by law.

GILES KELLOGG,

Secretary of the Marine Railway & Dry Dock Company of San Diego, State of California.
Dated, Coronado, Cal., May 8, 1890.

Notice to Creditors.

In the Superior Court of San Diego, county—Department Three.

ESTATE OF JOSEPH JOSSET, DECEASED.

NOTICE IS HEREBY GIVEN BY THE UNDERSIGNED, John Falkenstein, Administrator of the estate of Joseph Josset, deceased, to the Creditors of said all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said administrator at the office of Collier & Watson, over California National Bank, corner Fourth and D sts. in the city and county of San Diego, California, the same being his place for the transaction of the business of the said estate in the city and county of San Diego, State of California.

JOHN FALKENSTEIN, Administrator of the estate of Joseph Josset, deceased, and Public Administrator of said San Diego county.

Dated at San Diego, California, June 13, 1890.

Collier & Watson, Attorneys for Estate. [114-4w]

Notice for Publication.

LAND OFFICE AT LOS ANGELES, CAL.,
June 14th, 1890.

NOTICE IS HEREBY GIVEN THAT THE following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before the County Clerk of San Diego county, Cal., at San Diego, Cal., on July 18th, 1890, viz.:

WILLIAM F. BAKER.

D. S. No. 1935, for the lots 1, 2, 3 and 4, Section 20, Township 14 south, Range 1 east, S. B. M.

He names the following witnesses to prove his continuous residence upon and cultivation of said land, viz.:

H. H. Clark, Geo. W. Butterfield, Geo. W. Sargent, A. W. Mussey, of Lakeside, San Diego county, Cal.

117-301

W. H. SEAMANS, Register.

Order of Adjudication of Insolvency.

In the Superior Court of the County of San Diego, State of California—Dept. No. 1.

In the matter of Adam Hagy & E. K. Healy as partners, doing business under the firm name of Hagy & Healy, and Adam Hagy and E. K. Healy as individuals, Insolvent debtors.

Order of Adjudication of Insolvency.

ADAM HAGY & E. K. HEALY AS PARTNERS, and Adam Hagy and E. K. Healy as individuals, having filed in this Court their petitions, schedules and inventories in insolv-

and Packing the Weed

By J. C. Espin, for Many Years Planter and Manufacturer in Cuba and Jamaica, and Late Government Expert for Trinidad.

THE SEED.

1. Among the most important points in tobacco culture is the selection of the seed. It should be taken off the most healthy and perfect plants, and when properly ripe, that is, when the seed pods blacken. The plants selected for seed should be left uncut and should not of course be "topped," and all suckers taken off. The seed pods on their stalks should be thoroughly dried and then hung up in bundles for some length of time. It is preferable to rub out the seeds of the pods, winnow and put into well-covered demijohns, jars or glass bottles. The seeds sown the first year ought to be imported directly from Havana as the only means of securing the Cuban kind of tobacco. Frequent supplies of seeds should be regularly supplied, as it is apt to deteriorate if grown too long in one district.

METHOD OF SOWING THE SEEDS.

Care must be observed in sowing the seeds that they are evenly scattered on the soil, for if they are thickly sown the young plants will spring and will be so delicate and tender that they will not stand transplanting. To secure the seeds being evenly scattered they should be mixed with dry fine earth or sand. If when the seed is sown it does not rain the soil must be moistened with a fine-nosed watering-pot, raising the hand as high as possible so that the water may bury the seeds, being careful at the same time that the water does not wash away or throw the seeds together. The seed should be sown a month and a half before the seedlings are required for planting, for at the end of this time they should be fit for transplanting. The proper sowing season is from the middle of August up to the beginning of October, on such a day as it likely to rain. Should it not rain the soil must be watered as before explained.

CARE OF THE NURSERY.

When the leaves of the seedlings are about the size of a sixpenny piece or a shilling piece, the corn and branches of the trees left must gradually be cut away so that the young plant may become gradually accustomed to the heat of the sun, preventing by this means the risk of their withering when transplanted.

The nursery must be frequently weeded to prevent exhaustion of the soil and weakening the seedlings. The weeds must be rooted up with the hands, being careful not to injure the seedlings. Whenever the nursery is weeded or seedlings have been removed for transplantation fresh seeds should be sown in order to always have a supply of seedlings. According as the shade is taken away the supply of water to the seedling should be, in like manner, diminished. If insects be noticed in the nursery, it should be slightly watered with lime water, sufficiently diluted so as not to burn the seedling, and the larger grubs destroyed every morning by hand. The seedlings, to be fit for transplanting, must have six leaves, and these leaves of the size of a half dollar piece. Before rooting up the seedling for transplanting, if no rain occurs, the ground should be properly wetted to facilitate their extraction with all shaken to prevent them from being slightly tached to their roots of the earth at seedlings for transplanting taking out should be carefully put down to the roots in order to avoid breaking the stalk.

CHAPTER III.

PLANTING AND PREPARATION OF THE LAND FOR PLANTING.

The proper month for planting is September, but if inundation of the land be expected no planting should commence in

The nursery must be frequently weeded to prevent exhaustion of the soil and weakening the seedlings. The weeds must be rooted up with the hands, being careful not to injure the seedlings. Whenever the nursery is weeded or seedlings have been removed for transplantation fresh seeds should be sown in order to always have a supply of seedlings. According as the shade is taken away the supply of water to the seedling should be, in like manner, diminished. If insects be noticed in the nursery, it should be slightly watered with lime water, sufficiently diluted so as not to burn the seedling, and the larger grubs destroyed every morning by hand. The seedlings, to be fit for transplanting, must have six leaves, and these leaves of the size of a half dollar piece. Before rooting up the seedling for transplanting, if no rain occurs, the ground should be properly wetted to facilitate their extraction with all shaken to root. They should be slightly tached to their roots of the earth at seedlings for transplanting taking out should be carefully put down to the roots in order to avoid breaking the stalk.

CHAPTER III.

PLANTING AND PREPARATION OF THE LAND FOR PLANTING.

The proper month for planting is September, but if inundation of the land be expected, planting should commence in November.

We have noticed in various works on tobacco culture that artificial manures are highly recommended. We believe that by this means the tobacco can be made to yield larger leaves, according to the quality of the artificial manure, but it can never be obtained possessing the aroma and other qualities essential to smoking tobacco. The only application admissible is that of lime, which should only be used when the soil is very much exhausted. In the island of Cuba the smoking tobacco produced is doubtless without a rival in the world, and there manuring with artificial manures is never practiced, as the experience of the Vuelta abajo planters a few years since proves clearly the disadvantages attending such usage. It should be remarked that the manure used was Peruvian guano. The crop obtained during that short period suffered greatly in its quantity and quality, so much so that the planters of Vuelta abajo have given up altogether manuring with such foreign matters. The best method of preparing the soil for planting is the following, which is that employed in Cuba, the manure used being purely vegetable, with the exception indicated, viz., lime:

No other animals but hogs should be allowed to feed on the land intended for planting from the month of May. Weeds and shrubs are allowed to grow freely till July, when it is plowed lengthwise and crosswise with all the bush. Fifteen or twenty days after, about which time the weeds, etc., ought to be thoroughly rotten, the land should be frequently plowed, with a few days interval between each plowing if the soil be not too wet, so that by the month of September it shall have been ploughed about eight or ten times and the whole of the vegetable rubbish be perfectly rotten. All the sticks, roots of small trees, which have not rotted, should be picked up and thrown away and the land raked, if not wet. It is convenient to have hogs feeding on the land during this time, as they help to mix up the soil. It is unnecessary to say that when about to begin planting they should be kept out of the field, for they would destroy the tobacco plants. When there is no fear of floods, and planting time has arrived, if there be any weeds growing on the land it should be ploughed, attaching this time to the plough a log, about four feet in length, in such a manner as to break up the lumps

[Continued from 1st Page.]

of earth and at the same time collect the rubbish.

TO PLANT.

The land is ploughed in a direction from north to south, leaving at least a yard between each furrow, but if the soil be very fertile four feet should be left. The seedlings, after being uprooted as before mentioned, are distributed along the furrows at a distance of eighteen inches from each other. Planting should be commenced not earlier than 3 o'clock

have not rotted, should be picked up and thrown away and the land raked, if not wet. It is convenient to have hogs feeding on the land during this time, as they help to mix up the soil. It is unnecessary to say that when about to begin planting they should be kept out of the field, for they would destroy the tobacco plants. When there is no fear of floods, and planting time has arrived, if there be any weeds growing on the land it should be ploughed, attaching this time to the plough a log, about four feet in length, in such a manner as to break up the lumps

[Continued from 1st Page.]

of earth and at the same time collect the rubbish.

TO PLANT.

The land is ploughed in a direction from north to south, leaving at least a yard between each furrow, but if the soil be very fertile four feet should be left. The seedlings, after being uprooted as before mentioned, are distributed along the furrows at a distance of eighteen inches from each other. Planting should be commenced not earlier than 3 o'clock in the afternoon on sunny days, but on a cloudy, light showery day planting may be carried on the whole day. Planting may also be begun before daybreak, so that the planting be finished by 8 o'clock in the morning. The seedling is held with the left hand and the earth taken out of the hole with the right, and, placing the seedling into the hole, throw some earth on the roots and slightly press it down, being very careful not to injure the tender stem of the seedling, and then fill up the hole with the loose soil. The depth at which the seedlings should be placed in the holes depends on its size, for which reason no exact rule can be given; but, generally speaking, in ordinary size seedlings the root and a portion of the stem only should be buried. Tall seedlings can be placed a few inches deeper, according to the size, but in no case should any seedling be buried so deeply that the lower leaves touch the earth. One should also be careful not to allow any earth to fall on top of the young plant. Wet weather is most suitable for planting, and if the soil be very wet the seedlings should be planted lightly, that is, avoiding all pressure on their roots. If the planting be done in furrows, the seedling should be placed on that side of the furrow called by the "vegueros" "oreja," which is the side on the west.

Seedlings from a distance.—When on any account planting has to be done with seedlings brought from a far distance, the greatest care should be observed in transporting and preserving them, for otherwise many will die when transplanted. The best manner is to take out the seedlings early in the morning and place them on the river bank (if there be any near) and under the shade of a tree, so as to keep them altogether out of reach of the rays of the sun. After 6 in the evening of the same day, or before dawn of the next, they should be put up in small bundles, and before starting for their destination they should be sprinkled with cold water. As soon as they arrive at their destination they should be placed in the cool, under the shade of a tree. Every bundle should be undone and the seedling separated widely apart and water again sprinkled on all, so that when planting time comes they are quite cool. If planted while warm, very few seedlings will live.

If there is no rain when planting begins, and the soil is very dry, sufficient water must be poured into each hole, and planting ought not to be performed till the following day when the soil is moist. The newly planted seedlings should be watered twice daily, before sunrise and after sunset, for two or more days successively, until it is seen they have taken root. After the young plants are transplanted in the field, those that have died must be replaced, and the operation repeated if necessary to insure a good crop.

Planting on virgin land.—For planting, no trees or shade of any kind should be used, and therefore every one should be taken away on the land intended for a tobacco field. Newly-cleared land cannot be ploughed, on account of the stumps and roots of the trees cut down. The roots could, of course, be dug out, but the expense attending this operation would be great. They may be left, and the

be buried so deeply that he lower touch the earth. One should also be careful not to allow any earth to fall on top of the young plant. Wet weather is most suitable for planting, and if the soil be very wet the seedlings should be planted lightly, that is, avoiding all pressure on their roots. If the planting be done in furrows, the seedling should be placed on that side of the furrow called by the "vegueros" "oreja," which is the side on the west.

Seedlings from a distance.—When on any account planting has to be done with seedlings brought from a far distance, the greatest care should be observed in transporting and preserving them, for otherwise many will die when transplanted. The best manner is to take out the seedlings early in the morning and place them on the river bank (if there be any near) and under the shade of a tree, so as to keep them altogether out of reach of the rays of the sun. After 6 in the evening of the same day, or before dawn of the next, they should be put up in small bundles, and before starting for their destination they should be sprinkled with cold water. As soon as they arrive at their destination they should be placed in the cool, under the shade of a tree. Every bundle should be undone and the seedling separated widely apart and water again sprinkled on all, so that when planting time comes they are quite cool. If planted while warm, very few seedlings will live.

If there is no rain when planting begins, and the soil is very dry, sufficient water must be poured into each hole, and planting ought not to be performed till the following day when the soil is moist. The newly planted seedlings should be watered twice daily, before sunrise and after sunset, for two or more days successively, until it is seen they have taken root. After the young plants are transplanted in the field, those that have died must be replaced, and the operation repeated if necessary to insure a good crop.

Planting on virgin land.—For planting, no trees or shade of any kind should be used, and therefore every one should be taken away on the land intended for a tobacco field. Newly-cleared land cannot be ploughed, on account of the stumps and roots of the trees cut down. The roots could, of course, be dug out, but the expense attending this operation would be great. They may, however, be gradually dug out until in a few years none be left on the land.

When the soil suited for planting has been newly-cleared and cannot, for the reasons given, be ploughed, holding must be adopted, which is done by means of a pointed pole or an iron implement made in the shape of a lance. After driving the instrument used with some force into the soil, turn it in several directions so as to break up the earth thoroughly, keeping a distance of eighteen inches from each hole and three feet from each row of holes. To give a regular and symmetrical appearance to the field we use a long, strong, single cord, with pieces of colored rags or any other material fastened in at the distance apart which has been mentioned, namely, eighteen inches. The cord is kept stretched out by means of a stake driven in the ground at each end of the cord. In forming the rows of holes with this line the stakes tied at the end of it are placed at a distance of three feet from the pre-

DAN N. HUNSAKER.

Death of a Worthy Man and Former Resident of San Diego

At the Residence of His Brother, Hon. W. J. Hunsaker—His Boyhood and Early Manhood Spent Here.

1890.

11/1890

Daniel N. Hunsaker, a younger and only brother of Hon. W. J. Hunsaker, died at the residence of the latter last night at 11 o'clock. The illness which carried him away was of short duration, and the announcement of his death will come as a surprise and shock to his friends here, and to his associates and aged parents in Arizona, where he has been living the past several years. His death was the result of a lingering fever contracted while at his home in Wilcox, A. T. He recovered somewhat from the fever, but did not grow strong, and two weeks since came to San Diego for the benefit of the sea air, which he and his friends hoped would entirely restore him. The expected strength did not return, however, and he continued to grow worse until his death occurred, as stated, last night.

The newer residents of San Diego may not know Dan Hunsaker, but the young men of the city who passed their earlier days here knew him and loved him; for as boy and man he possessed qualities which closely attached him to his friends. He came to San Diego with his father, mother, brother Will, and sister, in 1869. He attended the public schools, and with Will later took a course at the San Diego Academy, of which Miss S. M. Gunn, now Mrs. Major Utt, was principal. As Sheriff the father assumed an active position in the affairs of the county. Dan was an earnest and bright scholar and by his aptness not only acquired a learning from books, but became familiar with public affairs. While yet quite young he felt a desire to work his way into the newspaper business, and as the best means thereto applied to the managers of the San Diego World—of which the SAN DIEGO is the lineal descendant—for a place to learn the trade of printer.

While engaged in this work, however, symptoms of weak lungs began to manifest themselves, and on the advice of physician and parents he left the city to obtain the benefits of the mountain air at Ballena.

After a rest of several weeks he came back and later applied to Colonel Gunn, who was then publisher of the Union, for a position on that paper. The place was obtained, and within a few weeks he was promoted to the foremanship of the office. Dan here tried his hand at writing, and subsequently was frequently given entire charge of the paper during the absence of the editor on business trips to San Francisco or elsewhere.

In 1885 Dan left the paper to go to Arizona and join his father, who had and still has an extensive stock ranch in the Chiricahua mountains. He remained on the ranch for a time, but the old inclination for newspaper work returned to him and he purchased the *Southwestern Stockman*, published at Wilcox, and has made that a most valuable and profitable property. Two months ago he was here on a short visit, and went back in his usual health, but soon caught a cold, which in turn brought on a fever that resulted in his death, as stated.

At the time of his death he was 33 years of age.

Those who were acquainted with him knew him to be modest, but manly and courageous, and had he been gifted with a strong constitution there was no position to which he might not have attained. An instance of his courage was shown during the Apache raid in Arizona, when he mounted a horse and made his way through the Indian infested mountains alone to the assistance of his parents, arriving there twenty-four hours ahead of the troops.

The father and mother have been telegraphed for and are expected to be here to attend the funeral, which will be held from the residence of Hon. W. J. Hunsaker on Sunday.

BELLAMY'S BORROWINGS.

LOOKING BACKWARD TO PLATO, ARISTOPHANES, AND OTHERS.

Nationalism Simply a Relish of the
"Ideal Republic," "Ecclesiastical,"
"Utopia" and Fourier's Communism
—There's Nothing New Under the Sun.

[St. Paul Pioneer Press.]

It is astonishing how literature like everything else repeats itself. Verily, in the words of Solomon, "There is no new thing under the sun." The reading world at this writing are enraptured and engrossed with a new literary sensation, with a new philosophy of life as promulgated and explained by Bellamy in his book "Looking Backward." Not enumerating buyers beyond the sea, it has at this writing already reached the unprecedented sale of 220,000 copies, and still the demand for it is unabated. This fact would indicate that Solomon was mistaken; or, if not mistaken in his day, was wholly unqualified to prognosticate for the future.

Such recognition of literary ability by the reading public must indicate that said public has at last found something new. Here at last must be a philosophy or a creed that now for the first time is urged upon the attention of mankind. Clubs are formed in almost every town to discuss its principles; societies are organized to test, as far as may be in the present state of social development, its virtues; and reformers, male and female, unite their voices in musical chorus in praise of what they in ecstatic rhapsody call the new evangel.

Getting down to business, "Looking Backward," in plain prose, is a fanciful sketch of a state of society which its author imagines will exist in the year 2000. To describe it properly he puts the hero of the book, a Mr. Julian West, into a mesmeric sleep in an underground room of his house, to allay nervous prostration, and to take up his time while he is waiting for his dinner. While he lies thus sweetly sleeping, a great fire destroys that portion of Boston and Mr. Julian West is buried hopelessly amid the ruins. There he remains undisturbed for 100 years or more, until by accident he is unearthed by a servant of that distant time, one Dr. Leete. Under the doctor's skillful appliances of the art restorative the breath, so long suspended, comes back to the mesmeric sleeper, and he wakes, feeling just as young as ever in the new world. He is of course surprised and astounded at the great changes that have taken place in Boston since he went to sleep, 100 years previous. The interest of the story thus all centers in the changes that have taken place. Of course to Julian West it is a very thrilling yet entertaining experience, the more so because when he went to sleep in the old world, he was, like most young men of his age, in love with a beautiful girl; and, as luck would have it, he awakens 100 years later in a house where there is another beautiful girl, an only daughter, one who somehow strongly reminds him of his lost Edith, one bearing the same name, and better still, quite willing to be courted.

This to Mr. West, the hero of this wonderful transformation, is decidedly interesting and agreeable, and terminates as might be expected in a transfer of his affections from the old love to the new. He was rather old, it is true, for a lover, but only in a figurative sense, for his mesmeric sleep had kept his faculties just as they were when he lay down in his own vaulted chamber one hundred years before to refresh himself with a slight nap before dinner. So his new love again runs smoothly. The author of the book having by this sort of cumbersome and unreal machinery got his hero into the new world, very easily and naturally makes him the historian of its social condition. Mr. Julian West is very anxious to know all about it, and Dr. Leete and his charming daughter are very willing to tell. In the most kind and comprehensive manner Dr. Leete explains to his listener how and when society heavily loaded with dynamite finally exploded and reorganized socially and politically in such a way as to convert a very bad earth into a most wonderful counterpart of a real heaven.

It is in this regard that we have read the book, searching for something new, something that might seem reasonable or hopeful in suggestion to those who are earnestly seeking to ameliorate the condition of mankind. From the advertisements of the publishers, from a private note of the author printed in the book, and from approving recommendations from numerous leaders of so-called re-

education given by the State to all should teach the incompetent not to resign because there were others more fit than they to hold the office. So much for Plato. Advancing in literary history a few more years, or just 2,370 years ago, Aristophanes, the great Athenian comedian, appears upon the scene. This wonderful and original evangel of Bellamy's, this new evangel "Looking Backward" is satirized by Aristophanes in his comedy of "Ecclesiastical."

The argument of the comedy is that the women of Athens in the dress of men steal into the public assembly where laws are made and decree by a majority of voices a new social dispensation, in which there is to be a community of goods, etc.

While Bellamy has plagiarized in his story of "Looking Backward" almost word for word the ideas of Aristophanes in the matter of the common eating house for the people, and the holding all things in common and for the public use by the states, he has neglected to illustrate many of the beneficent details on other lines of such an arrangement, as is done by Aristophanes in his comedy.

The comedy is old, and what is more, is so near to the nastiness of Saltus, Chanler-Rives & Co., that perhaps the time is not distant when it will be reprinted by some enterprising publisher for general circulation.

Of course Bellamy could not, as yet, in the present state of American culture, have plagiarized the nastiness of the comedy, and has shown great good sense in following only the lines of decency. But that he has taken bodily the idea of his book from Aristophanes, perhaps will be better shown by a few extracts from both authors.

From Aristophanes' "Ecclesiastical" we clip this:

Chorus—It is time, for our State has need of some clever contrivance.

Praxagora—Well, I am confident that I shall teach what is useful. Now I will declare that all ought to enjoy all things in common and live upon the same property, and not for one to be rich and another miserably poor; not one to cultivate much land and another to have not even enough to be buried in. But I will make one common subsistence for all, and that, too, equal.

Blepyrus—How, then, will it be common to all?

Praxagora—I will, first of all, make the land common to all, and the silver and the other things as many as each has. Then we will maintain you out of these, being common, husbanding and sparing, and giving our attention to it.

Blepyrus—How, then, if any of us do not possess land, but personal property? Praxagora—We shall pay it in for the public use. No one shall do any wickedness through poverty, for all will be possessed of all things—loaves, salt fish, barley cakes, cloaks, wine, etc.

Blep.—Will there be no thief? Prax.—Why, how shall he steal when he has a share of all things?

Blep.—What will you make our mode of life?

Prax.—Common to all. For I say I will make the city one house, having broken up all into one.

Blep.—But where will you serve up dinner?

Prax.—I will have the urns for lots deposited in the market place, and then I will place all the people beside the statue of Hermodious and choose them by lot until he who draws the lot departs joyfully, knowing in what letter he is to dine. The crier shall command those of Kappa to the flour market; those of Beta to the royal portico; those of Theta to the next portico, etc. We will supply all things to all in abundance.

Now for a moment let us turn to "Looking Backward." On page 212 Edith conducts West to the grand common public dining-room. Dr. Leete, the father of Edith, explains things. He says, "This is in fact a part of our house slightly detached from the rest. If we expect to dine here we put in orders the night before, selecting anything in the market." "Not only," said Edith, "is our cooking done at the public kitchens, but the quality and service is much more satisfactory if taken there."

At great length, occupying many pages, Dr. Leete explains how all the land and personal effects of all have been put into the common hopper for the general benefit. Precisely as did the old comedian so does Bellamy, and the dinner taken by West, Edith, and her father only lacks the crier of the comedy at the door of the dining room to be a verbatim report of it.

Crier (in the comedy)—O all ye citizens hasten, in order that chance may point to you where you shall dine, for the tables are filled up and furnished with all good things. The slices of salt fish are boiling; they are spitting the hare's flesh; cakes are baking; chaplets are plaiting; sweetmeats are toasting and the pea soup is boiling, and he who carries the barley cake is standing. Come open your

publication on account of its nastiness. "Looking Backward," however, steers clear of its model in this respect, except in one particular, where, in spite of discretion, on page 288, reference is made by Dr. Leete to the "race perfection" which has been brought about by the effect of untrammelled sexual selection. Our women have risen to the full height of the responsibility as the wardens of the world to come. Their feeling of duty in this respect amounts to a sense of religious consecration. All of which and much more like it running through many pages means when stripped of useless or redundant verbiage that the women of that era were simply making breeding a specialty. It can be read nor understood in no other way, but that they were consecrated to the duty of producing thoroughbred stock. This Dr. Leete in the book calls "one of the great ethical ideas of the race" at that time.

In the comedy of Aristophanes, governmental interference was invoked to protect poor women from destructive competition in the marriage market with the rich. The ugly, the old and decrepit were by the law that was satirized in the comedy guaranteed a fair chance and share of the favors of the fickle goddess, thus upsetting all sound theories based upon the desire to produce the "race perfection" that Dr. Leete in "Looking Backward" holds up as a great ethical idea. Evidently the women who managed the new government in the comedy had more consistency in their statutory regulations than the men who make the laws in "Looking Backward," for it would be evidently unfair to fund a government on the principle of an even divide in everything else, and yet in it deny to the sick women and the homely ones the opportunity of enjoying the marriage relation. Not even a trust of most perfect and beautiful women, even though "consecrated to the full height of their responsibility as wardens of the world to come," could defend such a monopoly of the marriage market in any court of equity.

Still nearer us in literary history, as a forerunner of this new evangel, now comes the Utopia of Sir Thomas More, published in 1518. The title of the book was suggestive of its absurd speculations. In Utopia he pictured an ideal realm, precisely such a state as is portrayed in "Looking Backward," where there is no corrupt leaders, no use for money; nothing but justice, virtue, charity, happiness everywhere, misery nowhere, plenty to eat and just enough mouths to eat it. Production regulated by law, and population adjusted to production. An invisible city located in the land of nowhere, and filled with perfection's attributes. Every citizen working at the beck of a magistrate, and every magistrate capable of adjusting every work collar to the citizen, so as not to gall a single shoulder! Everything held in common, and toll regarded as an absolute pleasure! How, if not in word for word, how in idea for idea, "Looking Backward" copies the famed original!

Again—One hundred years ago, or just about as many years looking backward as the author of "Looking Backward" looks forward, Francois Fourier, another furnisher of ideas for this new evangel, was born. I say furnisher of ideas for this reason: Because there are in this book "Looking Backward" so many ideas bearing upon social regeneration and reform taken bodily and without credit from the French author. He (Fourier) taught in his writings that individual effort and competition was immoral, resulting in poverty and crime, and he proposed to substitute for the present system, in which every man is for himself, another called co-operation. Harmonious development was to be given in this new scheme to human nature. United and combined industries were to be the open sesame spell for the door of human happiness.

Society under Fourier's plan was divided precisely as in "Looking Backward," into regiments, phalanxes, or battalions of industry, that a beneficent government, which to do this is supposed to have reached a beatific state of perfection, organizes and controls in the interest of all.

The members of the various regiments or phalanxes were to live together and eat at a common table. The cost of living was to be charged up to each individual, and if any one required or demanded extras in food or raiment, the cost of such extras was to be deducted from such credits as had been given such person on the national books for labor performed in the common cause.

A civil service reform committee met at the head of the phalantery to decide which of the members were most fit to be entrusted with such leaderships as were necessary, and society was expected to be so pure and deserving under this rule that no one would question the fairness and wisdom of the committee in making its appointments.

of the book. A Mr. Julian West, into a mesmeric sleep in an underground room of his house, to allay nervous prostration, and to take up his time while he is waiting for his dinner. While he lies thus sweetly sleeping, a great fire destroys that portion of Boston and Mr. Julian West is buried hopelessly amid the ruins. There he remains undiscovered for 100 years or more, until by accident he is unearthed by a servant of that distant time, one Dr. Leete. Under the doctor's skillful appliances of the art restorative the breath, so long suspended, comes back to the mesmeric sleeper, and he wakes, feeling just as young as ever in the new world. He is of course surprised and astounded at the great changes that have taken place in Boston since he went to sleep, 100 years previous. The interest of the story thus all centers in the changes that have taken place. Of course to Julian West it is a very thrilling yet entertaining experience, the more so because when he went to sleep in the old world, he was, like most young men of his age, in love with a beautiful girl, and, as luck would have it, he awakens 100 years later in a house where there is another beautiful girl, an only daughter, one who somehow strongly reminds him of his lost Edith, one bearing the same name, and better still, quite willing to be courted.

This to Mr. West, the hero of this wonderful transformation, is decidedly interesting and agreeable, and terminates as might be expected in a transfer of his affections from the old love to the new. He was rather old, it is true, for a lover, but only in a figurative sense, for his mesmeric sleep had kept his faculties just as they were when he lay down in his own vaulted chamber one hundred years before to refresh himself with a slight nap before dinner. So his new love again runs smoothly. The author of the book having by this sort of cumbersome and unreal machinery got his hero into the new world, very easily and naturally makes him the historian of its social condition. Mr. Julian West is very anxious to know all about it, and Dr. Leete and his charming daughter are very willing to tell. In the most kind and comprehensive manner Dr. Leete explains to his listener how and when society heavily loaded with dynamite finally exploded and reorganized socially and politically in such a way as to convert a very bad earth into a most wonderful counterpart of a real heaven.

It is in this regard that we have read the book, searching for something new, something that might seem reasonable or hopeful in suggestion to those who are earnestly seeking to ameliorate the condition of mankind. From the advertisements of the publishers, from a private note of the author printed in the book, and from approving recommendations from numerous leaders of so-called reform movements, the book does contain of this desirable matter a great abundance.

Its originality of scope and purpose, of plot and plan, and of suggestion of remedy for social evils are, if they may be believed, of a very wonderful and remarkable nature. Something to think about, cries one! Meat for the hungry soul, cries others! A true prophetic conception of the divine shaping of human destiny, cry more! While others, more numerous still, raise up their voices in eulogy of what they proudly hail as the new evangel! A new evangel! Let us see just how new it is and upon what lines. Four hundred and twenty-eight years before the birth of Christ lived Plato, the real originator of this new social system. In his republic may be found the "dream of social and political action." An artificial being he sets up in the body politic, and from his philosophic visions he builds the framework of a perfect State. As Collins has well said, he (Plato) "first cleanses the moral canvas of his visionary State, then sketches the outline of its constitution. He it with ideal forms of virtue and then gives it human complexion in the milkie coloring of Homer."

In Plato's Republic there was to be a just division of labor among all, as Bellamy's, and at the age of 50 (Bellamy's age of retirement is 45) the work shall be examined for their final work and the balance of their years shall be spent in pleasant recreation. Muster day those who have reached the age of 45 are honorably mustered out. "Looking Backward," page 64. The explanations were the test, as in "Looking Backward," the ability of those selected for responsible posts, and the

each must and another to have not even enough to be buried in. But I will make one common subsistence for all, and that, too, equal.

Blepyrus—How, then, will it be common to all?

Praxagora—I will, first of all, make the land common to all, and the silver and the other things as many as each has. Then we will maintain you out of these, being common, husbanding and sparing, and giving our attention to it.

Blepyrus—How, then, if any of us do not possess land, but personal property?

Praxagora—We shall pay it in for the public use. No one shall do any wickedness through poverty, for all will be possessed of all things—loaves, salt fish, barley cakes, cloaks, wine, etc.

Blep.—Will there be no thief?

Prax.—Why, how shall he steal when he has a share of all things?

Blep.—What will you make our mode of life?

Prax.—Common to all. For I say I will make the city one house, having broken up all into one.

Blep.—But where will you serve up dinner?

Prax.—I will have the urns for lots deposited in the market place, and then I will place all the people beside the statue of Hermodious and choose them by lot until he who draws the lot departs joyfully, knowing in what letter he is to dine. The crier shall command those of Kappa to the flour market; those of Beta to the royal portico; those of Theta to the next portico, etc. We will supply all things to all in abundance.

Now for a moment let us turn to "Looking Backward." On page 212 Edith conducts West to the grand common public dining-room. Dr. Leete, the father of Edith, explains things. He says, "This is in fact a part of our house slightly detached from the rest. If we expect to dine here we put in orders the night before, selecting anything in the market." "Not only," said Edith, "is our cooking done at the public kitchens, but the quality and service is much more satisfactory if taken there."

At great length, occupying many pages, Dr. Leete explains how all the land and personal effects of all have been put into the common hopper for the general benefit. Precisely as did the old comedian so does Bellamy, and the dinner taken by West, Edith and her father only lacks the crier of the comedy at the door of the dining-room to be a verbatim report of it.

Crier (in the comedy)—O all ye citizens hasten, in order that chance may point to you where you shall dine, for the tables are filled up and furnished with all good things. The slices of salt fish are boiling; they are splitting the hare's flesh; cakes are baking; chaplets are plaiting; sweetmeats are toasting and the pea soup is boiling, and he who carries the barley cake is standing. Come open your mouths.

First Citizen—I will go. Why do I keep standing here when these things have been decreed by the State?

Second Cit.—Have you paid in your property?

First Cit.—Well, I will deliver it in.

And with it delivered in, he goes; and just so, with theirs delivered in, do Edith and Dr. Leete take themselves and go to a similar dining room.

Even to the style of waiter for the tables does Bellamy copy the old Greek. In the comedy, Smolus, who is doing the menial work of washing cups, has on the uniform of a knight. In "Looking Backward" this does West say of a similar servant: "The waiter, a dunc-looking young man wearing a slightly distinctive uniform, now made his appearance. I knew he must be highly educated, and the equal socially of those he served." A knight, like Smolus, truly!

And here are the reasons as given in the comedy and in "Looking Backward" for the establishment of this new order of things.

Prax, (in the comedy)—I am vexed and annoyed at the transactions of State. For I see it always employing bad leaders, and if any be good for one day he is bad for ten.

Leete (in "Looking Backward")—In a word, the people of the United States concluded assume the management of their own affairs. Society was founded on self-interest and selfishness and appealed solely to the anti-social and brutal side of human nature. It was a struggle in which men became beasts. We felt that society was dragging anchor and in danger of going adrift.

But the comedy as a whole is unfit for

foretanner of this new evangel, how comes the Utopia of Sir Thomas More, published in 1516. The title of the book was suggestive of its absurd speculations. In Utopia he pictured an ideal realm, precisely such a state as is portrayed in "Looking Backward," where there is no corrupt leaders, no use for money; nothing but justice, virtue, charity, happiness everywhere, misery nowhere, plenty to eat and just enough mouths to eat it. Production regulated by law, and population adjusted to production. An invisible city located in the land of nowhere, and filled with perfection's attributes. Every citizen working at the beck of a magistrate, and every magistrate capable of adjusting every work collar to the citizen, so as not to call a single shoulder! Everything held in common, and toll regarded as an absolute pleasure! How, if not in word for word, how in idea for idea, "Looking Backward" copies the famed original!

Again: One hundred years ago, or just about as many years looking backward as the author of "Looking Backward" looks forward, Francois Fourier, another furnisher of ideas for this new evangel, was born. I say furnisher of ideas for this reason: Because there are in this book "Looking Backward" so many ideas bearing upon social regeneration and reform taken bodily and without credit from the French author. He (Fourier) taught in his writings that individual effort and competition was immoral, resulting in poverty and crime, and he proposed to substitute for the present system, in which every man is for himself, another called co-operation.

Harmonious development was to be given in this new scheme to human nature. United and combined industries were to be the open sesame spell for the door of human happiness.

Society under Fourier's plan was divided precisely as in "Looking Backward" into regiments, phalanxes, or battalions of industry, that a beneficent government, which to do this is supposed to have reached a beatific state of perfection, organizes and controls in the interest of all.

The members of the various regiments or phalanxes were to live together and eat at a common table. The cost of living was to be charged up to each individual, and if any one required or demanded extras in food, or raiment, the cost of such extras was to be deducted from such credits as had been given such person on the national books for labor performed in the common cause.

A civil service reform committee stood at the head of the phalanx to decide which of the members were most fit to be entrusted with such leaderships as were necessary, and society was expected to be so pure, and deserving under this rule that no one would question the fairness and wisdom of the committee in making its appointments.

Communism as Fourier taught it Mr. Julian West finds in Boston when he arrives there in the year of 2000, with just one exception, to-wit: Marriage. In Fourier's scheme marriage was abolished, "passional attraction" or a system of sexual license taking its place. Horace Greely in one of his lectures, "The Social Architects," published in his "Hints Towards Reform" in 1853, succinctly and clearly sets forth the social scheme of Fourier. We make extended extracts therefrom, placing in immediate juxtaposition extracts from "Looking Backward," and thus more clearly may be seen the source from whence the river runs. Summing up the system of Fourier in what he terms general results, Greely thus condenses the scheme of the socialist:

Fourier—All needful labor would be skillfully and cheerfully performed. In so large a community there would be found capacity for every duty and duty for every capacity, so that each individual would find that employment best suited to his abilities and which would be to him most attractive.

Bellamy—Labor now is regarded as so absolutely natural and reasonable that the idea of its being compulsory has ceased to be thought of. It is the business of the administration to seek constantly to equalize the attractions of the trades, so that all trades shall be equally attractive to persons having natural tastes for them. (Page 67.) Every one is expected to study his aptitude so as to have not only a first choice as to occupation but a second and third. (Page 69.)

Fourier—Every individual, infants,

CHRISTIAN GROWTH.

THE HIGHEST ATTAINMENTS AND REWARDS OF DISCIPLESHIP.

How to Attain Eternal Life—Ways to Win Men—Sermon Preached by Rev. A. J. Gordon, D. D., at the Clarendon Street Church, Boston.

TEXT.—To men who by patient continuance in well doing seek for glory and honor and immortality, eternal life.—Romans ii, 7.

One cannot fail to notice the frequency with which our Lord insists upon our abiding in right conditions and appointed duties as the means of attaining to the highest rewards of discipleship. It is not enough that we be in him. We must abide in him. It is not enough that we know his truth. We must abide in his truth. The word generally translated "continue," so that whichever translation is favored the thought is the same. The highest attainments and rewards of discipleship depend upon our steadfast abiding, our patient continuance. Let us consider at this time some of the things in which we are to continue.

Tendency of Life.

In the first place, then, I exhort you to continuance in grace. In the thirteenth of Acts we find Paul and Barnabas persuading the Jews and proselytes "to continue in the grace of God." I do not know that the persons thus addressed were actually Christians, but they had come under the influences of the gospel, and the apostles urge them to continue therein. To begin to be a disciple of Christ is one thing. To be a disciple is quite another thing. Thousands stop with the first condition. Therefore Jesus uses this solemn warning, "No man having put his hand to the plow and looking back is fit for the kingdom of God." He does not say "no man turning back" or "no man going back," but no man "looking back." The eye is the weather vane of the soul.

Mark which way this turns, and you can know the tendency of the life. If you have made a move toward following Christ, then I beg of you do not even look back, for it may be the crisis of your life. That is the point of the Saviour's warning, "Remember Lot's wife." He is speaking of that momentous scene of the coming of the Son of Man in the clouds of heaven. It won't do to take even a backward glance then, lest the opportunity be past. It was so in the day of Sodom. "Up, get thee out of this place, for the Lord will destroy this city," was the warning. And Lot's wife, when starting to flee, cast a longing look behind her and was turned into a pillar of salt. As an old preacher stated, "In this critical moment Lot's wife looked back, and God never gave her an opportunity to look forward."

An Opportunity of Grace.

There are times when the Lord bears with our wavering and indecision, forgives our half heartedness over and over again. But when the crisis of our destiny comes, and we falter, then the hardening follows when we are petrified, not into the salt which is good, but into that which has lost its savor and is henceforth good for nothing but to be cast out and trodden. It is to me the most solemn and most sorrowful fact in human destiny that when one's opportunity comes and is allowed to slip by unimproved it often turns into a condemnation. Very vivid and serious is the exhortation of the apostle to the Hebrews, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The words mean exactly, "Lest at any time we should float past them." Christ by his death and resurrection has taken us out from the law and brought us under grace.

The promises of grace are ours if we will embrace them by faith. The rewards of grace are ours if we will seize them by patient continuance in good works. The victories of grace are ours if we will overcome by prayer and spiritual warfare. And here we are born on the stream of time, like a swimmer in the current of Niagara. There is the opportunity of grace, like an overhanging rock, or twigs. Look out there at the

head. A single glance at Christ can save the soul. It takes a lifelong gaze at Christ to satisfy the soul.

Our Lord was speaking to those who had already believed when he used this language. To believe is to be born of God, but there are many venerable babes in the church, old in years, but infantile in spiritual stature, and I doubt not that God grieves over dwarfs in his family, even worse than we should if we had such a misfortune in our family. And what is the remedy? He replies: "You have believed the gospel and so been begotten again by 'the incorruptible seed of the word.' Continue to feed upon this gospel so that you may be disciples or students of mine, feeding upon Holy Scripture, that ye may grow up in all things into him who is the head." This is God's method of spiritual development. But, as for man, he has sought out many inventions. Thousands of Christians depend for their religion on the reciting of the creeds and resting in the confessions of the church. And what are confessions? The Bible is the sincere milk of the word, and confessions are condensed milk of the word. The gospels are the fruit of the tree of life, and creeds are the canned fruit. And what is the objection to making these creeds and confessions the staple of our religion? The objection is that God does not want us to live on canned fruit. It is not so healthful and nourishing as that which is gathered daily. In the Bible we have the tree of life, "which bears 12 manner of fruits and yields her fruit every month." Think of that. What variety and freshness, 12 kinds and 12 crops in a year! There is not a question, but if you will pick your basket full every day and eat, you will find the Scriptures always sweet and refreshing; that you will not have to complain of the lack of relish in reading the word of God?

A Mistake of Christians.

Continuance in love. "As the Father hath loved me, so have I loved you. Continue ye in my love" (John xv, 9). Nothing is here said about continuing in our own love. Now that God has opened his heart to us and given us access to all its fullness he does not set us to pumping affection out of the empty well of our own heart. Here is the mistake of Christians—that they reckon their standing by the warmth and fervor of their own love instead of resting in the love of God. Christ had one disciple, Simon Peter, who tried three times to tell Jesus that he loved him and only barely succeeded in doing so. He had another disciple, John, who five times calls himself "the disciple whom Jesus loved," and found no difficulty in doing so. It is an easy thing to bask in the sunshine, but it is quite another thing to manufacture sunshine, and God does not require the impossible. Under the law we hear him saying, "Thou shalt love the Lord thy God with all thy heart." He waited for centuries without finding a solitary one who had kept this commandment. Then he spoke to the world in grace. "God so loved the world that he gave his only begotten Son." As though he had said, "Since you cannot love me with all the heart, I will now love you with all my heart." As the contrast between the old covenant and the new is that the one demands doing and the other believing, so here. The decalogue of Sinai says, "Thou shalt love." The decalogue of Calvary says, "Thou shalt be loved." "We have known and believed the love that God hath for us," says John. Oh, wretched man is he who feels the claims of divine love, but has nothing but his own sinful and selfish heart with which to meet them. Nowhere is "the weakness and unprofitableness" of the commandments more strongly revealed than here. To do with only the lame hands of helpless human nature with which to work were bad enough, but to love with only the fountain of a cold and loveless heart to draw from were even worse. And God, pitying our helplessness, has ceased from this demand, and in Christ Jesus he has given his own love to be the fount and source of ours.

Winning Men.

There is an old proverb, "Love is the mother of love." I know not that the proverb ever really found its interpretation till Christ Jesus came into the

love of God. I can rest there. I can rejoice there. I can trust there. Lord Jesus, weary and dissatisfied as we are with our own love, we shall continue in thy love.

A Moving Energy.

Continuance in prayer. "Continue in prayer and watch in the same with thanksgiving" (Colossians iv, 4). Here is the open secret of spiritual growth and victory, for prayer in its deepest sense is communion, the having in common with God, his strength for our weakness, his life for our death, his love for our selfishness. Therefore the real success of prayer depends upon its unbroken continuance. I think the greatest trouble which beginners in the school of prayer have is the fact that the person to whom they speak is unseen and the power which they invoke is invisible. Oh, that I could see him and hear his voice! How easy then it would be for me to make intercession with 'Lord! But because we have neither his shape nor heard his voice we fall into doubt about the reality of this exercise.

Now, I believe that in the triumphs of modern science God has taken pains to give us great object lessons on this point. Look out upon the avenue at what is constantly occurring. Just above the street there is a current of what we call electricity. Nobody knows what it is or whence it comes. But there is a car on the track that waits to be moved. It lifts up a long arm, and with its finger tip it touches the trolley wire, and, lo! the car starts off as though the strength of some mighty giant had suddenly seized it. The power which is laid hold of is invisible, but very real. "Ye shall receive power after that the Holy Spirit is come upon you," says Jesus. There is the energy that moves the church. Oh, Christian, reach up to it! Touch it with the finger of faith! It will move you; it will inspire you; it will lift you! But what is the condition? Unbroken communion! The moment the connection with God is broken then we begin to feel a slackening of the pace, a weakening of the energy, a failure of our life forces.

Amid all the doctrinal defections now apparent in the church I contend that the greatest trouble is in the life, not in the creed. Heart failure is what the church of God is dying of, not head failure! And yet there is no need of this weakness, for the heart of the church is in heaven, and if we only keep our communion with that heart through prayer we may have the vigor and impulse of the living Christ constantly imparted to us. I believe that it is the breaks in our Christian life which are the source of our greatest weakness. When it is a question of growth, let us remember that the continuous hold of a child is more effectual than the intermittent grips of a giant. Jesus has wrapped up the whole secret in this principle, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done for you."

Prayers That Prevail.

Great spasms of prayer, violent storms of intercession at the gates of heaven, followed by long stretches of cold and barren praying—this is not the method by which we are to win great riches of grace and glory. The prayers that remain rooted in one place are the prayers that prevail. This petition for blessing fixed here like a plant in the garden of the Lord, to be looked to and tended daily, is the kind of praying which truly enriches the Christian life.

I know not why it is, but it does not seem to be God's way to open the door of heaven at the first knock of intercession. If he were to do so, the privileges of the mercy seat would become so cheapened that they would bring little spiritual enrichment to the soul. So it is perhaps that God perseveres in his silence, that he may train us to persevere in seeking. But "our God shall come and shall not keep silence" if only we show him that we are so desperately in earnest that we cannot take denial. Therefore let me exhort you, my brethren, to renew watchfulness at this point. "Backsliding always begins at the closet door." If the sources of spiritual life are neglected, the stream must certainly dry up. Let us not forget it that our life

Looking back. The eye is the weather vane of the soul.

Mark which way this turns, and you can know the tendency of the life. If you have made a move toward following Christ, then I beg of you do not even look back, for it may be the crisis of your life. That is the point of the Saviour's warning, "Remember Lot's wife." He is speaking of that momentous scene of the coming of the Son of Man in the clouds of heaven. It won't do to take even a backward glance then, lest the opportunity be past. It was so in the day of Sodom. "Up, get thee out of this place, for the Lord will destroy this city," was the warning. And Lot's wife, when starting to flee, cast a longing look behind her and was turned into a pillar of salt. As an old preacher stated, "In this critical moment Lot's wife looked back, and God never gave her an opportunity to look forward."

An Opportunity of Grace.

There are times when the Lord bears with our wavering and indecision, forgives our half heartedness over and over again. But when the crisis of our destiny comes, and we falter, then the hardening follows when we are petrified, not into the salt which is good, but into that which has lost its savor and is henceforth good for nothing but to be cast out and trodden. It is to me the most solemn and most sorrowful fact in human destiny that when one's opportunity comes and is allowed to slip by unimproved it often turns into a condemnation. Very vivid and serious is the exhortation of the apostle to the Hebrews, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The words mean exactly, "Lest at any time we should float past them." Christ by his death and resurrection has taken us out from the law and brought us under grace.

The promises of grace are ours if we will embrace them by faith. The rewards of grace are ours if we will seize them by patient continuance in good works. The victories of grace are ours if we will overcome by prayer and spiritual warfare. And here we are born on the stream of time, like a swimmer in the current of Niagara. There is the opportunity of grace, like an overhanging bush or twig. Look out that at the critical moment, when you should have lain hold of it, you fail and float past it into death and doom. There is such a thing as falling from grace, for the apostle himself uses the expression in his letter to the Galatians. I do not say that those who have been born again can ever be unborn, and from the position of sons of God fall into a condition of hopeless orphanage. But from the doctrines of grace we may fall into that cold and self confident morality that has doomed of Christ. From the opportunity of grace we may slip away so that we shall get beyond hope. "Christ is become of none effect unto you whosoever of you is justified by the law. Ye are fallen from grace." So writes Paul. And have we not seen this text exemplified in our own experience? One who has seemed to take hold of Christ, letting go, and returning again to his own morality as the ground of acceptance; one who has been convicted by the Spirit and made sincerely sorry for his sins, returning to his sins and reliving the life which he had been moved to forsake—this is to fall from grace and to turn away from Christ to self. I exhort you, therefore, who hear me that you will persevere in the grace of God. Stand fast in the decision for Christ which you have once made. Retract not the confession of Christ which has gone forth out of your mouth. Turn not from the service of Christ upon which you have once entered. Be a disciple as well as begin to be a disciple, and you may be prepared for my next exhortation.

Confessions Defined.

Continuance in knowledge. "If ye continue in my word, then are ye my disciples indeed" (John viii, 31). To be a believer is one thing, to be a disciple is quite another thing, and the difference between the two may be the difference between the babe in its mother's arms and the graduate of the university with the highest honors on his

Continued ye in my love. Nothing is here said about continuing in our own love. Now that God has opened his heart to us and given us access to all its fullness he does not set us to pumping affection out of the empty well of our own heart. Here is the mistake of Christians—that they reckon their standing by the warmth and fervor of their own love instead of resting in the love of God. Christ had one disciple, Simon Peter, who tried three times to tell Jesus that he loved him and only barely succeeded in doing so. He had another disciple, John, who five times calls himself "the disciple whom Jesus loved," and found no difficulty in doing so. It is an easy thing to bask in the sunshine, but it is quite another thing to manufacture sunshine, and God does not require the impossible. Under the law we hear him saying, "Thou shalt love the Lord thy God with all thy heart." He waited for centuries without finding a solitary one who had kept this commandment. Then he spoke to the world in grace. "God so loved the world that he gave his only begotten Son." As though he had said, "Since you cannot love me with all the heart, I will now love you with all my heart." As the contrast between the old covenant and the new is that the one demands doing and the other believing, so here. The decalogue of Sinai says, "Thou shalt love." The decalogue of Calvary says, "Thou shalt be loved." "We have known and believed the love that God hath for us," says John. Oh, wretched man is he who feels the claims of divine love, but has nothing but his own sinful and selfish heart with which to meet them. Nowhere is "the weakness and unprofitableness" of the commandments more strongly revealed than here. To do with only the lame hands of helpless human nature with which to work were but enough, but to love with only the fountain of a cold and loveless heart to draw from were even worse. And God, pitying our helplessness, has ceased from this demand, and in Christ Jesus he has given his own love to be the fount and source of ours.

Winning Men.

There is an old proverb, "Love is the mother of love." I know not that the proverb ever really found its interpretation till Christ Jesus came into the world to save sinners. The "Thou shalt" and "Thou shalt not," starting from the cold stones of Sinai never won the affection of a single human heart, so far as I know, for affection cannot be commanded, love cannot be legislated. But when on Golgotha in the fleshy tables of our Redeemer's heart the new decalogue was written, "God commendeth his love toward us in that while we were yet sinners Christ died for us," another method was henceforth adopted for winning men. The new covenant reads, "Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins." This is the law by which human hearts are now to be won for Christ. What an exposition of this law there is in that story of the missionary David Cargill's conquest 50 years ago on the Fiji Islands. When savage cannibals, with clubs and knives and spears, advanced to meet him, he spoke with the only two or three words of their language which he had mastered: "My love to you! My love to you!" With this talismanic sentence he won their attention, disarmed them of their weapons, and in half a century Fiji has become Christianized. Dr. McAll met the bittered and church hating communists of Paris with the only two phrases of French he had mastered: "I love you!" "God loves you!" And behold what 25 years of such preaching wrought! Here is our refuge as believers, here is our weapon as warriors. "But ye, beloved," says Jude, "keep yourselves." Ah, apostle, we cannot keep ourselves! That trinity of foes, "the lust of the flesh, the lust of the eyes and the pride of life," is too strong for us! Yes, but hear the whole injunction, "Praying in the Holy Ghost, keep yourselves in the love of God." I cannot keep in my love to God. Alas, for my unflinching heart! I cannot keep God's love in me. But I can keep myself in the

connection with the love of God. I begin to feel a slackening of the pace, a weakening of the energy, a failure of our life forces.

Amid all the doctrinal defections now apparent in the church I contend that the greatest trouble is in the life, not in the creed. Heart failure is what the church of God is dying of, not head failure! And yet there is no need of this weakness, for the heart of the church is in heaven, and if we only keep our communion with that heart through prayer we may have the vigor and impulse of the living Christ constantly imparted to us. I believe that it is the breaks in our Christian life which are the source of our greatest weakness. When it is a question of growth, let us remember that the continuous hold of a child is more effectual than the intermittent grips of a giant. Jesus has wrapped up the whole secret in this principle, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done for you."

Prayers That Prevail.

Great spasms of prayer, violent storms of intercession at the gates of heaven, followed by long stretches of cold and barren praying—this is not the method by which we are to win great riches of grace and glory. The prayers that remain rooted in one place are the prayers that prevail. This petition for blessing fixed here like a plant in the garden of the Lord, to be looked to and tended daily, is the kind of praying which truly enriches the Christian life.

I know not why it is, but it does not seem to be God's way to open the door of heaven at the first knock of intercession. If he were to do so, the privileges of the mercy seat would become so cheapened that they would bring little spiritual enrichment to the soul. So it is perhaps that God perseveres in his silence, that he may train us to persevere in seeking. But "our God shall come and shall not keep silence" if only we show him that we are so desperately in earnest that we cannot take denial. Therefore let me exhort you, my brethren, to renew watchfulness at this point. "Backsliding always begins at the closest door." If the sources of spiritual life are neglected, the stream must certainly dry up. Let us not forget it that our life is not in our own veins and arteries. Our life is hid with Christ in God. Every answered prayer is a pulse beat of the heart of Jesus. Live then in him constantly, pray in him unceasingly. Thus by patient continuance shall you attain unto eternal life. This is the goal which is set before us. "He that believeth on the Son hath life" indeed, has it in principle, in germ. For this very reason are we exhorted "to fight the good fight of faith and lay hold of eternal life," that as life is now in us in its beginnings we may enter into life in its fullness.

Syrian Cooking.

Few things mark a race more distinctly than its food, and the food of the Syrians is the bridge which Europeans seldom cross. It is easier for Europe the mind to take the bend of oriental roots than to command the stomach to receive and assimilate the native food. The Syrian dishes contain every irritant which dyspeptics in the west (and peptics also) shun. The European seeks in vain the succulent pilaffs which the Armenian cooks of Constantinople prepare with so much skill. He is offered for his daily fare a succession of unpalatable dishes, consisting chiefly in preparations of the fresh, hard, rancid mutton, which constitutes the only animal food in use. This is cooked in oils, in spices and in plingidinous sauces, to which are added strongly flavored vegetables.

The national dish, consisting of crushed wheat and meat, reduced into a paste by the action of a pestle, is in itself a sufficient indication of the rudimentary nature of Syrian food, and yet this dish is almost a luxury which the poor are seldom able to procure! Palates no doubt are formed in infancy, and we must not, therefore, too hastily judge the eastern cuisine by western tastes. The prevalence of dysentery, however, shows that the coarse fare is not without its dangers.—Fortnightly Review.

SULLIVAN'S RECORD.

The Men He Has Met and the Results.

J. A. Sullivan, who is to meet Tom Graham in a glove contest to a finish on the evening of the 3d of March at the Silver Gate Athletic Club rooms, is a fighter of experience. His record is as follows:

Beated: Billy Mahon in a four-round glove contest January 22, 1889.

Beaten by Billy Mahon at the S. C. A. C. at Los Angeles in 47 rounds October 11, 1889.

Beat Joe Cotton at San Bernardino in 32 rounds December 24, 1889.

Beat Joe Cotton at the same place in 20 rounds January 12, 1890.

Beat Jim White of San Francisco June 12, 1895, in 3 rounds.

Beaten by Tom Meadows in 18 rounds, at Tia Juana, July 1, 1888.

Received \$50 forfeit from Joe Mitchell, June 12, 1888.

Beated by Tom Meadows at the California Club rooms in 10 rounds, December 11, 1888.

Beat Jim Webster, 13 rounds, February 1, 1889, at Sacramento.

Beat Tom Avery, February 23, 1889, 11 rounds at Sacramento.

Fought Billy Mahan at Sacramento, 64 rounds to a draw on the 10th of March, 1892.

Fought Harry Graham of San Francisco in a 5-round draw on the 9th of August, 1885.

Beat Bill Sanders in 2 rounds at Portland, March 13, 1884.

Beat young Ryan at Pueblo, Colo., in 3 rounds, February 22, 1892.

A YOUNG NUN. 1890.

Within the convent grim and gray
And ivy grows.
She liveth on from day to day,
Life's monotone.

She leaveth oft the ancient pile
And passeth by,
Yet I have never seen her smile,
Nor caught her eye.

Her hands are very white and small,
And those who know
Say that on Fever's brow they fall
Like flakes of snow.

They say her voice is soft and sweet
In Sorrow's ear,
 wooing the soul to Mary's feet
From doubt and fear.

Ah, me! And yet her youthful face
Clad though it be
In cold religion's saintly grace
Is fair to see.

Her eyes, so modestly cast down,
So introspect,
Could light a smile or arm a frown
With dire effect.

Tis just such orbs that steadily burn
With passion's fire;
Can all the tears in Virtue's urn
Quite quench desire?

Her mouth is red, and shaped for bliss;
It seems a loss
That it should only kiss and kiss
Her rosary cross.

Oh, Little Nun! Thou art too fair!
It had sufficed
If one less sensuously rare
Had wed thy Christ.

The devil oft in form of saint
Entraps the eyes;
Thou art a soul without attainment
In devil's guise!
—George Horton in Chicago Herald.

The Decoration of Prayer Books.

The prayer book that the Vanderbilts, the Astors and other families use for every day, that is to say every Sunday occasion, costs about \$50 each. Mrs. Anson Phelps Stokes has just ordered two \$50 silver bound prayer books, and these will be given to her two daughters on the occasion of her silver wedding. Prayer books are used now a great deal for presents in society, and particularly for wedding presents. The really correct thing, it may be mentioned, is a small prayer book bound in white morocco, with elaborate silver trimmings. The resulting ornamentation is very rich and very handsome. The designs are either flowers or allegorical figures that have a quaint and mediæval character. The work is open work that shows the cover of the book, and this supplies a very effective groundwork.

In some cases, however, the book is completely cased in silver and the silver is very artistically worked. There is still a slight demand for ivory covers, but the demand is so slight it is scarcely worth mentioning. The covers of the prayer book are embellished with a silver cross if the morocco is retained on one side and the bride's initials on the other. The books themselves are generally of English make and what is known as the Oxford edition. The type is beautiful and the binding is in the highest style known to the art.

In the original covering the Bible or prayer book is about the cheapest book of its quality that can be found. After its manipulation by a fashionable jeweler it is about the dearest. A pretty book mark usually accompanies the prayer book composed of three white ribbons. They are marked with a heart, a cross and an anchor, signifying, of course, faith, hope and charity.—New York World.

MANY A FORTUNE

Has been made by advertising. One was never lost by it. You can't begin a good thing too soon.

PRICE FIVE CENTS.

ON TO SAN FRANCISCO.

The Santa Fe Has Two Routes to Choose From.

SAN FRANCISCO, Aug. 22.—The *Chronicle* says there is enough proof to warrant the direct statement that the Santa Fe road is trying to effect an entrance into San Francisco. The purchase of the water front land at Antioch and the survey from Santa Cruz to Fresno, "we add as evidence," the paper states, "that the Santa Fe has planned to reach San Francisco by two routes, branching off at Fresno from the main line from Mojave. One of the lines will come up from the San Joaquin valley through Pacheco pass by Watsonville to Santa Cruz and thence to a connection with the San Mateo electric railroad from this city. The other road will run up San Joaquin valley to Antioch, where it will connect with a steamer line to this city."

BLAINE FOR PRESIDENT.

Authenticity of the Recent Interview With Gen. Alger.

NEW YORK, Aug. 22.—Regarding the denial by Gen. Russell A. Alger of the reported statement of his that Blaine was to be the next candidate of his party and that Blaine had declared himself a candidate, the *World* will say tomorrow that the statement was furnished that paper by Comrade Thomas, G. A. R., of 420 Kearney street, San Francisco, who declared that Gen. Alger had made the statement to him during the recent G. A. R. encampment at Detroit. The *World* will also print in fac simile a letter from Gen. Alger of date July 6, 1891, to Comrade Thomas, in which Alger says: "I thank you very much for your esteemed favor. While I know nothing of the future it seems to me Blaine is certain to be nominated and that it is best for all that he should be. I appreciate more than I can tell what you say. I hope I shall retain your good opinion and that I shall be able to see you this fall or winter. Shall you be east probably during that time?" Acting upon this implied invitation Mr. Thomas visited Gen. Alger at Detroit, where the reported interview took place. The *World* took the precaution to have Mr. Thomas himself write out a statement and has the original manuscript. It also stipulated that in case of a denial by Gen. Alger, Mr. Thomas' name should be printed as its authority as well as the letter in question.

Almy a Well Known Criminal.

HANOVER, N. H., Aug. 22.—It has been established beyond a doubt that Frank C. Almy is George H. Abbott, who escaped from the Windsor, Vt., state prison about six years ago. Warden Oakes and two superintendents from Windsor this morning positively identified him. Abbott is known as an expert burglar and a desperate criminal. At the time of his escape he was serving out a sentence of fifteen years, having been convicted on nine different indictments for breaking and entering houses, to which he pleaded guilty in January, 1881. When Abbott was arrested in 1881 he was the ringleader of a gang of burglars who operated in towns up and down the Connecticut river.

More Damage Reported.

ST. LOUIS, Aug. 22.—Dispatches from several points in Missouri indicate that the storm which did so much damage at Atchison, Kas., and Kansas City, Mo., played havoc with the grain in stacks and the standing corn, as well as doing immense damage to houses, barns and outhouses at other points. At Steelville the streets were submerged in places deep enough to swim a horse. Not a bridge remains across the stream that runs through the town. Bonneerre reports that 1,500 feet of the track of the Mississippi river and Bonne Terre railway was washed away.

Aug 22, 1891