

5. He builds no home, but lives in caves and in the rudest shelters.
6. He has but a few rude tools, and they cutting instruments of flint or chert.
7. He plans nothing; does not till the soil.
8. His first speech is in giving names to the animals around him. He must be able to communicate concerning the animals he would eat, and those that would eat him.
9. He has a religion. He believes in mysterious personal powers superior to himself, to which he is subject.
10. His religion is anthropomorphic. His gods are powerful men.
11. The first moral sentiment to appear in primitive man is modesty. He makes a covering at first of leaves.
12. His first permanent clothing was the skins of animals.
13. Primitive man is an arboreal animal. He finds his habitat, food and refuge in or among the trees.
5. Adam built no home. Milton says he slept under a bower of roses.
6. Moses implies that Adam had cutting implements. "He dressed the trees."
7. "There was not a man to till the ground."
8. Adam's first recorded utterance was in giving names to animals.
9. Adam recognized the existence of God, a being superior to himself, to whom he was subject.
10. He conceived of God as a powerful man, who was accustomed to avoid the tropical heat, and walk in the garden in the cool of the day.
11. Adam's first act of moral consciousness was prompted by modesty. He made himself an apron of leaves.
12. Adam's first permanent clothing was of the skins of animals. "Unto Adam and his wife did Elohim make coats of skins and clothed them."
13. Adam was an arboreal individual, finding his habitat and food in and among the trees of the garden.

enable him to use them as building material. It taught him to compel iron out of tawny dust and fashion it into tools and weapons. And now with wings of fire, man flies across the continent. With his hammer of fire he crushes the heart of the mountains; with his hands of fire he hurls death upon his enemies miles away. Fire is his sword, his servant, his steed.

Adam's strength came from his weakness, his self-reliance out of his dependence, his safety out of danger, his love out of hatred. Had he been armed with fangs and claws like a tiger, he would never have risen above the tiger, but forced by nature to rely upon reason and intelligence, these faculties set him on top of the scale of life.

It is a remarkable coincidence that the last chapter of these "Musings" should be entitled, "Expiring Embers—a Study of Death," for the author died before his work had yet gone to print. His closing words were prophetic: "It seems to me that I hear the sound of the coming ship more distinctly as it approaches. She is past due, and cannot delay much longer. Already I see her plumes of smoke, and hear the splash of her wheels and I step upon her decks for a journey into the Unknown, from which there is no return."

#### THE CONFESSIONS OF A WIFE

SPECULATION is rife as to the unknown and pseudonymous author of this book. It began its career as a serial in *The Century*, and its unusual theme, freshness, cleverness, literary reticence and originality at once attracted great attention. It is a book that is very much worth while. We opened it somewhat latish the other evening, and it was almost sun-up before the *finis*. One can hardly feel that the "Confessions" have been written for the public, and you feel almost guilty in reading them. They are the inmost sacred longings, shrinkings, and awakenings of a young and wholly innocent girl.

The author points out that Adam's first great discovery was the use of fire, and it remains until now the master discovery of time. He learned to turn loose in fury the fire-god upon his enemies, or to domicile it tamely in his cave. As he slept, it kept his enemies at bay. He could create summer in winter and thus master the elements. Held in check by water, it hollowed out the trunk of a tree and gave him his first boat. It lit his torch so that he might peer into the blackness of the waters and send his stinging spear deep into the finny prey. By laying one log across the other, the fire-god would cut them squarely in two, and thus