# our Score Mark\_

Mrs. Elizabeth Cady Stanton the Pioneer of Equal Rights-History of Her Life's Efforts-The National Council of Women Will Present soi-disant friends even. She threw Their Champion With a Silk Nightdress.

of the Married Woman's Property bill.

Her account of the preparations she made

for her appearance before the legislators

at Albany is interesting. "I would go up into the garret," she said, "and re-

father heard that she was going to ad-

dress the Legislature, and was incensed

earnestly that she won him over. Final-

ly, the momentous day arrived. This

was in 1848. Mrs. Stanton spoke to a

crowded house. Her speech lasted two

hours, and when she was through she was warmly congratulated by her hear-

ers. Shortly afterward she had the sat-

isfaction of seeing the Married Woman's

In the same year Mrs. Stanton and

others called the Woman's Suffrage Con-

were adopted and a list of grievances

made out. The convention was the tar-

get for no end of ridicule. Mrs. Stanton

says she and her friends were referred to

as the "cross old maids." Mrs. Stanton

Since that day Mrs. Stanton has never

"It is said that nearly everybody has

a rooted aversion to giving away some

least mind giving thousands of dollars

to a hospital-tens of thousands, in

to pay on his private letters, but would

smuggle them in at the expense of the

Frances Courtenay Baylor contrib-

utes to the December Lippincott's a numorous article on this subject, from

"One of the richest women in this country hoards matches as if they

were so many wands studded with

that one once more.' When her children

two hundred thousand dollars with

a paper unless he can beat down the

half-price after which he not infre-

each case.

quently presents him with a quarter.

can't bear to lend an envelope; an-

if she should need them. One man will

give his friend a horse, that costs fif-

teen hundred dollars, and begrudge him

a single ivory shirt stud. Another will

give a handsome dinner to twenty peo-

ple, that will cost him hundreds, and

feel it an affliction to pay a car fare.

Still another has been known to buy a

yacht, provision it, sail around the

world with it, entertain successive sets of people on it in the handsomest

style, and pay all his bills for these expenses with the most praiseworthy

regularity, except those for black pep-

per. Bands to play on board, bunting

to decorate the yards, expensive sup-

pers for any number of people, wines

by the dozen hampers, flowers enough

to fill the hugest conservatory, addi-

tional servants, tons of coal, an extra

lunch, will all pass unnoticed, unchal-

lenged; but when it comes to pepper

he makes notes, consults cook books,

summonses cooks, makes his steward's

life a burden to him-so much so that

he has been known to have nine of

these indispensable functionaries in

his employment in the course of five

seasons. Unlike the Chevalier Xavier

de St.-Foix, 'sans six sous, et sans

souci,' he makes himself miserable over

the minnow, and swallows the whales

without making a single face. He will

have pepper, but it must be got below the market price all over the world,

is, as if it were gold dust instead.

distinguished English nobleman, whose

There is a Frenchman whose eccen-

trickty in respect of a pet meanness is

very often commented upon in Paris;

for, though he has a model establish-

ment and positively rolls in money, he

can not bear to use towels freely-his

own or his neighbors'. It is said that

upon staying at one of the old cas-

tles in Brittany for a week he took his

hostess aside privately and showed

her over three dozen towels that he

these, madame, I have saved, the re-marked with great delight. 'Your servants put them in my room, it is

but I and my wife have only

had been gloating over for days.

come of age she gives each of them

which we take the following:

faltered, has never relaxed her zeal in

Property bill become a law.

had sons at the time.

hearse my speech every day."

\*\*\*\*\*

Ira Elizabeth Cady Stanton, who the necessity of calling a convention for half a century has labored unceasingfor women's suffrage and equal rights, celebrate her eightieth birthday on mber 12. The occasion will be made rable in many women's clubs onghout the country. The National uncil of Women has decided to give Stanton a nightdress of white Japsilk. It is made in full surplice shion, the fujness gathered around the in several rows of shirring. The es are made with a band of shirring und the wrist. The sleeves, front edge are trimmed with nciennes an inch wide.

B. Anthony says of the approachniversary: "If you will study thereat, but she pleaded her cause so literature you will find that Mrs. enton has written the larger part of the addresses and arguments made before ir New York State Legislature and the ngress of the United States. She has ritten nearly all of what might be lled 'state papers,' for our movement, and is largely the editor of the three inge volumes, containing nearly a housand pages each, entitled, "The Hisry of Woman Suffrage.'

Mrs Stanton occupies a pleasant suite rooms on the western border of Central Park. She was born on November 12, 1815, in Johnstown, N. Y. Her father was Judge Daniel Cady, a distinguished lawyer of his time.

"My mother," said Mrs. Stanton to was Margaret Livingston. She was the daughter of James Livingston, an officer in the Revolutionary army. It was faltered, has never relaxed her z he who fired on the British ship Vulture the cause to which she is devoted. when that vessel anchored in the Hudson River. This was at the time that Benedict Arnold was plotting treason. My grandfather saw the ship out in the river, and knew it was there for no good purpose. He knew that something ought to be done, but as Washington was away, hesitated about taking the responsibility one thing. No matter how generous of firing on the vessel. However, he the man or woman may be, in this one finally made up his mind to do so, and thing he or she is a maser. Baron James the Vulture sailed away, leaving Major Rothschild, it is related, did not in the Andre behind.

"My father's ancestors came from Connecticut. They were also branches of dozens of directions—but when it came the sturdy Puritan tree. The Living to postage stamps, he could not bear stons were Scotch. I do not know of any Cadys in England, but there was a Cade there-Jack Cade, the revolution ist:—and maybe the Cadys are descended from him. So you see there is plenty of revolutionary blood in my veins."

As a child, Elizabeth Cady Stanton, or Elizabeth Cady, as she was then, was ecocious-perhaps self-reliant expresses it better. She tells how, when she was ten years old, her only brother died, how diamonds. She will give one or two her father grieved over his son's death, under protest to a relative in need of and how one day he took her on his knee them, but she buys them by the gross, and gave voice to the wish that his daughter "was a boy." Then, Mrs. often with burned fingers and a re-Stanton says, she made up her mind that, as she could not be a boy, she would try to accomplish what a boj could. Her first step towards this end was to learn to ride her pony. She was the greatest possible cheerfulness, but also imbued with a desire to master if they were to ask her for a whole Greek, and she applied to her pastor, as box of matches she would feel that old Scotch clergyman, for instruction Being of an alert mind and blessed with took six, that she was being robbed. a good constitution, she made rapid progress in both undertakings. She then took up Latin, mathematics and other mannish studies. She had a very proficient instructor in her brother-in-law, Ed ward Bayard, of Delaware. From this gentleman she learned much of poetry and art, and also of physical culture. I was no trouble to her then to scale a four-bar fence with the agility of a college athlete.

It is interesting to hear Mrs. Stanton sell of how she wanted the laws cut out of her father's law books, and how great was her disappointment when she was



Informed that even such an apparently heroic remedy would not be the means of doing away with obnoxious statutes. All that Mrs. Stanton has since accomplished in behalf of woman suffrage toubtless derived impetus from constant study in her father's library.

When Elizabeth Cady was sixteen she entered Mrs. Willard's seminary at Troy. Before this she expressed a desire to go to Union College, and fuel was added to the flame in her breast when she was made aware of the discrimination against woman that rendered her ineligible for dmission to that famous old seat of

Mrs. Stanton says that while she was in the seminary she never forgot the impressions she had formed in her father's ffice. She looked forward to the time when she could go before the Legislature and do something for the cause in which she had become so deeply interested.

After leaving the seminary and returning home, Mrs. Stanton was thrown in at all. contact with her cousin, Gerrit Smith. the eloquent abolitionist. She became greatly interested in this movement, and says she was forcibly struck the similfarity of the conditions which oppressed white women and the slaves of the South. It was at the house of the abolitionist that Mrs. Stanton met the gentleman who became her husband. Her marriage took place in 1840. They went abroad on their wedding trip, and attended the anti-slavery convention in England. A great many women had me on to attend the convention, but were not allowed to take their seats legates. Mrs. Stanton relates that ret met Lucretia Mott in England, d that she impressed upon the latter

recall of the effect of a suddenly acquired fortune upon a pet meanness is that told by an English author about an old woman in an almshouse who came into a million by a Chancery decision that had been pending a hun-dred years. She bought everything dred years. She that money could buy silks, velvets, away her bank notes upon everything imaginable, in a kind of frenzy of possession. But when it came to tea she suffered; she debated, she chaffered, but never could make up her mind to buy and pay for, at any one time, more than a quarter of a pound of good black Bohea.' She would have Mr. and Mrs. Stanton came back to felt beggared by a pound of any tea at any price; it had always been so America, and then followed one of the most interesting episodes of her life. After her return she had, in company precious to her that she had lost all sense of its intrinsic value. Perhaps it with others interested in female suffrage, represented to some extent the bright been agitating the matter throughout the unattainable, without which life has state. She received permission from the Legislature for a hearing on the subject

### How to Live a Hundred Years.

The eminent English physician, Sir Benjamin Ward Richardson, has recently been interviewed by a reporter the wife of a millionaire or a coal of Tit-Bits, who retails in that journal, among other things, Sir Benjamin's opinions of the subject of longopinion." we read. "that every man, and every woman, for that matter, should attain the age of one hundred," and he proceeds to tell how this desirable end may be attained. An abstract of the method, with running comments, is given by the British Medical Journal (Nov. 30) under the heading "The Secret of Centenvention, the first ever held. Resolutions arianism." The Journal does not agree with Sir Benjamin in some of his advice, particularly that which relates to total abstinence. The abstract, with the comments, runs thus:

"First of all, as we gather, the would-be centenarian must have 'light hazel eyes, light brown hair, complexion inclined to be florid, lips and eyelids of a good natural red-never pale, and rarely of a bluish tint. Then he must never smoke and never drinkthe prohibition is absolute, but we presume the restriction applies only to alcoholic liquors; further, he should eat very little meat. He should work as little as possible by artificial light; in fact, one of Sir Benjamin's most widely quoted sayings, we are told, is 'Make the sun your fellow-workman.' If, by the way, this rule is strictly adhered to in this country, few people are likely to die of overwork. What the color of the eye may have to do with longevity does not seem to have been revealed to the interviewer. An American authority professes to be able to diagnose a predisposition to centenarianism by the length and breadth of the head; he says nothing as to its thickness, which may yet help to make a man's days long in the land. As to rigid abstinence from tobacco and alcohol enjoined by Sir Benjamin Ward Richardson on all mind, she should be restful! candidates for the long-distance race of life, it has almost as slight a basis of fact as the importance he attaches informed on such matters of business to the color of the eyes. Immoderate drinking of whisky, like immoderate drinking of tea, or for that matter immoderate eating of bread, will shorten life; but what evidence is available on the subject seems to show that a strictly temperate use of alcohol dren in their studies and always be often with burned fingers and a regretful wish that 'she could have used tends to prolong life, for the excellent ready to assist them the thereby promotes health. The most trustworthy statistics on this subject are those of Sir George Humphry. 45 cases of centenarians collected by him only 12 were total abstainers, while 30 were moderate drinkers, and she was being impoverished, and if they 3 were heavy drinkers. Of 689 persons between 80 and 100 years of age there is the well known case in Sir George Humphry's tables only of the millionaire who supports a newsboys' home, but will never buy a fraction over 12 per cent were abstainers, while nearly 9 per cent were who is selling it and get it at appear from these figures to have only a slight advantage in point of longevity over the non-abstainers. The If one could lay bare the secret motives real secret of centenarianism is well Puts considerable cold water on the and springs of action exposed in such cases, it would be curious to see how expressed by Sir George Humphay ambition of parents—often considered when he says: 'The prime requisite is far habit, prejudice, and mania affect One woman, with a davenheritance.' In other words, if you wish port stuffed full of writing materials, to live a hundred years you must, as other draws the line at needles, though Oliver Wendell Holmes said of another matter, begin by going back two she has more packets of them than she will ever open, and a bank acor three hundred years, and securing count that insures her thousands more for yourself a sound and long-lived

ancestry." Dean Farrar's Ideal.

"My severest critic," says Dean Farrar, "could hardly rank me lower as a preacher than I rank myself. My conception of what a preacher should be is so high, and my consciousness of the immensity by which I fall short of that ideal is so keen that I never had the faintest tendency to vanity on that subject." Then with regard to his ideal of a preacher, he said: "What should the preacher be? He should stand, as it were, upon a watch tower, like the Hebrew prophets of old, and sway the destinies of nations, breaking down and building up; he should be like a heavenly archer, and hurl into the dark heart the arrows of lightning. He should be in his measure a statesman, and sometimes, like Phocion, or like Hannibal after Zama, or like Thiers after Sedan, he should or Pitt, he should teach them to be of good cheer, and hurl defiance at their foes. He should be the enemy of the oppressor, the champion of the oppressed. Like Isaiah and Savonarola, should make guilty cities tremble and must be used as he uses it; that in the midst of their sensual festivities. Like the Lord and Master, he Shoes were the pet meanenss of a should be as dew to the scorched wilderness; he should undo the heavy ground rents in London alone would have shod all its inhabitants for centuries to come. It is related of him that he once took his favorite pair in head of inveterate abuse,' but never person to a cobbler, and that after carefully examining them, the man smoking flax. What largeness of sympathy, what tenderness of compassion, said to him: 'I never saw the like since what keenness of insight, what daunt-I've been at the business. You are less courage does he require. How must ei.ther the greatest pauper in England or the Marquis of —. 'I am the marquis, not the pauper,' said his lordto conscience and to truth; to confront the clinched antagonism of imship, and, far from being offended, seemed greatly amused. To mount a moral and exasperated interests; to face the banded conspiracies of the new pair of shoes-trings, even, is pain and grief to him, and a new pair of shoes always brings on a violent fit of gout, so vehemently is he opposed with hell when he sees the Church walking amicably arm-in-arm with the sad necessity of donning them the flesh and the devil."

The London Globe asks: "What constitutes contempt of court in this country? At the Newington Sessions, on Saturday, a witness admitted under cross-examination that on a certain evening he might have had 'a pot or two.' The court repeated the phrase in an interrogative tone, whereupon the witness replied, 'Well, three or four pots, like you would have yourself, my lord, on a Saturday night.' 'Were you drunk? queried the judge. What! On three or four pots? Never let it be said. When learned judges fail to resaid. When learned judges tall to re-sent the imputation that they take 'three or four pots' on a Saturday night, we seem far indeed from the realization of Sir Wilfild Lawson's true, but I and my wife have only used one between us. Servants are careless, wasteful creatures; I return the rest.'

Is it any wonder that many women get weary and discouraged when they read the endless array of "shoulds" concerning themselves and their homes, that are sent broadcast over the land for their special use and Our Housshold Gods and How We benefit? Do the writers of such articles imagine that the wives of poor and laboring men, mechanics, farmers and so on never read the papers in which is set forth their voluminous advice? If they do not so imagine, why do they not make some distinctions, and forbear loading the shoulers of such housewives with enough tasks to furnish a regiment of mind and muscle laborers?

"A woman should always appear at the breakfast table in spotless linen, and a gown, neat, fresh and dainty." No qualifications as whether she be miner. These "autocrats of the breakand fresh without much expense. evity. It is the physician's "fixed Can she, indeed! Expense is a relative matter. Not every woman whose intelligence prompts her to take and seek mental food in reading a "home magazine," or a paper with a literary department, has also at her disposal an income sufficient to hire a good, big washing done every week after essentials and reading matter are paid and its twin brother, the big, hot ironing, what then?

"Her table linen should always be immaculately clean" ("snowy" is the hold, to the genuine, and apparently proper word, you will take note if you numberless, works of the old masters, are observing), a requirement that and fine old tapestries and carved furmust contribute in no small measure niture from mediaeval palaces, and to the size of the before-mentioned weekly twins.

"Her best dishes should not be reserved for special times of company serving, but should delight her own family every day!" No matter if it does take twice as long to

more common ware. Her own room must be tidy and orderly. Of course, and so must every other. Her children should never go unwashed or uncombed. She should not look unkempt at lunch, though she does not expect the men folk nor company; and in the evening she should bit may be added to the family's rainy day fund, or doing a whole day's washing or froning that would have cost a dollar and a quarter. Never

And she should be companionable for her husband, should keep herself as he is familiar with, also pleasure and politics. She might talk currency legislation. She wouldn't have know anything about it, if only she was sure that she knew it at all. She should keep abreast of her chilreason that is assists digestion, and ter whether she be college bred or whether scholastic advantages have

been limited to the supply of the country school district. There is an old adage that "it is a poor rule that will not work both ways." Suppose that rule, so often laid down to mothers, about keeping abreast of their children in studies were turned around, taken the other way, and given thus: "Children should not be allowed to get any more sions and the care and worry of them heavy drinkers. The abstainers would book education than their mothers have had or can obtain in connection with them." Rather a poor rule, is it,

a laudable ambition—to give their the faculty of age in the blood by in- children more education than they could themselves obtain. And now there is one little, last, least bit of a "should" that no worthy night, but have settled down on earth woman will be at all excused for neg- and have forgotten heaven," although lecting. She should, furthermore and as the same wise writer has assured without fail, keep herself, to the days us, "A man is rich in proportion to of her death in health and youth. She the number of things which he can

when one comes to work it both ways?

she should never, never grow old. My fellow women, there is one probe brought to pass by this outflow of each separate sermon too soon and rashly, if we but wait to weigh them all together and, keeping in mind the best bits of new knowledge found in each, we consider well and decide wisely as to the claims that each one makes upon our time and strength, then these various pricks and promptings, making us more keen of view and thought, will, so used, "work together for good."-The Housekeeper.

Sermons From the Backwoods. Do it with thy might.—Eccles. ix., 10. kings, but it remains to be proved by

and hope; sometimes, like Chatham to discourage brawls and fights be- not give utterance? By what right tween our fellow men. Yet when we does your neighbor criticise the mansee two hoodlums starring, we like to agement of your house, your family, see them do it up weil. We prefer and even of yourself, when you never steam to wind. When Mike's wife think of interfering with her affairs? saw her spouse stand up before Pat- dress is too short, your hat unbecomrick, she urged him on by shouting: ing, your hair roughened by the wind, "Hit him with enorijay, Mike." No when you keep your thoughts uncomfaint and feeble blows would suit her plimentary to her personal appearance burden and let the oppressed go free; taste; she wanted to see a little enerhe should always 'smite the hoary gy displayed in the campaign: Sometimes when your boys are a little slow head of inveterate abuse, such that the bruised reed or quench the you say to them: "Get a move onto condemn you in the eyes of all your active flax. What largeness of sym- you." All of which illustrates the quaintances as unmannerly and undergraphing flax. point of my text which bids you put a little steam in your Christian life lieves she has the night to say and service. No wonder some of you she pleases, who gives it to her? Cerhe be prepared to sacrifice everything find the way to heaven hard and have tainly, not her long-suffering victim, to drag your weary footsteps up Zion's who writhes under the sharp lash of hill. You expend your energies on all the privileged tongue. Whatsoever manner of worldly pursuits, and leave right the disagreeably outspoken wo-the dregs for the Lord and the man has, and by whomsoever it has world, and to denounce the agree-ments with death and the covenants find our energies faltering a little now ciety for the protection of long-sufferand then. Like the grass that grows up fresh and strong in the morning, they sometimes feel a little withery at noon or towards night. Then w must treat them as a certain man treated his horse that died on the way home from market. Why, bless you, he never let the horse know that he was dead; but just drove him on and would not let the beast have time to drop till he reached the farmyard.

Do it with thy might. If the hips are to speak for the oppressed, speak promptly and speak out. If you are going to help with your pocket-book, let it not be the widow's mite, for that was given long ago, but give with the might that has a different kind of a spell about it. That widow's mite has been misused and abused most shockingly, and many a miser has shielded himself behind the widow's skirts on the way to the temple

The "Shoulds" and the Fam- treasury. Resisting evil, use both hands; and with both hands use the work you take up. If all the mem-bers of my congregation should do with their might what their hands Amid these rumors of wars, terrible find to do the world would not know in their mere suggestion of horrors itself in a week, so changed would it be.—Peter Peculiar in the New York

### The Potency of Things.

Should Regard Them. When Emerson declared that

"Things are in the saddle,

And ride mankind. he spoke most truly of times past as well as of the time then present, and of that which was still to come. Our collection of things is begun for us before we have fairly entered this world; and as soon as we are old enough to grasp with our hands we take up and go on with the work. At first we coling, must come. In every country, east lect with the glorious impartiality of children, and everything-every sort of thing—is a treasure to be obtained nations of Europe the revulsion beand hoarded up for future days of gins. The informed minds of philosofast table" say "a woman can be neat pleasure. But by-and-by as we grow older and our tastes and characters develop, our possessions begin to assume a certain stamp of individuality. The book lover collects books; the fair woman, jewels and laces; or at any rate, fine clothes; the householder, furniture and pictures, rugs and bric-a-brac-of style and value to suit his individual taste—and purse. And the world's marketplaces are filled to overflowing for, and if she has not the strength with all manner of things to tickle to spare for the weekly giant task each one's fancy, from the cheapest and trashiest of imitations, and the gaudy prints and decorations which find their way into the poor man's house-

country under the sun. So it all depends—upon the collector's individual taste and depth of purse. But a collection is still a collection, clean and the shell ornaments and impossible them, on account of the needful care hair flowers and waxwork under glass, in handling, as it does to clean the in a New England farmer's wife's best room, are all as precious to her as are the galleries of fine paintings and the bronzes and peach-blow and eggshell porcelains, and the plates of the First Empire, belonging to the city millionaire. Indeed, it seems almost as if those who had the most were the least visibly ridden by their possessions. The owner of a small old-fashioned be delightfully entertaining, respect-ful and beautiful. She may have been the slow, haborious accumulations of a day and a night, or putting up jelly, or trying to rival the laundry in doing up her husband's shirts, that a need it badly. But you see, I don't like to go and leave the house." So in reality she does not keep the house, but the house keeps her. It is not only her home, but her tyrant. She is rid-den by it, and it keeps her under with bridle and bit and wasp and spur.

costly fabrics and choice bric-a-brac-

the products of every age in every

Now, on the contrary, the millionaire may own many houses, and yet spend half his time abroad. But things comtrol him, nevertheless. He sees them everywhere and hears their voices saying imperatively, "Buy me. Add me to your collections, which, though they are already vast, shall never be complete"-and he perforce obeys. many, or rather, how few people are there in this big city who wear their most precious jewel in their heads, and stand ready, as not long ago one gay, light-hearted girl was heard to declare that she stood ready, start for anywhere on half an hour's mottice?" Half an hour in which to pack one's bag with the few absolute necessities for health and comfort, and then to leave all one's other posses behind, and so find absolute recreation and pure enjoyment in the beauties of this fair world of ours, and not alone in the accumulation of the products of man's skill. We sail the sea of life too heavily freighted. We do not keep ourselves in light marching order, ready to start unhampered on a journey either in this world or to the next. "We now no longer camp as for

should never look tired or fagged, and afford to let allone." Our household gods are our gods, verily, and more exacting gods than the fitable and desirable thing that may benign Supreme Being, who looks upon our childish follies with kindly, pityexhortive information from our self- ing eyes. And so it was when nearly appointed and apparently unassociated nineteen hundred years ago, One bade instructors. If we be patient and self- a certain ruler, who had asked what contained enough not to act upon he should do no imherit eternal life, to sell all the things that he had, and distribute unto the poor, and follow Him. But that proved too hard a saying, for the things of this world were as potent, and the pride of possession as great at that far distant time as now; and the treasure in heaven vague and far away. And so the man was very sorrowful, for he was very rich.-New York Observer.

By What Right?

We hear much of the divine right of Brethren, it is your duty and mine, what right, far from divine, some peoas sons of peace and not of thunder, ple make speeches to which others dare Why should she tell you that your to yourself? Why should she be allowed to give vent, unchallenged, to censure and impertinence, one-fifth of which, if uttered by yourself, would "Get a move onto condemn you in the eyes of all your acbred? And if your officious friend be man has, and by whomsoever it has ing humanity deprived her of the "right," which is nothing less than a "wrong."-Harper's Bazar.

BED WARMERS. Strange bed warmers are used by Chilian women. In cold weather, when in bed, they keep their feet by placing them on a dog.

## Governments and Peobles.

which are "at hand to come," this question surges up in every thoughtful mind: How long before these irresponsible rulers and governments shall be brought under the control of the peoples whose well-being, whose very lives are in their hands? An Emperor, a President, a Foreign Secretary may, at any moment, urged by forces beyond his understanding or care, fire the train which shall shatter nations. It is monstrous, prep terous. And with what deadly elaboration the train is laid! For the socalled "protection" of interests which are either purely imaginary or entirely selfish, the manhood and the material resources of the nations are exhausted. We need a revolt against all this; a revolit of common sense, reverting to the principles and the methods of peace and good-will. And this is comand west, in newly "civilized" Japan, effete Persia, corrupt Turkey, and young America, as in the "Christian" phers have long heralded this; now "the common people" begin to stir. Movements are on foot, both in Christendom and in Islam, which are asserting anew the ancient doctrine of the Prince of Peace, and causing men to deny the authority and the righteousness of governments which rest upon and rule by force. The van of this movement is, beyond doubt, in Russia, where military despotism stands in clearest and strongest antagonism to the simple life of an agricultural people. The other day, as Tolstoy told us in the Times, a community of 15,-000 people, after suffering wholesale beatings, imprisonments, and even murders, were driven from the homes they had made in the wild country of the Caucasus, ruined in their properity, and sent into exile among the barbarous Georgians. This was done by the Russian authorities and the Russian troops; and for what? Because these people understanding Jesus as Jesus meant to be understood, refuse to bear arms, to use the law, and to take part in a government (which rests upon force, upon physical compulsion. Jesus is thus crucified anew in the name of the Christ. This movement is both philosophic and practical. One man above all other living men unites in himself these two sides. . Tolstoy, in "What Shall We Do Then?" "What I Believe," Kingdom of God Is Within You," and other writings, the concentrated force of which is yet hardly beginning to be realized, has exhibited on every side the justness and wisdom of that Gospel teaching which provides the spirit and the ideal of the movement of the peoples against their governments. And by his own surrender of position and wealth he has brought himself into real participation with "the common people" among whom the movement takes body. When this century's or next century's history is written, the figure of Tolstoy will stand conspicu-ous as leader of the movement which makes for righteousness. Atheism and Delism, Rousseau and Robespierre, stamped the revolution of a hundred years since; "the returning to Christ" is the mark of today. Tolstoy, who has relinquished every argument but those born of truth and love, and every weapon but that of example, is doing on a vast scale the work by which all social action is shaped; he is changing the minds of men. Under his inspiration, the truth that the plain teaching of Jesus is a practical rule for the conduct of life again lifts its head, and the conflict between the 'kingdoms of this would" and "the Kingdom of Heaven" renews itself. Governments need not dread the conspiracies of violent Anarchists or the outbreaks of mobs. But let them beware of the sident spread of that conception of life which will steal their subjects from them, irrecoverably, and set up within their own dominion a new social organization which "knows once, and will do it again.—The New Age, London, England.

A Good Example in High Places.

A very interesting movement has been started in Paris by Mlle. Lucie Faure, the daughter of the President of France. She recently invited a number of youths and school girls under 14 to a meeting held in the dining-rom of the Elysee, the object of which was to bring a number of her young friends into a rescue league calling itself the Fraternal League of Well-to-do Chrildren, for the purpose of helping to educate and to save poor, sick and abandoned waifs. Mile. Lucie read an address, in which she stated the aims she had in view. The Minister of the Interior, she said, would be asked to authorize the league, and the meeting would discuss the best plan for bringing in members and extending the field of operations. The election of the committee was gone through with childish glee, which did not exclude seriousness. "Allocution," Mlle. Faure said she did not want her girl hearers to cast aside their dolls, but she assured them that they would find much greater pleasure in relieving the wants of the orphans and sick waifs than any toys could afford them. She very wisely remarked that the joy to be reaped from helping others was so pure that many failed to understand it when they had not learned from their own experiences; one should give in such a way as to make those who receive feel happy, and not humbled. What Mile. Faure has undertaken in Paris American girls can do, and many are doing, in America. And country towns and villages especially offer opportunities which the little ones can im-

Buchner, in his "Psychic Life of Animals," speaks of thievish bees which, in order to save themselves the trouble of working, attack well-stocked hives in masses, kill the sentinels and the inhabitants, rob the laves, and carry off the provisions. After repeated enterprises of this description they acquire a staste for robbery with lence; they recruit whole companies, which get more and more numerous; and finally they form regular colonies of brigand bees. But it is still a more curious fact that these brigand bees can be produced artificially by giving working bees a mixture of honey and brandy to drink. The bees soon acquire a taste for this beverage, which has the same disastrous effects upon them as upon men; they become disposed and irritable and lose all desire to work; and finally, when they begin to feel hungry, they attack and plunder the well-supplied hives.

