THE GREAT GIFT.

THE LELAND STANFORD JUNIOR UNIVERSITY BENEFACTION.

Sermon by Rev. Horatio Stebbins, D. D., of San Francisco, on the Scheme of Gov. Stanford.

[Sunday, November 22, 1885, at First Unitarian Church.]

Think upon me, my God, for good, according to all that I have done for this people.—[Nehemiah, iii., 19.

They were restoring the walls of the city. Jerusalem was depressed, and the newly-chosen Governor saw that the only policy that would restore the heart of the nation was to rebuild the walls of the city, making it defensible against the attacks of marauding heathen, thus rendering civil government once more possible, reviving the spirit of the people, and their attachment to the ancient capital of the monarchy. The times were hard; the people had been badly treated by former Governors, paying heavy taxes, borrowing money, and mortgaging their lands to pay the king's tribute. Nehemiah, just arrived from Persia with a commission from the king, saw all this, and was righteously angry at it. He abolished the grievous taxes, and the usury, and the bondage, and relinquished his own allowance. And he says that he did this for the people, for the glory of the commonwealth of Israel, to restore and preserve the national and religious life of Judah. In this he had earnestly sought God's blessing by prayer and fasting; and as he casts a backward look on what he had done, in the simplicity of his heart, and in the consciousness of an upright and pure purpose, he imploringly exclaims, "Think upon me, my God, for good, according to all that I have done for this people."

The doings of Nehemiah suggest some facts and events of great public interest and welfare among us of late. A great benefaction, unequaled in our country, or in Christiandom it may be, in the substantial grandeur of it, or in its prophetic idea, has been founded and proclaimed by a citizen who has long been a conspicuous figure in the State, and who by these recent acts attracts the attention of the most thoughtful portion of mankind. Making all allowance for the momentary effects of brilliant deeds, the historic imagination must dwell on it as a distinguished event in the affairs of men, and look forward with calm, believing hope to the future glory and power of it that shall be revealed.

I desire to speak of the citizen and of the event which he has made—not that I suppose that he or it needs my indorsement or my opinion even, but for my own sake and yours, and the commonwealth's, and the country's sake I speak. I do not speak *for* Mr. Stanford, but I speak *of* him. I speak *of* him, for he is no private person, but by his position and his action he has made himself the cynosure of all eyes, and given his fellow-men of the present and future generations vested rights in his name.

If it may be said of any man that he is the product of an age or a period, then Mr. Stanford may be said to be the product of the new epoch of human affairs and modern thought. A man of good sense by nature, and of that happy combination of the great common powers of man which constitutes worldly wisdom, he is in a degree above his fellow-men, fitted to grow wiser; and a careful observation of his career attests that his development as a man and a citizen has not been based merely on good habits which are stationary, but on inward vitality and salient power that can assimilate new facts and circumstances, and change them to experience. To this healthy moral digestion, the secret of all sustained and continuous growth of character, he adds a power of silence and sitting still, while other men are excited, talkative and busy, to a degree amounting almost to genius. Among the men of his generation, few are so distinguished for the development of their powers on the table-lands of life, or after that period at which the constitution commonly becomes fixed and rigid.

On such a man, in a community on the western borders of the continent; a community where industry was habitually intoxicated by brilliant uncertainty, and enterprise verged toward insanity, yet where the "staying powers" of human nature to subdue the earth has rarely been surpassed in history; a community separated from the populous world by mountain hights and vast abysses and desert stretches, or dreary ocean latitudes; a community that attracted men from afar, and drew the wondering eyes of many peoples; on such a man, in such a community, dawned the railroad age and the era of common carriers. It was the fulfillment of the old saying of the man and the occasion, that they always come together. The truth of the saying lies in the fact that the man is always here, while the ocasion is not.

To suppose that a man thus situated comprehends the occasion, or takes in the landscape that yet lies beyond the horizon, is alike unsound in its intellectual and moral assumptions, and contrary to that great universal human experience that "it is not in man who walketh to direct his steps." It is enough for him if he walk, the turn of the road is not his; it is enough for him if he apprehend the future; to understand is a revelation of the past. Thus men become a part of great events, and build better than they know.

The first transcontinental railroad encountered doubt, indifference and opposition as a commercial enterprise. It was natural enough that it should—the obstacles seemed too great and the result too small; the commercial formula was reversed, and maximum was on the minimum side of the account. It needed to be allied to wider and more universal interests than are commonly implied in associated personal enterprise. History must inspire it; the country must adopt it. And even then but few believed in it. This city slept, nor lifted up her eyes when awake, to the hills whence cometh her help. Were they then that believed more wise? It would surely be self-adulation in them to say so. When common men have been wiser than they knew, they are exposed to be inflated with the idea that they knew they were wise. But not so with men of large discourse of reason. They are tolerant of events; they are hospitable to the powers, and while they feel and know, as they may feel and know that they are a part and act a part in the scene of events, they never fall into the selfish conceit of saying, "We did it!" And success in them is no augmented self-will, but the ripening years of increasing duty, and vigilant reverent responsibility.

The construction of the overland road had many great and powerful allies. The weight of the revolving earth swung with it; the stars in their courses favored it; the rising and setting sun smiled on it with morning beams and blessed it with evening splendors. The mountains broke forth into singing, "Prepare ye the way of the Lord. Make straight in the desert a highway for our God!" History bore it upon its waves; civil war illumed the dark abysses with its lurid fires; the voice of the blood of men poured out upon the steaming earth cheered it on with dying echoes, and the last breath of heroes fanned the flame of its advancing camps! The success was brilliant, and conferred a plenitude of power. It was a success into which entered many causes beyond human control.

The civil war familiarized the mind of the country with the names of vast sums of money, of which men have little conception beyond the names, and with private fortunes which were quite fabulous to former generations. The spirit and temper in which these fortunes are held, and which the power they confer is exercised, is one of the invisible forces working in modern society. There is a conviction that vast wealth cannot be got by personal industry; that times, seasons, occasions and monopolous advantage must converge, and social and commercial opportunity condensed in a single man, the child of fortune. Whatever vagaries of thought or passion in regard to property, that great practical ethic of society, may be mixed with this conviction, or straggling after it like camp-followers in the wake of an army, there is a moral conception in it that can never be extinguished, unless the inspiror of the human conscience withdraw his illumination and leave manhood in starless night. We live in a period of much social discontent. That discontent centers largely upon the mutual rights and duties of labor and capital. I am not discussing that beyond the simple statement of the moral fact; and the moral fact is, that taking the world as it is, taking men as they are, the possession of vast wealth brings with it the idea of power rather than the idea of responsibility; the notion of right, rather than the notion of duties. This cherishes the ethics of self-will, that has no decalogue, but a monologue—"I do as I will with my own." On the other hand, labor, having no support or help from the mysterious power that lies in more than enough, weak, ignorant, and often blind, yet catching now and then through the rifts of darkness a flash of that light that lighteth every man that cometh into the world, exclaims in the half passion of outraged sensibilities: "To do as you will cannot be the whole truth, for that leaves me hungry one year in five." Between those two positions there lies the great moral and social fact, and there is between them an irrepressible conflict. Thus to the student of human nature, in its deep processes of thought and character, a most interesting and instructive study is the mind and heart of a man as he moves among the grandeur of outward fortune. Does he retire to the citadel of self-will, or does he go forth undefended in the genial air and climate of human feeling?

I applaud our citizen that his great successes have increased his sympathies with his fellow men! I applaud him and esteem him most happy that in times of passionate prejudice or envious calumny his good genius of patient silence has never deserted him, and that his firm confidence in the substantial honesty of men and of their capacities for higher and higher good has never been disturbed! I congratulate him that in the sobriety of reason and faith he has been able to appeal from the caprice of the present to the judgment of future generations, and intrust his deeds and his motives to the impartial opinions of mankind! I take his proclamation and manifesto as a whole, as it is on paper, if you please, and in imagination I unfold its purpose as it shall be unfolded by the fostering care of a liberal age, and I see in it the fulfillment of Berkeley's prophetic hymn shadowing forth the coming greatness of the new world:

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage
The wisest heads and noblest hearts.

If there is mingled with his feeling, as he looks down the vista of future years and generations, an honorable desire for corporate immortality, and a wish to associate a great human sorrow with a perpetual benefaction to mankind,

Is it an offense to own
That our bosoms e'er incline
Towards immortal glory's throne?

And did bending grief e'er rise to such hight of human love? Grief and money are naturally selfish; one thinks of its own possessions, the other thinks of its own sufferings. Happy are they whose possessions are transfigured by a glory from above, and whose sufferings are transformed to sympathies.

It is no part of my duty or purpose as a citizen or a man to offer any detailed opinions or criticisms upon the plan of Mr. Stanford's projected foundation. There will be opinions from other sources, the wisdom and value of which the distinguished founder is well competent to judge, and to introduce them if he see fit into his yet inchoate and plastic scheme. I do not assume to offer anything for his consideration. It is uncalled for, and would be improper in me. I wish simply to make such recognition of the event as its importance justifies, and as our proud interest in it as citizens demands.

In reading the grant and the articles of organization, one is impressed with the magnitude of the scheme and the liberality of idea with which it is projected. The University includes within the scope of its discipline and studies every possible direction of human thought and action, from agriculture and mechanic art to the highest speculations of philosophy and original research; and all the helps and opportunities afforded in such an inclusive and universal scheme are to be enjoyed by men and women alike. The University is to be an epitome of the universe. The scheme could have originated only in a mind accustomed to great transactions and large views. If Mr. Stanford's activity had been confined to the ordinary methods of business and acquisition, it may be doubted if his mind would ever have conceived a scheme whose boundaries so coincide with the rim of the world. Or if his life were prolonged to the mythic period of the patriarchal time, and he had been three hundred years instead of twenty-five in acquiring his vast estates, it may be doubted if his imagination would have retained such elasticity. There is something in it as you look at it on paper, on the landscape, or in the heavens, of the brilliancy of fortune, or a challenge to Providence. It comes as easily as thunder out of heaven, or as the ocean bears the ships, or as a train goes through the heart of a mountain. The plan bears the impression of the projector's mind, his experience, his discipline, his way of doing things. Not that there is any haste, or frivolity in handling weighty matters, for there is none; but a kind of never-in-a-hurry magnificence of decision. The great foundation bears the marks of the personality of the founder. As he was the product of the period, so the fashion of the endowment is the product of his experience in affairs.

Of course it requires no wisdom, but is a platitude of the stupid or the envious alike, to say that the success of so grand a conception depends on growth, discipline and wise administration. There will be a difference of opinion among those competent to judge, in regard to the distribution of responsible authority for the government of an institution embracing such a wide range of study, such a variety of intellectual endowment and pursuit, from a head-farmer in the open air to an independent observer like Tyndall in the secret and silence of the laboratory; from an engineer like Stephenson or Eads to a philosopher like Herbert Spencer or Emanuel Kant. The object of a great community of learning is study, thought, truth. It is to see facts and things with the mind and not with the senses only, to think according to the laws of thought and thus discern the relation between facts and between things, and finally to stretch forth into unknown realms to learn what is in the nature of things and beings—truth. It may be doubted whether a community devoted to such purposes and aims can be governed by one man—whether the idea of such a community can be carried out under such administration. It is not a band of laborers, any one to be discharged at the will of the overseer; it is an intellectual community of great variety of occupation and genius that can be governed only by an intellectual consensus. It is a commonwealth of the mind, and it is of the very nature of the mind to resent the will of any man. Education has a business side, but it is not business, and it may be doubted if it can be managed as business is managed. It is not the field of main strength, nor of go and he goeth, and come, and he cometh. It is the field of intellectual and moral convictions, thought and truth, and the government of it is not vested in accurate decisive authority, but in that indefinable pervasive power that we call influence.

In setting forth some principles of great social import that shall be taught in the future University, Mr. Stanford has touched the key-note of the modern time. I refer to the principle of co-operation. To this principle it appears to me the best minds are looking for the solution of some of the most complex social and industrial problems. But little is understood of it beyond the name, and that is often taken to mean the combination of one association against another, which amounts to little more than obstruction, and running down chickens with foxes. In its true sense and quality it is enlarging the area of justice over a domain that has been alternately lost and won by selfishness, since Cain the farmer killed Abel the cattleman. That a distinguished American citizen, on whom has descended the prosperity of an epoch in affairs, should incorporate it in the foundation of a great school, charged to call to its aid the best minds in christendom, is a prophetic event of promise and hope in the history of our time. It gives room for hope that reason and intelligence and justice will assuage the passions of men, and that common interests may yet coincide with common good.

It is natural for us all to inquire concerning any great public interest, What are its moral foundations? What theory of the world, human life and human destiny does it assume? Does it assume God and man, as it assumes the earth it stands on, without saying so? Does it move on lines of human responsibility, as naturally as we talk? It would seem sometimes that the eagerness with which men demand that it shall be proclaimed that God is here, is a presumption that they are not well acquainted with Him. Great convictions, like conscience, are not worn on the sleeve. There can be no doubt of the depth, sincerity and reverence of Mr. Stanford's religious convictions. In his address to his Trustees, which must be regarded as explanatory of his intentions, and held as a part of his act, are these memorable words, which color the whole scene of his conduct, and without which the impressive occasion would have been as a landscape without a sky: "The object (of this institution) is not alone to give the student a technical education, fitting him for a successful business life, but it is also to instil into his mind an appreciation of the blessings of this Government, a reverence for its institutions, and a love for God and humanity, to the end that he may go forth and by precept and example spread the great truths by the light of which his fellow-man will be elevated, and taught how to attain happiness in this world and in the life eternal." This assumes the great verities of moral and spiritual being not as things to be taught, but to be unfolded, as the husbandman assumes the heavens above him and the earth beneath, and thinks no more of proving or teaching the existence of God than the humanly wise grantor thinks of proving the existence of the Palo Alto farm. It raises a suspicion to attempt to lay foundations for that which is established.

I can imagine the perplexity which Mr. Stanford might have felt in inserting an article in the constitution of his great trust recognizing the Almighty. He has succeeded well. He has inserted simple Hebrew monotheism and its corollaries, and enjoined that these shall be taught. He could not have put it in any better way to escape theological entanglements or sectarian snarling, unless he had not put it at all, but let it flow through the whole great transaction, as the air breathes among the trees, the water flows through the landscape, and the light fills the sky.

Standing here to-day, attaching no special importance to my own voice or opinion, I have wished to express something of what I feel in view of so distinguished an act. Its sincere purpose, its broad human view and outlook, its trust in the fortunes of human society and the human soul under God, and the great moral force that is implied and expressed in deliberately setting aside from personal use and private ends, and dedicating to the welfare of men forever, a wealth of such magnificence of dimension and so providentially brilliant! I congratulate Mr. Stanford that he has the moral strength to do it; for above all splendor of outward occasion is that inward force that holds the stars in its hand, and takes up the isles of the sea as a very little thing! May God crown him with blessing and honor, and think of him for good according to all that he has done for this people.

Coming G. A. R. Encampment.

The interest and enthusiasm displayed by members of the Grand Army of the Republic at the East concerning the national encampment to be held here next summer is shown by the following, composed by a Commander of a Post at St. Joseph, Mo., and sung in that Post, and subsequently furnished to the Commander of Sumner Post, in this city:

Tune—"Marching Through Georgia."

Ho, for California! all ye vet'rans of the war!
Once again our ranks shall be united near and far,
Once again we'll celebrate our mighty G. A. R.,
Shouting for freedom and union!

Come on, come on, to San Francisco Bay,
Come on, come on, with spirits light and gay,
Help us swell the chorus as we swiftly speed away,
Shouting for freedom and union.

Come ye noble Yankee boys, forever may you thrive,
Royally you welcomed us in eighteen eighty-five;
How we made the welkin ring and kept old Maine alive,
Shouting for freedom and union.
Come on, come on, etc.

Come from every quarter, then, a hundred thousand strong,
Let us wake the woods and hills with patriotic song,
Let us travel westward, boys, a joyous, happy throng,
Shouting for freedom and union.
Come on, come on, etc.

Hail to California! hail to hill and rock and glen!
Hail to California, with her noble-hearted men!
Let us make her shores resound and cheer and cheer again,
Shouting for freedom and union.

Come on, come on, to San Francisco Bay,
Come on, come on, with spirits light and gay,
Help us swell the chorus as we swiftly speed away,
Shouting for freedom and union.

Determining the World's Age.

At one of the towns in Mississippi where we staid over Sunday a couple of strangers got into a dispute about the age of the earth. They were the sons of planters, and neither of them over 22 years of age. The dispute started in a good-natured way, but ended in one of them springing up, pulling out a bowe-knife, and threatening to carve the other up if his word was disputed again. The other was defenseless, and wisely held his place. The man with the knife sat down, and conversation turned to other channels. By and by the defenseless man got up and lounged away, and next we saw of him, half an hour later, he was resting the muzzle of a double-barreled shotgun against one of the porch pillars of the hotel, and had us all covered. The hammers were up, his fingers on the triggers, and his eyes blazed like a tiger as he said to the man with the knife:

"Jim, it's my turn now!"

"Yes."

"I've got you covered!"

"I see."

"I said the earth was a million years old; you stuck to 6,000 years. Jim, come up to my figures or I'll blow the top of your head over that fence!"

"Say!" replied the other as he crossed his legs in the coolest manner. "I'll tell you what I'm willing to do. As both of us might be wrong, I'll leave it to the crowd."

"Well, that's fair. What's your figures gents?"

We consulted together, menaced all the time by two charges of buck-shot, and the Colonel was authorized to call out:

"We reckon on about 700,000 years, stranger, but shouldn't be surprised if it went up to a million."

"Nor I, either!" said the man as he lowered the gun and leaned on the barrel. "I don't say as I fit in the war, or that I was born up Fighting creek, but when it comes down to the age of the earth I'm to home and the latch-string is out! Come and see me!"—[Detroit Free Press.

Astrology and Human Stupidity.

Eclipses, comets, and conjunctions of the superior planets play a great part in state astrology. Some well-authenticated cases of success in this department are on record. One astrologer, by name Landino, according to Villari, drew the horoscope of religion, and predicted, from a conjunction of Jupiter and Saturn, that on the 25th of November, 1484, a great reformation of the Christian religion would take place, and it is singular that Luther was born in the very month of November of 1483 or 1484—some doubt existing as to the year. Tycho Braha predicted from the comet of 1577 that in the north of Finland there would be born a prince, who should lay waste Germany and vanish in 1632. Now, Gustavus Adolphus, it is well-known, was born in Finland, overran Germany, and died in 1632. It is also very singular that during the very worst period of the late troubles in Ireland Saturn should have been passing through Taurus, a sign which astrologers say rules Ireland, and, prior to the passing of the Land Act, Jupiter and Venus should have been in conjunction with Saturn in the same sign. Also, just before the assassination of President Garfield, two comets—first seen in the United States—appeared in right ascension, corresponding to Gemini, a sign, again, said by astrologers to rule the United States. Now, it is an old astrological doctrine that a comet, visible to the naked eye, appearing in the ruling sign of a country, portends the violent death of the chief ruler. There is no doubt that it is because of chance coincidences of this sort that astrology maintained its place for such a long period of time, and that even at the present day many, otherwise well educated people, are led to think "there is something in it." Flamsteed, the astronomer royal of that day, it is said, astrologically "elected" the favorable time for the foundation of Greenwich Observatory.—[All the Year Round.

A PAID PARLIAMENT.—No Parliament should be elected for more than three years, and its members ought to be paid. The last reform is essential. At present we have in the main rich men representing poor men, for the choice of the constituencies is practically limited to the former. The result is, and must be, that legislation favors the rich at the expense of the poor, or, in other words, the few at the expense of the many. Democracy can never have fair play until the composition of the House of Commons is radically changed, and until democratic electors can secure men thinking with them, feeling with them, and acting with them, as their representatives. There is no class in the country so narrow-minded and so selfish as rich men. They imagine that the world is created for them alone, and that the sole aim of statesmanship ought to be to enable them to retain what they have and to obtain what they have not.—[Labouchere, in the Fortnightly Review.

The hog crop of southwestern Idaho is unusually large, but prices are lower than ever before known—4½ cents, live weight.

OUR YOUNG FOLKS.

THE LAND OF THUS-AND-SO.

"How would Willie like to go
To the land of Thus-and-so?
Everything is proper there:
All the children comb their hair
Smoother than the fur of cats,
Or the nap of high silk hats;
Every face is clean and white
As a lily washed to light;
Never vaguest soil or speck
Found on forehead, throat or neck;
Every little crimpled ear,
In and out, as pure and clear
As the cherry blossom's blow
In the land of Thus and-So,

"Little boys that never fall
Down the stairs, or cry at all,
Doing nothing to repent,
Watchful and obedient;
Never hungry, nor in haste,
Tidy shoestrings always laced;
Never button ridely torn
From its fellows all unworn;
Knickerbockers always new,
Ribbon tie, and collar, too;
Little watches, worn like men,
Only always half-past ten;
Just precisely right, you know,
For the land of Thus-and-So.

"And the little babies there
Give no one the slightest care;
Nurse has not a thing to do
But be happy and say "Boo!"
While mamma just nods and knows
Nothing but to doze and doze;
Never litter round the grate;
Never lunch or dinner late;
Never any household din
Peals without or rings within,
Baby coos and laughing calls,
On the stairs, or through the halls;
Just great hushes to and fro
Face the land Thus-and-So.

"O the land of Thus-and-So!
Isn't it delightful, though?"
"Yes," lisped Willie, answering me
Somewhat slow and doubtfully;
"Must be awful nice, but I
Rather wait till by and by
'Fore I go there; may be when
I be dead I'll go there then;
But—" the troubled little face
Closer pressed in my embrace;
"Let's don't never ever go
To the land of Thus-and-So!"
—[James W. Riley in Indianapolis Journal.

BOYS.

Don't tease girls or boys smaller than yourselves.

Don't take the easiest chair in the room, put it into the pleasantest place and forget to offer it to mother when she comes to sit down.

Don't forget to treat your mother as politely as if she was a stranger lady who did not spend her life in your service.

To be as kind and helpful to your sisters as you expect your sisters to be to you.

To make friends among good boys.

To take pride in being a gentleman at home.

To take your mothers into your confidence if you do anything wrong, and above all, never lie about anything you have done.

To make up your minds not to learn to smoke, chew or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To remember that there never was a vagabond without these habits.

Observe all these rules and they are sure to make you gentlemen.

A CURIOUS COMBAT.

A traveler in South Africa witnessed not long since a singular combat. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace, and pursuing him a host of small black ants. Being quicker in their movements, the ants would catch up with the caterpillar; and one would mount his back and bite him.

Pausing, the caterpillar would turn his back and bite and kill the tormentor.

After slaughtering a dozen or more of his persecutors the caterpillar showed signs of fatigue. The ants made a combined attack.

Betaking himself to a stalk of grass the caterpillar climbed up, tail first, followed by the ants. As one approached he seized it in his jaws and threw it off the stalk.

The ants, seeing that the caterpillar had too strong a position for them to overthrow, resorted to strategy. They began sawing through the grass-stalk.

In a few minutes the stalk fell, and hundreds of ants pounced upon the fallen caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.

OUR GIRLS.

Some Sensible and Well-Timed Remarks for the Parents.

What shall be done with our girls? Any one who reads the telegrams in a daily newspaper nowadays must wonder what is to become of our girls. But a few days ago we read of a bright young lady who had been a home missionary for the Presbyterian church, and who drowned herself after writing a letter of despair, in which she said: "There is no God!" This young lady had a home and friends; she was well educated, with all the benefits of a Christian training. But she was proud-spirited, and when adversity came preferred death to the humiliation of hard work for self-support.

It is a common thing to read of the elopement of a young woman with her father's coachman, or with some one else than a man of her station. It is not an uncommon thing to hear that young women have disappeared from homes of comfort to reappear in the vanities and allurements of the great cities. Perhaps the most pitiful of all cases are those which tell of young women's struggles against adversities, and, failing to find help, seeking rest in self-destruction. One such case was reported in the New York papers. A young woman, cast aside by an unfaithful husband, goes out into the world to seek a living, wanders to New York and tries to sustain herself by sewing. She fails in this, loses her home because she cannot pay the rent of her miserable tenement, goes to a hotel, stuffs up the crevices in the windows and doors of her room, turns on the gas and suffocates like a drowning rat in a hole.

These are sad facts, but we read them too often. There is but one explanation for them—our girls are not properly brought up. They are not educated to be self-reliant, industrious, practical and patient. The education at school is superficial, and at home it is insufficient. Instead of making them fit for the battles of the world in an emergency that may come to any one in life's vicissitudes, their home education too often gives them an entirely wrong impression of what the future has in store. A good, plain, old-fashioned grandmotherly talk to the girls of the day would do them more good than a course in a fashionable seminary. Girls should be told the truth about themselves and about the world. They should know something of the pitfalls and snares that beset them. They should know the beauty of true womanhood, in its simplicity, its constancy and its purity.

The highest ambition a girl can have is not to shine in social circles, not to roll in wealth, not to be honored more than her sister or friend, but to enjoy pure womanhood, to be fitted to make a home with surroundings happy and joyful, and yet to be prepared if necessary for life's bitterest struggles. The young woman who is best equipped for this world is one who has seen something of the shadows as well as the sunshine of every-day life, who knows what poverty is, what work is and what true happiness is. This experience is open to every one who wishes to find it. Give the girls life's practical lessons—lessons that once learned are never forgotten. Let them visit the workshops, and let them carry hope and comfort to poverty-stricken homes. Give them a course at the cooking school, or in the kitchen at home. Let them begin where the mother began half a century ago, and we shall have a generation of girls—strong, self-reliant, hopeful, ambitious and successful in every station.—[Albany Journal.

Sunlit Rooms.

No articles of furniture should be put in a room that will not stand sunlight, for every room in the dwelling should have the windows so arranged that sometime during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as much dependent upon pure sunlight as it is on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes, and daily walks should be taken in bright sunshine. A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air and sunlit homes kept free from dampness, will secure you from many heavy bills of doctors and give you health and vigor which no money can procure. It is a well-established fact that the people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight; and certainly there is nothing strange in the result, since the same law applies with equal force to every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room may be filled with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.

KATYDID.

Fair Katy stood in the cottage door;
Sweet was the smile that her red lips wore.

For Robin was coming down the lane,
Driving homeward the lowing train.

And well she knew, when his work was o'er,
He would come around to the cottage door.

She waited there and he came at last,
And held the maid to his bosom fast

A single moment, and in her ear
He whispered low, "Won't you kiss me, dear?"

She sighed and trembled, the maiden fair,
Then pouted her lips and kissed him there.

(Oh! the bee no sweeter nectar sips
Than that which lies on a maiden's lips.)

But Katy's ma through the window pane
Observed the meeting of the twain;

And said, with alarm of tone and air,
"I wonder if Katy kissed him there?"

And a little bird in the thicket hid
Promptly answered her, "Katydid."
—[Boston Courier.

The Moon's Velocity.

We can faintly picture, says Professor Langley, how it would seem if we were placed at a station in space near the lunar orbit, and could see the moon, a moving world, rush by us with a velocity greater than that of a cannon ball in its swiftest flight. This feeling may be almost realized, in fact, by witnessing from some high mountain the shadow of the moon as it passes swiftly by during an eclipse. On such an occasion its shadow actually travels along the earth with the same speed of its flight in space. The observer upon some lofty point, from which his vision reaches many miles to the west, can easily discern and follow the approaching shadow, and witness the actual velocity of a heavenly body, as it were brought down to him. Such a sight was once witnessed by some one from an elevated point on the Sierras. The reader who has ever ascended the Superga, at Turin, will recall the magnificent view, and be able to understand the good fortune of an observer (Forbes) who once had the opportunity to witness thence this phenomenon, and under a nearly cloudless sky. "I perceived," he says, "in the southwest a black shadow, like that of a storm about to break, which obscured the Alps. It was the lunar shadow coming towards us. I confess it was the most terrifying sight I ever saw. As always happens in cases of sudden, silent, unexpected movements, the spectator confounds the real and relative motions. I felt almost giddy for a moment, as though the massive building under me bowed on the side of the coming eclipse." Another witness, who had been looking for some bright clouds just before, says: "The bright cloud I distinctly saw put out like a candle. The rapidity of the shadow and the intensity produced a feeling that something material was sweeping over the earth at a speed perfectly frightful. I involuntarily listened for the rushing noise of a mighty wind."—[Popular Science News.

THE NOOKSACK INDIANS.—A Whatcom (W. T.) correspondent of the Portland *Oregonian* says:

Several parties implicated in the attempted hanging of an Indian boy at Nooksack crossing, in Whatcom county, are having a hearing and are being bound over for trial at the next term of the District Court by Justice of the Peace Hyatt. The defendants claim that they took the boy at night from his home into the woods and placed the rope on his neck and over the limb of a tree for the laudable purpose of extracting information concerning a case of horse-stealing. An Indian from the British side, who was believed had murdered a settler there, was lynched by a crowd of white men in the same neighborhood about a year ago. Naturally these events have produced a feeling of uneasiness and soreness against a certain class of whites among the Indians of the neighborhood. These Indians at Nooksack have been for over twenty years residing on their own land, having renounced their tribal relations. They have long had good well-attended school and church facilities of their own, and by the old residents of the county have a general reputation of being honest, industrious and law-abiding.

HORSFORD'S ACID PHOSPHATE as a nerve food. Dr. J. W. Smith, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

There has never been but one legal execution for murder in Humboldt county, and that took place thirty years ago.

The Indians around Winnemucca do a thriving business in disposing of Truckee river trout at 50 cents and $1 apiece.

TUTT'S PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A TORPID LIVER.

Loss of appetite, Bowels costive, Pain in the head, with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the eyes, Headache over the right eye, Restlessness, with fitful dreams, Highly colored Urine, and

CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer.

They Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced. Price 25c. 44 Murray St., N.Y.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of $1.

Office, 44 Murray St., New York.

The Largest and Choicest Stock of

NECKWEAR

—AND—

UNDERWEAR

In the City at

FRED. MASON'S SHIRT FACTORY,

528 J Street.

SEND FOR SAMPLES

n14-4m1m

FOR

Man and Beast.

Mustang Liniment is older than most men, and used more and more every year.

GENERAL NOTICES.

If you are miserable and other medicines do not help, don't give up, but try Parker's Tonic.

Parker's Hair Balsam cleanses the scalp. au26-1tS

Mary S. Cowger.—Carpet Weaving done first class at No. 802 M street. n20-2m*

Teacher of German.—Miss Clara Bertram, N. W. cor. Tenth and I streets. Children's Classes Saturdays. n9-1m*

S. S. & E. L. Southworth, Dentists, Sac s3-tf

Frank E. Stevens, Piano Tuner.—Address J. F. COOPER'S MUSIC STORE, No. 527 J street, Sacramento, Cal. au29-3m

She Who Would Be

The Queen of Beauty must look to her teeth, for a pretty mouth is indispensable to female loveliness. Brush your teeth carefully with fragrant SOZODONT and you will be charmed with the result, for it is without equal as a dentrifice. m14-1yTuThS

Cure for the Deaf.—Peck's Patent ImPROVED CUSHIONED EAR DRUMS perfectly restore the hearing, and perform the work of the natural drum. Always in position, but invisible to others and comfortable to wear. All conversation and even whispers distinctly heard. We refer to those using them. Send for illustrated book with testimonials, free. Address F. HISCOX, 853 Broadway, N. Y. (Mention this paper.) au29-13w1aw5

If afflicted with Sore Eyes use Dr. Isaac THOMPSON'S EYE WATER. Druggists sell it at 25 cents. o11-1y8

Advice to Mothers.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle. 667-1yMWS

AUCTIONS.

SHERBURN & SMITH,

AUCTIONEERS,

OFFICE AND SALESROOM:

No. 323 K STREET, SACRAMENTO.

WE HAVE AN IMMENSE LOT OF

New and Second-hand

FURNITURE

CARPETS,

STOVES,

CROCKERY and

GLASSWARE,

Which we are Selling Remarkably Cheap at Private Sale.

TO MY OLD PATRONS.

I STILL OFFER MY VALUABLE SERVICES if you are so unfortunate as to require them. With a mind matured and enriched by studies of an advanced order, I can safely say that there is hardly a disease in the catalogue of human ills that I cannot treat to a successful issue.

LADIES—I am always ready to assist you. My past knowledge has been increased by extensive experience. I am now able to treat you with the certainty of success. No case peculiar to your delicate organism is beyond my sure control.

My Female Monthly Medicines are superior to any offered heretofore, and will be warranted to have the desired effect in all cases.

Those of the public who need my services can depend upon gentlemanly, honorable and scientific treatment at reasonable rates.

I address particularly those who have been injured by youthful indiscretions, and those who have contracted local disease.

Persons afflicted can if they prefer, consult me by letter, detailing the symptoms of the disease or trouble, and receive medicines by express, with full instructions. All letters must be directed: J. H. JOSSELYN, M. D., 226 Sutter street, San Francisco, Cal.

Cure warranted in all cases, or no pay required. Consultation, personally or by letter, gratis. Send for book. Comfortable apartments for patients at my Infirmary (when desired), with experienced nurses.

Consultation Parlors, 226 Sutter street, adjoining the Young Men's Christian Association Building.

Office Hours—From 9 A. M. to 8 P. M.

My Diploma hangs in my office.

Purchase my Essay on Physiology and Marriage. For sale by all newsdealers.

J. H. JOSSELYN, M. D.

o2-3ptf

DR. WOOD'S LIVER REGULATOR!

—THE—

UNIVERSAL VEGETABLE PANACEA OF CONCENTRATED EXTRACTS.

Prepared from the Active Medicinal Properties Contained in

Mandrake, Dandelion, Butternut, Black Root, Bog Bane, Bitter Root, Blood Root, Calisaya Bark, Barberry Bark, Sweet Flag, Indian Hemp, Wa-a-Hoo, Golden Seal, etc.

For the Speedy and Permanent Relief of the most hopeless cases of

Dyspepsia, Jaundice, Chills and Fever, Disordered Digestion, Sick Headache, General Debility,

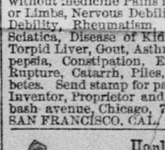
And all other diseases arising from a Bilious State of the Stomach, or an Inactive or Diseased Liver.

REDINGTON & CO.,

San Francisco,.....Wholesale Agents.

☞ For sale by all druggists. o15-3ply

80 Days' Trial.



To young, old, rich or poor, both sexes, stop drugging and cure yourself with DR. HORNE'S (new improved) Electric Belt. Electricity is life, and a lack of it is disease and death. Thousands testify to its priceless value. Whole family can wear same belt. Cures without medicine Pains in the Back, Hips, Head or Limbs, Nervous Debility, Lumbago, General Debility, Rheumatism, Paralysis, Neuralgia, Sciatica, Disease of Kidneys, Spinal Diseases, Torpid Liver, Gout, Asthma, Heart Disease, Dyspepsia, Constipation, Erysipelas, Indigestion, Rupture, Catarrh, Piles, Epilepsy, Ague, Diabetes. Send stamp for pamphlet. W. J. HORNE, Inventor, Proprietor and Manufacturer, 191 Wabash avenue, Chicago, 702 MARKET STREET, SAN FRANCISCO, CAL. a4-8p&wtf

Henley Roller Skates!

NEW AND IMPROVED,

Extraordinary Reductions!

BEST AND ONLY

Scientific Skates!

SOLE AGENTS,

OSBORN & ALEXANDER,

623 MARKET STREET,

SAN FRANCISCO.

MECHANICS' TOOLS, HARDWARE AND MACHINERY.

Send for Free Catalogue. Mention this Paper.

n18-4p3m&w13t

H. W. EARLE,

IMPORTER AND DEALER IN

STOVES, RANGES and TINWARE.

MANUFACTURER OF TIN AND SHEET-iron Ware, Galvanized Iron Tanks, Pumps, etc; Plumbing and Gas Fitting; General Jobbing.

802