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handful of people should insist on retaining their statehood, but it will not be impossible to annex to it sufficient territory and people to keep it alive. Yet, in adopting this policy, the Nation takes the risk of Mormon ascendancy in the new State. As a Territory, polygamy is held in check in Utah; but as a State the people can give the crime the support of State government.

A REMARKABLE CONGRESS.

Not the least remarkable feature of the world's fair has been the series of congresses representing various phases of modern thought and action and different schools of philosophy and branches of science. It was a happy thought to make the greatest of all expositions of material progress an exposition also of the mental and moral advancement of mankind, and this has been well accomplished by bringing together the brightest men and women of the times from all parts of the world, to discuss the several specialties and take counsel together in regard to matters of high moment. All of these congresses have been more or less interesting and instructive, but none has approached in interest or deep suggestiveness the one held during the past week, and which was well named the Parliament of Religions. The conception of this assemblage was as original as the assemblage itself is unique and unparalleled. It required a bold mind to conceive the possibility of bringing together under one roof and on a common platform of brotherly love leading representatives of all the religions in the world. But it has been done, and the result is one of the most interesting events in human history. No inconsiderable part of the history of the world concerns itself with theological controversies, sectarian movements, denominational schisms and religious wars. It was reserved for the last decade of the last half of the nineteenth century to see representatives of all the great beliefs of the world assembled in friendly discussion of the fundamental and essential truths concerning which they all agree. Here were learned and devout priests of the oldest religion and of the newest—Catholics and Protestants, Jews and Gentiles, Hindus and Buddhists, the followers of Mohammed and of Confucius, representatives of every school of Oriental philosophy and of every form of Western belief, all actuated, at least for the time, by a spirit of universal brotherhood and a desire to discover the connecting link of truth between all religions.

A great many papers have been read before the congress, and, while many have sought to enforce the tenets of the particular faith held by the writers, all have recognized the fact that there was some truth and some good in all religions. This catholicity appeared in all the proceedings. The hymns selected for the use of the parliament have disclosed the same catholic idea, being by writers of widely different theological views, from Harriet Martineau to Cardinal Newman, from Bishop Heber to Oliver Wendell Holmes, from Charles Wesley and Isaac Watts to James Russell Lowell.

Some may ask, what will come of all this? Will the movement thus inaugurated go on, or will it cease with the adjournment of the parliament, and will the learned men who have been preaching brotherly love go back to their homes and resume dogmatic and denominational preaching? They may do this, but it is hardly possible that their views will not be materially modified by what they have seen and heard during this remarkable parliament. The movement will not cease. The fact that it has been begun at all shows that there is a feeling extant which is gradually drawing men of different beliefs nearer together, and opening their eyes to the fact that no one religion has a monopoly of truth.

INDIANA DIALECT POETS.

A paragraph floating through the papers of the country credits Indiana with possessing 1,800 dialect poets; another puts the number at 58,000. The Journal, speaking from a position which naturally affords some knowledge of the subject, is not prepared to say that either of these statements is incorrect. Each contains a measure of truth. While the number given may not be entirely accurate, there is good reason to believe that at least 1,800 people in the State undertake, from time to time, the production of dialect verse. The other estimate is too high if applied to actual writers of dialect. There are not 58,000 producers of this variety of literature in Indiana, but there is no doubt that fully that number have the elements for its construction within them, and only need to turn their attention and their pens that way to add to the dialectic flood. The Journal does not aver that all this verse is poetry—far from it! The terms are not synonymous. There is but one dialect poet in Indiana; but one who can express the purest and tenderest poetic sentiment in the vernacular of the common people; but one who could have written "Good-bye, Jim," "Little Wesley," or "Armazindy;" but one, and his name is worldwide. The verse produced by the eighteen hundred other writers, it must be acknowledged, is not admirable as literature. Truth also compels the statement that Mr. James Whitcomb Riley, great and praiseworthy as his own work is, is largely responsible for what the rest have done. It is a weighty responsibility, and editors whose lot it is to pass upon the contributions of the 1,800 find it difficult, at times, to forgive him, only doing so upon reflection that he is innocent of bad intent. It is really not his fault that he inspires others to follow his example; perhaps it should be set down to his praise, for the example is of the best. The trouble is that the followers are so far behind. Mainly, they fail to draw the distinction between dialect and bad spelling, and too often it is not poetry but prose that finds expression in their rhymes. They are slow to learn that only a genius and a student of speech can safely depart from the language of the books. Nevertheless, the fact re-

mains that they have felt the inspiration to produce poetry. A spark of the divine affluens has touched them, and the result, though not entirely satisfactory to the public, is, without doubt, beneficial to them. A man can be none the worse for writing verse. Though his aspirations outrun his powers, the attempted flight into a higher ether must tend to his mental and spiritual elevation. It is not well to disparage the efforts of the Hoosier dialect poets; let them continue to write if they do not publish. Now and then there is an evolution of one into a writer of legitimate "straight" English verse, and Indiana has so many of this class of poets of a high order that it regards them with righteous pride. As for the fifty-eight thousand—nay, the thrice that many—who have poetry in them but write it not—the mute, inglorious Miltons—they need no encouragement. Their souls are full of poetry; it bubbles up in them and casts a glamour over their work—a day world that the outside, scoffing populace cannot discover. It is this that makes the native Hoosier love the ways and the speech of Hoosierdom, and causes him to delight in the verse that embalms his best and highest thoughts in familiar words. He may also be happy in the knowledge that these thoughts, in their uncultured language, reach and move the hearts of all the world.

CRIMINALS AND THEIR REFORMATION.

In the current number of the Forum W. M. F. Round, who speaks with the authority of a specialist, vigorously assails the popular theory that crime is hereditary or is a disease. He has examined seven hundred criminals, and in five hundred cases finds no trace of heredity, but ample evidence of a deliberate choice of crime as a means of obtaining a livelihood. He finds ignorance, incapacity, low physical and intellectual development enough, but in nearly all cases evidence of a deliberate criminal purpose. Those who come into contact with all sorts of people in the affairs of life will, for the most part, agree with Mr. Round. Nearly all crime has its incentive in cupidity. The sneak thief is not a sneak thief because he has no will power to resist temptation, but because it is to him the easiest and most desirable means of obtaining food and shelter. The general vice of gambling, whether at craps, the lottery ticket or the wheat pit is not hereditary, but a matter of choice. The men who have been holding up trains in Indiana and Michigan are not the victims of heredity, but free agents who choose robbery as a calling because they prefer to rob rather than to earn their livelihood by other methods. Environment and association in early life go a great ways to prepare the young to be criminals. Every city contains and supports a large number of schools in which crime and the vices which lead to crime are taught. There the moral perceptions are blunted and disregard for law is taught; but when it comes to the act, most persons commit crime under the incentive of personal profit. When society will make it harder for those possessed with a criminal purpose to gain a livelihood by crime than by honest work, or when they have been trained into a normal condition, they will cease to be criminals.

It has been demonstrated in the Elmira, N. Y., prison that society can lay hold of criminals, cast out the criminal purpose, and transform them into law-abiding and industrious citizens. The indeterminate sentence is essential to this scheme of reform. The criminals must be shut away from all influences and kept under the new ones long enough to make the transformation sure and permanent. If the criminal will not reform he must stay in prison in order that society may be protected. While only 18 per cent. of the convicts come out of the penitentiary with the ability and intention of earning an honest livelihood, 80 per cent. of the graduates of the Elmira prison are now supporting themselves by honest labor. In this method no sentimentalism regarding uncontrollable and hereditary impulse to crime can be tolerated in carrying out this sensible method of reform. When the criminal goes to the penitentiary, assured that he will remain there until he shows evidence of a purpose to cease to be the enemy of society, and that he will be returned to prison whenever he relapses into his old ways, after showing a disposition to be honest, there will be less criminals than now.

THE WEAK PLACE IN PUBLIC AFFAIRS.

The publishers of the "Broadwinners," which is styled "a social study," have brought out a new edition at the present time, doubtless because social topics are attracting more attention than a few years ago, when the book received more attention than is accorded to the ordinary novel. It is too highly wrought to be a study, while some of its characters and incidents make it a satire or a burlesque. Nevertheless, its reissue is timely, because it contains criticisms upon the public shortcomings of the best people, and presents a truthful view of the men and influences which, if they do not control, have too much power in the shaping of municipal affairs. In commenting upon a riot in the city which is made the arena of the incidents portrayed, resulting from the weakness and cowardice of the city authorities, the writer goes on to comment upon the lapse of the best people into a state of security and inaction as follows: In this city of 300,000 people, two or three dozen politicians continue to govern it, to assess and to spend taxes, to use it as their own property and chattel. The well-to-do should be wiser, whenever they have money, building the houses and bringing up their children to hate politics as they did, and, in time, to fatten themselves as sheep which should be put on, whenever the butcher was ready. There was hardly a well-to-do man on Algonquin avenue who knew where the ward meetings of his ward were held. There was not an Irish laborer in the city but knew his way to his ward club as well as his mass.

There is a good deal of truth in the above. It would be better to use "tax-eaters" for politicians, for in the real sense such men are anything else but politicians. It is, nevertheless, true that in most of the large cities of the country their affairs are largely man-

aged by cliques of men who take an interest in public affairs "for revenue only." They see that their tools are elected to the Council, and that the subordinate positions are distributed among those who can rally the most men to the primaries or the polls. They conspire with gamblers and dive keepers and those who flourish by lawbreaking, exchanging immunity for votes in primaries. They are always looking for the men who have the strongest "pull" upon the aimless, the idle and the vicious. It is a lamentable fact that the mass of men who pay taxes and whose business and labor make the prosperity of the city take little interest in municipal affairs beyond denouncing their management. The weakness of the American people to-day is in the management, or, more properly, the mismanagement of municipal affairs. The most important, they receive the least attention from those whose interests are most involved.

To-morrow is the one-hundredth anniversary of the laying of the cornerstone of the national Capitol at Washington, and it will be celebrated with appropriate exercises. At that time there was no city where Washington now stands. There were several cities and towns eager for the honor, but the location was determined by national issues. Hamilton's comprehensive financial scheme embraced the assumption of the debts of States incurred during the Revolution. The North was eager for the assumption, but the Southern States were hostile. Finally, the latter promised to agree to the assumption of the debts if the Capitol should be located on the Potomac river. Washington practically selected the site, as he did of the city of Pittsburgh, when he located the stockade in that vicinity, in November, 1753, thus making it the central point of British defense. Washington saw further into the future than any man of his times, for his was the scheme of connecting the Ohio and the Eastern coast by a canal, but he did not foresee that Pittsburgh would be nearer the center of population of the Nation one hundred years after the laying of the cornerstone at Washington than is that city.

In the parliament of religions, on Thursday, the most striking address was that of Kinza Hirai, of Japan. He had no theological dogma to advocate or defend, but he surprised his hearers by declaring that the opposition to Christianity in Japan was simply a question of patriotism. In this connection, he said: Christianity was widely spread in Japan when, in 1857, the Christian missionaries came to this beautiful country, causing a great and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed and rebellion in its train. It had brought instead of peace a sword. The government was forced to drive out the missionaries in self-defense.

It is to the credit of American missionaries that they have never been engaged in efforts to overthrow the governments of the countries, to which they have been sent. Such unfortunate and disgraceful proceedings can be charged upon European powers whose religious teachers have undertaken to capture countries and hold them as provinces under the disguise of spreading Christianity.

BUBBLES IN THE AIR.

The Gee Club's Duty. Mrs. Wickwire—What is that ridiculous rig you are fitting yourself up in! Mr. Wickwire—It is my nice club uniform. The first gun of the campaign is to be fired to-night. Mrs. Wickwire—Oh, you furnish the bawl for it, do you!

New Scheme. Slippery Bill—Gee, you look like you was on Easy Street. What are you working for? Easy Jim—Well, promissory notes. Been out in Kansas makin' the jays think I was circulating petitions to have potatoes pass for currency. They'd sign right away without lookin'.

The Active Microbe. "Just think," said Wata, impressively. "It takes 12,000 microbes to form a procession an inch long." "That information might amount to something," responded Potts. "If microbes were in the habit of forming processions instead of attending strictly to business."

Innocent Victim. An innocent Goose, who had accepted an invitation to dinner tendered by the Wolf, was much surprised when his host suddenly grabbed him by the neck. "Is this the way you serve your guests?" squeaked the horrified bird. "Don't be hasty," said the Wolf. "You are not served yet. And I might add," continued the Beast, as he proceeded to pluck the feathers from his victim, "that I always pick my company."

The foreign electricians who came to this country to attend the electrical congress at the world's fair, honored the late Professor Henry of the Smithsonian Institution, by incorporating his name in the nomenclature of electricity. It has been the custom among electricians to honor the discoverer of certain units representing electrical force by giving the names of such discoverers to these units. Volter, the Italian scientist, who demonstrated the unit of pressure, is made immortal to scientists by the selection of his name to represent that unit, which is now called the volt. Ohme, the German, has been honored by calling the unit of resistance by his name. The unit of current is named for Amper, the Frenchman, and the unit of capacity, called farad, is named for the Englishman, Faraday. The unit of induction, which has hitherto been named the quadrant, it has been decided by these scientists to call in honor of the late Prof. Henry of the Smithsonian Institution, the henry.

An interesting feature of the world's fair yesterday was a contest between a steam and an electric locomotive, the former weighing thirty-two tons on the drivers, and the latter twenty-seven tons. The contest was witnessed by a large number of prominent railroad men.

EMMA GOLDMAN, vocal anarchist, has declined to employ counsel in her wrangle with the New York courts, as she is a believer in force instead of law. As the law finally rests on force, it looks as if Emma were drawing too fine a point for her own good.

A REFORMED Presbyterian Church was incorporated in Kansas City, a few days ago, whose application for incorporation contained the following: It shall be its duty to support and maintain the preached gospel and public worship of God as set forth in the Westminster Confession of Faith as held by the Synod of Shorter Catechism, and

the act and the testimony of said church; and while on account of the sanction given to slavery by the Constitution and laws of the United States, and on account of the omission still existing in the nonacknowledgment of God and His Christ as king therein, yet we are to conscientiously refrain from exercising elective franchise, holding office or any other act involving in the above omissions, yet we are to love for our country, whether native or adopted, and seek and pray for her welfare and stand ready to support her in the right and defend her against either foreign or domestic foes.

It is a poor kind of religion that will not permit a man to vote or hold office, and in this case the reasons given are silly.

SENATOR VEST, who has been in a non-operative state for a couple of weeks, is said to show signs of breaking forth in volcanic wrath.

A KIND-HEARTED soap maker is giving away a cake of his goods with each copy of Mrs. Frank Leslie's latest work.

As neither Sam Jones nor Schweinfurth addressed that congress of religions, there seems to be a lack.

INDIANA hands over the train-robbery cake to Michigan without shedding one regretful tear.

TURNING on the gas is getting to be a popular way of turning off life.

LITERARY NOTES.

F. MARION CRAWFORD is yachting in English waters. He is gaining health that he may knock off half a dozen novels during the leisure hours of his coming year.

THE late Mr. John Addington Symonds was not one of those who cultivate literature on a little oatmeal. Probate of his will has just been granted, and it appears that he left personality valued at over \$75,000.

Mrs. MARY HARTWELL CATHERWOOD has been devoting a month to delving into the old French records at Makina Island, and has now gone home to start in upon a new story involving scenes in the early history of the Northwest.

A PRETTY little volume of selections from the prose of Edward Everett Hale is to be published soon by Roberts Brothers, under the title of "Helpful Words." About the same time they will issue Mr. Hale's volume of poems, "For Fifty Years."

THE first edition of the fifty thousand copies of "The Prince of India," General Lew Wallace's new historical romance, was practically exhausted ten days after publication. Harper & Brothers have already put a second edition upon the press.

A BOOK which all who delight in historical work will welcome is Captain Mahan's promised "Life of Nelson." All his leisure time the Chicago will be devoted, it is said, to this work. It is unfortunate that the order which sent him to sea necessarily withdrew him from his great naval history.

HERBERT SPENCER is to be congratulated on the completion of his "Principles of Ethics," which he has himself always looked upon as the crowning part of his system. The latter part of the second volume appears for the first time this year, the first volume having been completed last year.