A TALE OF LOVE

That, Until a Few Weeks Ago, Was One of the Mysteries that Had Puzzled Several Generations of Men and Women in the Southwest—Governor Sam Houston

Left His Bride Because She Avowed Her Preference for Another, to Whom She was Honorably Pledged in Marriage, but Whom Her Parents Opposed.

To the Editor of the New York *Tribune*: The St. Louis *Globe-Democrat* published some weeks since a private letter of President Jackson to General Sam Houston, dated Washington, D. C., June 21, 1829, preserved by an old Texan, a former friend of Houston's, which has more than a personal history attached to it. President Jackson recalls his delightful meeting with his friend one year before, when, as governor of Tennessee, he was "about to be united to a beautiful young lady of accomplished manners and of respectable connections." As to his sudden determination to "settle with the Indians and become a savage," he exclaims: "Surely it is a dream," and he hints that, though now addressed at the Cherokee agency, territory of Arkansas, his intention is to found in Texas a southwestern empire; reviving thus a scheme of other men in other times. The *Globe-Democrat* alludes to Houston's act, which called out this letter from his old friend, as "one of the most singular and utterly unexplained acts ever connected with General Houston or any other great historical character." As the true explanation has since his death been made known by his widow to those specially intrusted with the preparation of his memoirs, the publication of which is, perhaps, now indefinitely postponed, justice to truth and to Houston's memory as a model of true loyalty seems to demand the following statement of the proofs of that loyalty. As a pastor of Senator Houston from 1845 to 1861, intimate with all his private thoughts as well as his public life, the writer, when requested to contribute to the proposed memoir, was made acquainted with the fact of his marriage-wound; keener and more lasting than that of the poisoned Indian arrow whose festering he used sometimes to show to his friends. The attestation of his loyalty in all other relations, heard often from his own lips, and read in unmistakable acts, is in perfect accord with the authentic facts of history, which any reader can verify even in brief encyclopedia notices. There is not a particle of evidence in any preserved record which indicates a taint of disloyalty in any relation. Born in Virginia in 1793, left an orphan in boyhood, Samuel Houston went with his mother to Tennessee, where he supported her by his own industry, thus early learning family loyalty. In 1813, at the age of twenty, he enlisted under General Jackson in the Creek war, and for his repeated deeds of gallantry he so gained the esteem of Jackson that he urged him to remain permanently in the army. Resigning, however, and studying law in Nashville, he rose from office to office, and in 1823, at the age of thirty, he was elected to congress, and then again in 1827 was elected governor of Tennessee. Up to this time Houston was unmarried. Universally admired, and urged by associates to form an alliance which seemed essential to his station, a young lady of beauty and accomplishments was commended to him by family influence. His proposal of marriage was accepted, and late in 1828 the marriage ceremony was performed with unusual pomp. The next day Houston resigned his office, crossed the Mississippi into Arkansas, and December 11, 1828, wrote from the agency of his old Cherokee acquaintances the letter to President Jackson which called forth his letter of January 21, 1829. No one of Houston's companions knew until his death the cause of his new course, which his best friends, like Jackson, regarded as partial insanity; no one but his widow could reveal it, and she only through a sense of conjugal and Christian duty. That cause was the highest test of loyalty of which any man could be capable. On the eve of marriage, Governor Houston observed a tremor in the voice and in the hand of his bride, when the vow of undivided attachment was pronounced, which convinced him some secret had not been revealed to him. Before retiring he frankly told her of his suspicion, asked a frank confession, and pledged her that it should not work her injury. His frankness and firmness led to the confession that her affections had been given and pledged to another before their meeting, and filial duty had prompted her acceptance of his proffer. Houston retired to his own cot, next day resigned his position, allowed [illegible] fault appear to be his, permitted and encouraged her application for a divorce on the plea of desertion, and his bride was married to the man of her former affection. Many irregularities, rumor, of course, charged on the man who had really sacrificed everything to save one who had erred in mistaken duty; but no charge of domestic infidelity could be true in a man who denied it to the estimable lady who afterward became his wife. The suggestion of ambitious designs, naturally assumed as true by Jackson, was disproved by facts known to history. One year after that letter was written Houston was the chosen representative of the Cherokees at Washington. It was on a visit to Texas, a year or two later, that Houston was drawn into Texas affairs. The large Connecticut colony induced to go into Texas in 1820 had been, in violation of Santa Anna's promises, in 1830 incorporated into the neighboring Mexican province of Coahuila, and thus subjected to Mexican law and government. These Americans in Texas, with loyal intent, thereupon organized a distinct province, and they elected General Houston as their delegate to the convention that had been called to revise the Mexican constitution, which in 1824 had borrowed largely from that of the United States. The Colonists had increased in number to 20,000 when Houston became their delegate. The crafty Santa Anna, after repeated efforts for peace, did not begin hostilities until 1835. Though superior in ability, Houston did not become commander-in-chief till the post was resigned by Colonel S. F. Austin, the son of the first colonist, in the autumn of 1835. Houston's clemency to Santa Anna after the massacres he had perpetrated was loyalty to the rules of war. During the eight years from 1837 to 1845, of Texan independence, Houston was faithful to every obligation of life. It was during this period that he obtained a divorce from the legislature of the State of which he was President, and married one of the most accomplished and devout of christian women, who, with a large family of children, survives him. When at last annexation could be effected, instead of aiming at independent empire, Houston promoted to the utmost the annexation of the State of which he had been the father. In washington, as senator from 1845 to 1861, no truer statesman than Sam Houston sat in the capitol. In social relations no sign of vice appeared, for he was of the Roman stamp, so honored recently by the *Tribune* as a type of the republican leaders of France. Though unable to bring his family to the capital, they were always in his thought. He spent Sunday afternoon in writing to them; and he ever spoke in all company of the fact that to his wife he was indebted for his chief honor and happiness. From his coming to Washington his seat was never vacant in the place of worship; he often referred to a discourse on the words, "Better is he that ruleth his own spirit than he that taketh a city," as a religious crisis of his life; he rose above the twofold conviction which restrained most public men from a profession of christian faith—namely: the suspicion of hypocrisy and of sectarianism, and was baptized when at the very hight of his political expectations. When secession and the war following it came, Sam Houston was almost alone in opposing it, in open words and direct acts. When in varied companies the remark was dropped that Lincoln would not be peaceably inaugurated, Houston firmly said: "The man that attempts to prevent it shall walk over my dead body!" True to his word, when on the day of inauguration videttes were at every street corner where the procession was to pass, close up to the left side of the carriage in which Lincoln sat with Buchanan on his right, the tall form of Houston, mounted and armed, was seen throughout the whole route, pressing so closely up to the wheels that no man could have passed between. Such a record should set aside any suspicion that Houston was not in every relation a model of loyalty. Retiring to the bosom of his family he lived two years in yet another political exile; but adored in his family, and not "an alien from the commonwealth of the redeemed."

GEORGE W. SAMPSON.

Tennessee Farming.

Chattanooga *Times*: Mr. Thomas Hughes said something to an eastern reporter about the general thriftlessness of Tennessee farming. His verbiage was doubtless incorrectly reported. But if he said all the interviewer attributed to him he said nothing but the truth, and only a small part of that. Even in our richest valleys ten farms are lazily, slouchily tilled or neglected for the fishing rod and the hunting rifle where one is well farmed. There are not a dozen "model farms" in east Tennessee, and these are not better managed than scores to be found in single counties of the northwestern States. Observation extending over fifteen years shows us that about one wheat crop in three in the Tennessee valley is ruined because the producers are too lazy and incompetent to take care of it. Not one-half the stock in the whole region is decently fed or cared for in the winter months. Not one farmer in ten has a decent barn. Not one in five utilizes the manures produced on his farm. These are simple and plain facts, open to the observation of all. Any editor who thinks the farming of East Tennessee is what reasonable energy, thrift and intelligence can make it, needs to travel and observe. Any editor hereabout who is too thin skinned to permit a friendly stranger to criticise the industries of his section without flying into a pet about it is unfit for the profession. There is no call for any excusing or apologizing in reference to what Mr. Hughes is alleged to have remarked on our agricultural methods. If he said it all he did not tell a quarter of the painful truth.

A LUMP OF CARBON.

Tell me, lump of Carbon, burning
 Lurid in the glowing grate,
While thy flames rise twisting, turning,
Quench in me this curious yearning,
 Ages past elucidate.

Tell me of the time when, waving
 High above the primal world,
Thou, a giant palm-tree, lifting
Thy proud head above the shifting
 Of the storm-cloud's lightning hurled
While the tropic sea, hot laving,
 Round thy roots its billows curled.

Tell me, did the Mammoth, straying
 Near that mighty trunk of yours,
On the venture stop and graze,
Which thy ample base displays,
Or his weary limbs down laying,
 Sleep away the tardy hours?

Perchance some monstrous Saurian, sliding
 Waddled up the neighboring strand,
Or leapt into its neighboring sea
With something of agility,
 Though all ungainly on the land;
While near your roots in blood-stained fray,
Maybe two Ichthye beasts colliding,
 Bit and fought their lives away.

Tell me, Ancient Palm-corpse, was there
 In that world of your's primeval
Aught of man in perfect shape?
 Was there good? and was there evil?
Was it man? or was it ape?

Tell me, lump of Carbon, burning
 Lurid in the glowing grate,
Lies there in each human face
Something of the monkey's trace?
Tell me, have we lost a link?
Stir thy cosly brain and think,
While thy red flames rise and sink,
 Ages past elucidate.

Chambers' Journal.]

Not Discreet Enough.

VINCENNES, November 17.—*Globe-Democrat* readers will remember an account published about a year ago wherein S. B. Winsor, a prominent young real estate agent of Olney, was arrested, charged with abducting Miss Cunningham for the purpose of prostitution. Winsor hired a man and wife to take charge of the girl. They drove up to her house at midnight, got her in the wagon and took her into the wilds of Jasper county. A detective was employed by her distracted parents, who succeeded in working up the case. While Miss Cunningham was absent Winsor married a young lady from a neighboring town. He was indicted for abduction, and the trial just closed discloses the secret of the whole affair. Winsor and Miss Cunningham had made a mistake in their intimacy, and to avoid publicity and save reputations all around it was arranged that the girl should disappear from society for a time. She did so of her own free will, and the child was born, but died. When the detective found the girl she was convalescent, but mum was the word, and the case went to trial at the urgent request of her relatives. Had they been more discreet the affair would never have been given such publicity. Winsor was discharged, the jury returning a verdict of not guilty.

A Young Mississippian Marries a Grand-Daughter of Judge Jere Black.

Washington City *Gazette*: Saint John's Protestant Episcopal church was the scene of a most brilliant event on Thursday evening, it being the occasion of the marriage of Miss Jane Findlay Shunk, daughter of the late Governor Shunk, of Pennsylvania, and grand-daughter of Judge Jere Black, and Lieutenant Robert Kennon Evans, of the Twelfth United States infantry. The chancel was very tastefully decorated, and the many floral emblems gave token of a nuptial service. They were then united in marriage by the new rector, the Rev. John Norton, after which, amid joyful strains of music, the bridal party made their exit, and repaired to the lovely home of Mr. and Mrs. Hornsby, at the corner of Connecticut avenue and DeSales street, where a formal reception was held. The bride was richly attired in a dress of white plush and silk, with the usual veil of tulle, suspended from a wreath of orange blossoms. The happy pair left for San Francisco, where Lieutenant Evans has been ordered for duty.

"Bob" Ingersoll's Ideas Taking Shape.

CHICAGO, November 16.—Yesterday an organization of sixty citizens met at the Grand Pacific hotel to give body to some of Colonel "Bob" Ingersoll's conceptions. A series of resolutions were passed setting forth that bible readings in public schools should be discontinued; that chaplains in prisons and legislative bodies should no longer be recognized; that no property shall be exempt from taxation; that all laws forcing observance of one day above another upon religious grounds and all laws requiring judicial oaths be repealed. The meeting was informal, but it is understood that it will be called together again. Ingersoll was made chairman of the committee on finance and president of the society. It is intended to make the organization national in character in the course of time.

United, Then Patient.

Darien *Timber Gazette*: The southern people must not be impatient. We must remember that for eighty-five years we run the United States government, while the Yankees were making money. In 1860 our northern brethren had got enough. They took possession of the political machine, whipped us out, and by the most remarkable piece of legerdemain known to political economy transposed three billions of money invested in slaves, which we owned, into those billions of government bonds which they now own. Turn and turn about is fair play, and no doubt if we go to work on our generous soil, and economize as closely, in a score of years, by the mere force of labor and economy and by an influx of population, we will be again in wealth and numbers, occupying a natural attitude to assume the control of the government we have lost. Until then, patience!

A Statue to the Elder Dumas.

London *News*: The Parisians are going to pay a graceful compliment to the memory of a distinguished man. A statue is to be erected to Alexandre Dumas in the Place Malesherbes, where he lived. "Brave, good, kind, old Alexandre," as Thackeray once called him, certainly deserves this tribute from the people of Paris, whose lives he did so much to lighten while he lived. His brilliant stories, his admirable plays, and his own vivid personality were the delight of Paris for more than forty years. The Parisians followed his wonderful and sometimes almost interminable novels with an eagerness which the rest of the world imitated very closely. It has been the fashion for a certain class of critics, both French and English, to sneer at Dumas, and to attack him for getting assistance in his books, a charge against which Thackeray very strongly championed him. There is a recompense for the malevolence of some of his critics in the homage which the Paris of to-day is ready to pay to his memory.

Humphry Davy in Ireland.

In 1811 Sir Humphry Davy visited the Edgeworths in Ireland. The following remarks of his *anent* the two counties, which at the present time are especially the seat of disturbance, have interest: "As a physically gifted race the people of Mayo and Galway are handsomer and more robust than those of any other part of Ireland. The women—some of them—have characters of softness and beauty. There are no manufactures in the county; little or no agriculture; little or no law among the tenants, but much litigation among the landlords, who are for the most part residents out of the country. There was only one place in Connaught where I saw an improving tenantry possessing industry, regular habits and civility without fawning; this was at Ballina. You will, I dare say, guess the reason—there are four or five great and liberal proprietors residing among them, and setting an example of cultivation and good manners."

The Princess Louise and Her Mother.

The Princess Louise, it is again declared, will not return to Canada, and it is added that the princess, who is frankness itself, makes no secret of the disappointment to which she has been subjected in her endeavor to throw a little refinement into the tone and manners of the Canadian viceregal court. The princess, who has always been regarded as the artist of the royal family, finds herself completely isolated from all artistic life at Ottawa. On her return to England from Germany the princess did not go to Balmoral, but to her father-in-law's at Inverary, and while she was there saw no one but her brother, Prince Leopold, who is devoted to her. He is said to have been much troubled by the difference in the family brought on by the princess' resolution not to return to this continent, and is supposed to have visited her to induce her to go to her mother at Balmoral.

Prompt and Efficient Work,
Browne, the plumber, 40 Madison street.

A GERMAN VIEW

Of the Irish Question—The Original and Glaring Injustice Out of Which Grew All the Bloodshed, and Turmoil and Rebellion that Has Afflicted the Ever-Green Isle

Since the English First Set Foot Thereon Under Strongbow—Rapacious and Thieving Carpetbaggers Have Eaten Up the Substance of the Natives.

A late number of the Augsburg *Allgemeine Zeitung* contains an elaborate article on "The Irish Question from a Continental Standpoint," the following summary of which will be found interesting and timely. After saying nearly in so many words that neither England nor Ireland understands how the Irish question should be dealt with, and that Germany comprehends history more thoroughly than any other nation in Europe, the *Allgemeine Zeitung* wisely observes that, whatever else may be dark, it is evident that the continental idea of public order is at an end when murder and deeds of violence are rife, and one policeman needs a dozen others to protect him in the discharge of his duty. "Perhaps the English idea of public order is subverted also." It can no longer be concealed, continues the *Zeitung*, that in Ireland the struggle against the Sassenach has taken a new departure, which even the reinforced garrisons in Tipperary and Ulster cannot successfully obstruct; the troubles continually increase, and it is impossible to find juries which will convict men whose blood-guiltiness is evident, since Irishmen hold as a renegade and *atimos* any of their fellow-countrymen who will in any way lend aid and comfort to the hated Saxon. The prolific sources of this sad state of affairs are then learnedly discussed in the following manner. The subjugation of Ireland under Cromwell was the last specimen of that sort of conquests which, beginning among the Ionians and Dorians, continued through the whole of Greek and Roman history, transformed the face of Europe, and after the battle of Hastings made their way across the channel. Not one of these conquests was, properly considered, political; all were economic. Their reason, their object and their practical result were always the acquisition and the holding of territory—of land—and their outcome on the continent was the establishment of a landlord class, the members of which ruled their tenants with absolute sway. Always did the former possessor of the land lose his property therein, and generally his occupancy also. Hardly anything remained to him but his "right to work"—a right of which his lord was very careful to see that he availed himself. On the continent the thought of separating the villain *glebæ adscriptus* from the land to which he was "adscribed" and giving him any personal rights never occurred to the conquerers, and it was equally unthinkable to them that the villians *en masse* could ever become free without the land on which they lived also becoming free, or that an hereditary peasant-holding could ever have any rights not included in those of the possessor. And when, subsequently to the year 1789, feudal rights went by the board, one after another, no one thought that the newly-acquired rights of the common man could be other than identical with those of the ground he occupied. In all Continental Europe it was not the peasant personally who became free nor the land that became free, but the peasant upon his land. The traditional and original identification of that peasant and the land was never disturbed. The dissociation of the land and the occupant has given the constitution and produced the regular administration of the governments of Continental Europe and on the continent it is not disputed. The situation in Ireland is wholly different. The conquerors did not make the peasant personally a serf or a slave, or "personally unfree" (*personlich unfrei*) but they definitely separated him from his holding. He was personally under no man, but he could not own a single additional foot of land by virtue of which he could belong to the landlord class. Once he was a member of a clan or sept. That was ended, and with it every right of possession to the patch of ground on which he lived. If he wished to maintain himself as a "free Briton," the only way in which he could do so was to don a costume and assume a mode of speech utterly foreign to him, and he had to make a "free" agreement with the hated Sassenach in regard to his labor, and that is what sealed his fate. From a possessor who was free he became a free man without any possession, and this, too, on the very ground that his forefathers had owned! Was it to be wondered at that he came to hate this disposition of affairs? And was it a wonder that the new owner, as soon as he had made the old peasant a tenant-at-will, should leave the land and go to England or Italy? And when agricultural capital was absolutely without laborers and agricultural labor was absolutely without capital, was it at all singular that troubles should arise when church as well as national difficulties were inextricably intermingled with the land question? Or that the "right" of the conquerors should be looked upon as a wrong? "Things like these have been known in history long before Daniel O'Connell and even Ireland itself were dreamed of." The situation is unintelligible to continental Europeans because they themselves have had to deal with similar questions and have solved them; they cannot understand why "free-born England" cannot or will not follow the lead of the continent. It behooves England to learn a lesson. Without doubt the peasant in feudal times was much more miserable and oppressed than the Irish peasant is at the present time. But there was one point in his misery at which he could halt—and that was "function" (*das Amt*). Function is specifically a continental and almost specifically a German idea. In it "the state"—no matter about the definition of "the state"—was disconnected from social conditions and contradictions. It was the duty of "the state" to care for the welfare of all who lived under it, and to take care that law and justice were rightly administered. Long before there was any talk of feeding the peasants, functionaries were imbued with the idea, more or less clearly understood, and, as the *Allgemeine Zeitung* dares be sworn, the idea was welcomed and understood by "the state;" since for several hundred years has it been true—as it is now true—that the doctrine of the universities has generally been the programme of the government. What the professor in the universities teaches and investigates, that does the young man who has been a student carry into practical life, and the same university which teaches "Jus" and the "Scientia rerum publicarum," teaches also ethics and philosophy, and this, too, in connection with practical work. Traditionally "Function" on the continent (more especially in Germany) has felt that it has not to do with "right" alone, but also with the welfare of the people, which we now very well know how to crystalize into a "police for the benefit of well-being (Wohlfahrts polizei)—a vigilance committee, not, however, in the American sense. But the police must be what it has always been in Continental Europe—a means for the protection of the lower and more helpless classes as against the incursions of the stronger. It is function—the possession of office—which has done this in the interests of law itself, and of right. There is a will in the king and law which must be executed—not so much for the protection of constituted authorities as for the good of the people themselves. The feeling for "function" has been of inestimable value not only to "the state," but to the people as well. And now, says the *Allgemeine Zeitung*, we come to England. England has peculiarly no men trained to their functions. Its public servants—meaning apparently not merely policemen—are taught nothing in regard to "the state" and care for it only in so far as their service goes. They know nothing of law or national economy as it regards labor destitute of capital, have no philosophy of law as a means toward righteousness or right dealing, no thought of an elevating philosophy whose goal is ideal truth. In England the Anglo-Saxon wishes to carry everything with the high hand, and has no sympathy with the suffering classes, and especially does this tendency show itself in a land of possessionless and ignorant peasants who have no race connection with the conquerors. The landlords are wholly indifferent to and unconnected with the peasants. England has no officers in Ireland except justices of the peace, who, for the most part, are land-owners, and care absolutely nothing for justice to the people by whom they are surrounded. It is to this fact that the restlessness of Ireland is to be traced. England has no "functions" or "officials," for, as regards Ireland, all is business—nothing statecraft in its wider sense. It is misery, misery everywhere to the Irish people, and the peasant has no one to whom he can turn for help, and, besides, he believes that rightly the land on which he lives is his own. Who wonders that there are outbreaks? Ireland's peasant has no defined status of his own, and for him—how different it is on the continent!—there is no "state." Instead of justice he has judges; instead of an understandable authority he has the landlord; instead of an ethical relationship between the conquerors and the conquered, he has nothing but formal and ruthless force, which cares not at all for his traditions, his language or his faith; which cares for nothing but rent. The Irish peasant has been robbed of all which to other people means race and name and the ideal of a "state;" from the ruling power he hopes nothing, trusts nothing, believes nothing. Can it then be marveled at that he hates that power? Unfortunately there is no hope that Ireland will become a "state," and there is no hope either that England will rule Ireland quietly till it rules it decently and as it rules itself.

Inoculation With Snake Poison.

Land and Water: A wonderful prophylactic for snake bites (if true) is given by Mme. Calderon de lo Barca in her *Life in Mexico*, page 431. Speaking of Tamtsico, she says: "We have just been hearing a curious circumstance connected with poisonous reptiles, which I have heard for the first time. Here and all along the coasts the people are in the habit of inoculating themselves with the poison of the rattlesnake, which renders them safe from the bite of all venemous animals. The person to be inoculated is pricked with the tooth of the serpent on the tongue, in both arms and various parts of the body, and the venom introduced into the wounds. An eruption comes out which lasts a few days. Ever after these persons can handle the most venomous snakes with impunity; can make them come by calling them; have great pleasure in fondling them, and the bite of these persons is poisonous! You will not believe this, but we have the testimony of seven or eight respectable merchants to the fact. A gentleman who breakfasted here this morning says that he has been vainly endeavoring to make up his mind to submit to the operation, as he is very much exposed where he lives, and is obliged to travel a great deal on the coast; that when he goes on these expeditions he is always accompanied by his servant, an inoculated negro, who has the power to cure him, should he be bit, by sucking the poison from the wound. He also saw this negro cure the bite given by an inoculated Indian to a white boy with whom he was fighting, and who was the stronger of the two. The stories of the eastern jugglers and their power over these reptiles may, perhaps, be accounted for in this way. I cannot say that I should like to have so much snaky nature transferred into my composition, nor to live amongst people whose bite is venomous."

New Orleans Times.]

DE MORKIN'-BIRD.

I.

De morkin'-bird is workin' hard,
 He's got no time to res',
For he's totin' timber up de tree
 An' layin' orf a nes';
He don't want any cyp'us logs,
 An' don't want any bricks,
For he's gwine to make a little house
 Wid nuffin' 'tall but sticks.

Chorus—
 Dar's nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird!

II.

He's de cutes' little carpenter
 Dat eber dribed a nail,
An' when you see him on a job
 He's neber gwine to fail;
'Cause he gets his sticks togedder,
 An' lays 'em mighty fas';
An' when he finish orf de house,
 He knows 'tis gwine to las'!

Chorus—
 Dar's nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird!

III.

He was gittin' mighty lonesome
 When he led a single life;
So he paid a visit 'cross de street
 And picked him out a wife;
Now he's fixin' up a place to stay
 An' gwine to lib in style,
An' he'll hab a little family
 To show you arter while.

Chorus—
 Dar's nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird!

IV.

Oh! I lub to see him hoppin' roun'
 An' lub to hear him sing,
'Cause he understands the biznis
 An' he makes the bushes ring;
You kin hear him in the mornin',
 Fur he gits up mighty soon,
An' he beats da Sunday meetin'
 In de turnin' ob a chune.

Chorus—
 Dar's nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird,
 Nuffin' like de morkin'-bird.

The Baby Blue.

Cincinnati *Gazette*: Pittsburg is surprised over a baby which was born blue. Most babies have a hue distinct from that of adults. Babies of African descent are generally quite light colored, but darken as they grow older, as does a meerschaum from constant smoking. Babies of white parentage have generally a brick colored tinge, or as Thackeray says, "They look raw." Blue babies are by no means so common, though there is an approximation to them in those babies which cry until they are temporarily black and blue in the face. Still the cerulean variety is not unprecedented. The Pittsburg example gets its peculiar hue to a malformation of the heart which allows the mixing of the dark venous with the arterial blood, before the former has become purified. The chances are against its living, though instances are known where such beings have survived to mature age. From the descriptions we have seen we should infer that the infant in question was of a more lively mazarine tint than are the purplish persons whose blood has been permanently stained by the use of nitrate of silver.

A Contraction of the Stomach.

New York *World*: "The other day the Paris police arrested a man who was running about on the banks of the Seine in a state of absolute nudity. On being taken to the stationhouse and supplied with clothing, he told the following tale: He had made up his mind to drown himself, so, proceeding to the bank of the river, he undressed himself, rolled his clothes up in a bundle, threw them into the river, and then waded in himself. But the water was cold, and, as he lamentingly said, 'it gave him a contraction of the stomach,' so he waded out again. But his clothes were at the bottom of the Seine if he was not, and so he was obliged to wait, half frozen and very much undressed, till he fell into the stern clutches of the guardians of the peace. Greatly to his surprise he found that he had rendered himself amenable to the law by his abortive attempt at *felo de se*, or rather by his preparations for the event, and that a fine and term of imprisonment would be the penalty for drowning his clothes before he drowned himself. Moral—Never begin any important piece of business at the wrong end."

Wallack's New Theater.

New York *Herald*: For a great while now Wallack's has been one of the "downtown Theaters," yet when the site at the corner of Thirteenth street was chosen for a new Theater the world of play-goers that patronized the little house at the corner of Broome street thought the famous company was going into the Boreal regions. Within twenty-five years the city has grown at such a rate that Fourteenth street now bears to the center of population about the relation formerly borne by Chambers street, and though the public with a nice taste in things theatrical would certainly go further out of its way to see Mr. Wallack's company than any other it has or is likely to have the chance to see, yet the decision to build a new house further up town is wisely taken. If Brooklyn could be counted the present house is nearer to the center of the vast populated region that this theater draws upon for its patrons. Yet at the corner of Broadway and Thirtieth street it does not put itself—thanks to the elevated railroads—out of the reach of the Brooklyn people, and becomes in fact a little theater around the corner to the liveliest centers of city life.

His Wishes Carried Out.

If a man wishes to be thoroughly comfortable in his own coffin, he must plant the tree from which that article is made. At least, that was the conviction of Captain Stone, who arrived at Moundville, West Virginia, thirty-five years ago, to make his home, and planted two seeds, remarking to his family, that he would like to raise his own coffin. One of the seeds died, but the other flourished and grew. From a shoot it became a sapling, and finally, in the course of thirty years, a fine tree. About eighteen months ago a severe wind-storm prostrated the tree. He had it cut into lumber and sent to a Pittsburg firm. In a short time it was returned to him in the shape of a beautiful coffin. About two weeks ago he was laid away in the coffin which he planted thirty-five years ago.

The Secrets of the Polar Region.

Prof. M. F. Maury puts it in this way: "Within this polar area the tides have their cradle, and whales their nursery. There the winds complete a circuit, and the currents of the sea their sound, in the wonderful system of oceanic circulation; there the aurora is lighted up and the trembling needle brought to rest; and there, too, in the mazes of that mystic circle, terrestrial forces of occult power, and of vast influence upon the well-being of man, are continually at work. It is a circle of mysteries, and the desire to enter it, to explore the untrodden wastes and secret chambers, and to study its physical aspects, has grown to a longing."

Coolies Coming.

NEW YORK, November 18.—A cable special from Shanghai dated November 18th, just received, states that a treaty was concluded yesterday between the United States commissioners and the government of Pekin, thoroughly controling the question of Chinese emigration.

This news excites much interest, and although the details of the treaty are not at hand, it is generally understood from what information has been recently received from the commissioners that the stipulations will be satisfactory to the citizens of the United States, and especially of the Pacific coast.

HUMANITY.

Discussion by Rev. Moncure D. Conway of the Question "What is the Religion of Humanity?"—A Phrase That is Intended to Include the Ideas of Charity,

Human Progress and the Perfectibility of Human Beings, but Only Through Christ—Without a Christ Humanity is the Totality of all That is Moral.

New York *World*: Rev. Moncure D. Conway delivered a lecture before the Society for ethical culture at Chickering hall yesterday morning on the "Religion of Humanity." Dr. Felix Adler, in introducing Mr. Conway, said: "There is too little sense of fellowship among the liberals of the world. Each fights his battle for the right and for the good of his kind, forgetting that there are others in the cause of freedom who bear the same burdens and undergo the same hardships with whom an exchange of sympathy would be grateful." He extended a hearty welcome to Mr. Conway as a fellow-workman and introduced him as a distinguished citizen of England born in Virginia.

"What is the Religion of Humanity?" Mr. Conway said was the question he proposed to discuss. The phrase, he said, has been used of late so extensively and vaguely that it wears an air of cant. Every religious sect, it matters not how cruel its practices, has now come to the point of making as its chief claim that its religion is based on the needs of humanity. With some theirs is the "religion of humanity," their Christ or divine being being entirely spiritual, and by other the word "humanitarian" has been coined to stand for the human character of Jesus. Withal the phrase or word is intended to include the ideas of charity, human progress and the perfectibility of human beings, but only through Christ. Without a Christ, that which we call humanity is the totality of all that is moral in nature, of all that determines good from evil, right from wrong.

All history, Mr. Conway said, is the unbroken story of the war of mankind against the forces of nature. Since the beginning of the world people have had constantly to fight for their existence, not only against the forces of inanimate nature, such as arctic frost and torrid heat, but against wild beasts and the evil passions in themselves. In this interminable war primitive man invented gods to which to ascribe all the elements that he could not control, and, worshiping these gods, he threw his deepest sentiments on the side of the enemy. He sang songs to the sun and the frost. The so-called religions of the world have always been such a translation into theologies and creeds of the wild powers of nature. They have impoverished the daily life and struggles of mankind by taking from them the fervor that goes into worship. For centuries in our progress we have been encroaching upon the world of the gods, but still we have not nearly reached to the point of devoting all to humanity. The doctrine that every crime must be expiated is in the creeds, but not in humanity. It arose in the remorselessness of nature, which never forgives, but lays its heavy hand on every transgressor, whether his sin is due to moral obliquity or to ignorance. A parent believes the creed, but forgives her erring child, which is humanity. Again, the doctrine of vicarious suffering will not be found in humanity, though it is in the creeds. A parent would not substitute one child to receive the punishment of another. This doctrine is also taken from the hard forces of nature, which often secure the good of the bad by inflicting bad on the good. We might go through all the religions and find that their doctrines are a rough translation of nature's roughnesses. The gods of the ancients are now the abstract dogmas of religion, which is a change due to the progress of the world, but human beings in reality are much better than their creeds. They may defy wrath, but they feel tenderness. Notwithstanding their religion, the hearts and hands of people are in practice first devoted to the real duties of life. The God of the mountain may be praised, but a tunnel is cut through; lightning may cause people to fall on their knees, but it is made to carry their messages.

It may be asked, "is there no God in nature?" If there is none, are we not miserable orphans? The religion of humanity answers yes, there is a God, but he is nowhere discoverable except in humanity. You may cry for help, but no help or pity will you get until you turn to lean on human love. Nature gave this. Nature would be our friend. The thinker, the man of science, the physician, the poet, the lover, father, mother, were all evolved out of nature, and in these she has implanted the power upon which she trusts for her own deliverance. The other day we heard of the appearance of the Holy Virgin near an old church in Ireland. The people there were starving, and yet the holy visitor did not bring a single loaf. That was left to Saint America, who went over with a ship-load of bread. The heretic is not heartless because he does not spare idols and illusions. He alleviates the want and ruin which idols, being without eyes, hands or hearts, do not heed.

Mr. Conway pictured humanity as Juliet, a perfect soul, the finest thing in nature, surrounded by the Montagues and Capulets at strife, which he likened to the elements of nature. "Is there no pity in the clouds?" she asked, but the clouds were silent, and she turned for comfort to her nurse. "O God!" again she cried. No answer. She trusted in heaven, but it was against her; how different it would have been had Romeo been a god. Finally she called upon a friar, who did not point to heaven, but resorted to schemes and plans to outwit the forces that threatened the young lovers. He failed, but his torch at the tomb was the torch of true religion.

The time is coming when the sum and substance of religion will be to make life more sweet and gentle; when there will be no human being who will care to look for a higher religion to promote the happiness and wisdom of the world. Would not the power and wealth that have decorated the world with temples be sufficient to circle it with happy, beautiful homes, if that was regarded as the proper object? Humanity has its scheme of salvation in the escape from present evil. A legend runs that when Mary was traveling in Egypt and was weary of carrying the child, a third hand grew out for its support. So it is in the religion of humanity; whenever there is trouble there comes a sustaining hand. "The religion of humanity," Mr. Conway concluded, "has not the disadvantage of being some new sect. It has been in existence for many ages. I believe it is the only religion that does exist. Whenever there is a Protestant movement, and they are occuring always, we hear the cries, 'Not Christianity, but Christ!' 'Not Mahometanism, but Mahomet!' 'Not Buddhism, but Buddha!' It is because the teacher taught the doctrine of humanity, but the sects borrowing his name have taken the form of the forces he combatted. There never was a prophet who did not teach love and there never was a system that did not teach wrath and vengeance. People are growing ashamed of their dogmas and dwell on the sweet parables and the humanity of the teachers. So steadily as knowledge and science advance supernatural terrors will become more and more grotesque. That Christ was a man and not a thunder-god will be the doctrine of christianity. The miracles will be discarded and people will say when told that they were once believed, 'how curious!' The hatred of pain, the horror of asceticism, the detestation of evil, a passionate love for the right and for beauty, a higher virtue, an enthusiasm for the good of his fellowmen—these are some of the attributes of the religion of humanity which will flourish when all the petty creeds are things to smile at."

After Mr. Conway's lecture Dr. Adler expressed the thanks of the society and announced that on next Sunday he would reply to some of the points made by the lecturer. In the evening Mr. Conway preached in the Church of the Messiah.

Bossuet.

Busy men of affairs like Thiers have often suprised the world by the extent of their literary labors. Bossuet was a prolific writer, and the following passages from the newly published "Ecrits Inedits" of St. Simon explains how he reconciled his literary tastes with his absorbing duties as Bishop of Meaux: "He knew so much, and with so much order and method, that he wrote with astonishing facility. He, like the poets, had no fixed hour for work, though he worked a great deal daily. At night he had a fire, a light, a pair of pantaloons and a dressing gown near his bed, and nearly every night he rose and worked alone several hours. People who were ignorant of this circumstance were often very much surprised that he was not out of his chamber at 11 a. m., and that soon afterward he rapidly dressed to say mass. He had worked until 6, 7 and 8 a. m., carried away by his abundance and subject. The quantity of works he has left is prodigious, and with so many, such continual and such varied labors, he none the less proved to be an excellent bishop, visiting and preaching himself to his flock, and he mastered his teachings to their mind."

Bob Toombs on Poverty.

Chattanooga *Times*: "Bob Toombs says 'the people' of Georgia are poor and growing poorer. It is a silly croak, and mischievous as it is untrue. Toombs is one of the Bourbons who has learned nothing. He means by 'the people' the old slave-holding class, which are not and were not 'the people;' not one-twentieth of 'the people' ever owned slaves. By-the-way, Toombs has gotten richer since the war than he was before the war. Are his accumulations related in any way to the poverty of 'the people' with whom he affects to sympathize? He never earned his great fortune by the sweat of his brow. Let him look into the effect on 'the people' of great accumulations in single hands in the form of non-productive securities, and real estate investments, and see if he discovers one cause for the embarrassments of 'the people' nearer home than Washington."

GOOD COUNTY ROADS.

They Are Essential to the Progress and Growth of the State, and We Must Have Them.

Knoxville *Tribune*: We have realized our first surmise to be true—that the people were not quiet upon the subject because they were satisfied with it. Why they have been silent so long, matters but little, provided they should but now become aroused and speak. We call upon the country weeklies, as the nearest concerned, to help us; and we extend thanks to all those who join in the work for the sake of the noble end, and not for notoriety. * * * * *

About ten years since the University of Tennessee had a class instructed in the special study of road-making, the title of the book being "Roads and Railroads." The theory was notably beautiful in its simplicity and coincidence with easy practice. An article or two appeared in the papers upon the special subject as long since as that time, but little notice was taken of it. Yet, the effect of that study has not been lost, and more than a dozen roads in the State owe their good condition to-day to ideas there given. The work touched upon every feature of the subject. Our road system owes its unpopularity to many minor details, which may be generalized under quite a few heads. In the practical making of the roads themselves there is a lamentable lack of skill. This lack of skill is one of the omissions to be filled by a more judicious management or legislation concerning the matter in future provisions. The taxes are unjustly levied, and an oppressive discrimination is used. To remove these two evils and substitute wiser provisions is surely the duty of the legislature, and should comprise the body of all discussions that may spring upon the subject. Whoever betters the matter cannot avoid making these two requirements his special study. The discussion is open, and ere long will be agitated all over the State.

Intrigues Against Bismarck.

London *Telegraph*: Our Berlin correspondent to-day makes an important communication respecting the probability of Prince Bismarck's proximate resignation of office and retirement into private life. It would appear that certain occult influences at the Prussian court have recently been at work with the object of undermining his position, and that their machinations, of which he has become cognizant, have vexed his fiery nature so keenly that he is actually meditating that which would fulfill the heart's desire of his enemies. The prince, ever since he incurred the animosity of the wealthy and influential Catholic nobles by taking the initiative in the conflict between State and Church, has upon several occasions exhibited a peculiar, almost morbid susceptibility to attacks emanating from the quarter to which, we are informed, the latest intrigue has been traced. Already, owing to his excessive sensitiveness in this regard, he has upon more than one occasion placed his resignation in the hands of the emperor, who has, however, persistently declined to accept it, laying his positive commands upon the irritated statesman to retain office under the assurance of his sovereign's unalterable confidence and affection.

"The O'Dowd" Withdrawn.

London special to New York *World*: Mr. Boucicault's revamped play of *The O'Dowd*, which gained so much notoriety here a short time ago and was the cause of such great uproar and confusion at the Adelphi theater, where it was first produced, on account of its strong tone in favor of the Irish Nationalists, will be withdrawn. After it had been remodelled and a violent speech in the hustings scenes omitted, presumably by order of the lord chamberlain, its popularity began to decline and the critics were not slow to renew their war upon the play on the score of its lack of originality. It was claimed and, indeed, proved that *The O'Dowd* figured in Mr. Boucicault's repertory much like Mr. Crummless's pump, to be used as occasion served. Its previous existence in many forms, and the production of a version almost identical in New York, was admitted on all sides. Mr. Boucicault kept up the fight against the critics and the people for some time, but at last he became disgusted, and now the play will be indefinitely shelved.

Meteors May be Looked for.

Providence *Journal*: "The earth is about to cross the track of the November meteors, that gigantic ellipse of meteoric matter whose perihelion crosses the earth's orbit and whose aphelion extends beyond the planet Uranus. From the tenth to the fourteenth the earth is plowing through this meteoric zone, and more meteors than usual, radiating from the constellation Perseus, may be looked for. The probability is that not many will be seen, but there is a delightful uncertainty about the working of celestial machinery that makes it not impossible that observers will be rewarded with more than the ordinary shower. The November meteor zone is made up of a swarm of particles following in the train of Temple's comet. The swarm of meteoriods is not equally scattered around the orbit, but is concentrated in one portion, which the earth crosses once in about thirty-four years. Then we have a shower which is something to remember for a lifetime. Such a shower is not to be expected until 1899. In the interval, unless something extraordinary takes place, the observer will see few meteors to reward his gaze, but it is well to be on the watch when these annual epochs come round, and be ready to enjoy the sight, if anything unusual occurs."

Would His Name Begin With D?

Emery A. Storrs in Chicago *Tribune*, 12th: "Do you think there are likely to be any immediate changes in the composition of the supreme court?"

"I don't believe Mr. Hayes will have any opportunity during his term of office to appoint any additional judges for the supreme court of the United States, unless Justices Hunt or Clifford should die in the meantime. I don't think that either Hunt or Clifford will resign before General Garfield's inauguration, and it seems doubtful whether a vacancy created by the resignation of Hunt would be filled from Ohio, inasmuch as Ohio already has the chief-justice. I should suppose that some good lawyer might be found in New York to fit the place."

"Any objection to naming him if you have him in your mind's eye?"

"Well, never mind that now. But what I have said is nearer what is likely to happen than you could guess."

And with this enigmatical proposition the interview terminated.

What Women Have Done.

Miss M. A. Hardaker, in the *North American Review*: "Women have made four important contributions to civilization. They have cared for the body in its immediate needs by the preparation of food and clothing, and by ministration to the sick; they have been the conservers of moral forces, and have insisted on special standards of conduct in society and in the home; they have guided the rudimentary intellectual training of children; and they have contributed to the æsthetic development of the race by creating and combining beautiful forms and colors in dress, in decorating and in household art. These four departments have been mainly controlled by women, and the beauty and comfort of everyday life proclaim their success."

The Empress of Austria.

The Empress Elizabeth of Austria begins her day's work and amusement with a cup of cold chocolate taken at 7 o'clock. Then she goes to the stable to see her hunting pets; then receives her steward and makes arrangements as to presentations, interviews, etc. At one she takes a beefsteak and a couple of glasses of Hungarian wine, after which her lady-in-waiting tells her the news and reads to her paragraphs from divers newspapers. She dines at six and then dons her riding habit and goes to the large circus which is connected by a covered passage with her private appartments. Here she mounts some mettlesome horse and trains him with wonderful skill and boldness. When some animal unusually wild and spirited is to be conquered a few appreciative guests are invited to come and look on at the Empress's proceedings.

Not a Particle of Difference.

Columbs (Miss.) *Dispatch*: That *Courier-Journal* letter signed "A Merchant in Cincinnati" was a similar case with the "Southern Democrat" letter published in the Memphis *Avalanche* before the election. The one was a slander upon the business men of Cincinnati, and was published in the *Courier-Journal* without the knowledge of its editor. The other was the basest slander upon the people of Memphis and the whole south, and was published in the Memphis *Avalanche* with the full consent of its proprietors. That is the only difference.

THE SABBATH.

Prof. John Tyndall Discusses Sabbatarianism and Proves That "The Sabbath Was Made for Man and Not Man for the Sabbath"—Christ Broke

The Sabbath Deliberately and Ostentatiously for a Purpose, and Crowned His Protest Against Formalism by Enunciating a Great Principle.

Nineteenth Century: It was remarked by Martin Luther that Jesus broke the Sabbath deliberately, and even ostentatiously for a purpose. He walked the fields; he plucked, shelled and ate the corn; he treated the sick, and his spirit may be detected in the alleged imposition upon the restored cripple of the labor of carrying his bed on the Sabbath day. He crowned his protest against a sterile formalism by the enunciation of a principle which applies to us to-day as much as to the world in the time of Christ: "The Sabbath was made for man, and not man for the Sabbath." Though the Jews, to their detriment, kept themselves as a nation intellectually isolated, the minds of individuals were frequently colored by Greek thought and culture. The learned and celebrated Philo, who was contemporary with Josephus, was thus influenced. Philo expanded the uses of the seventh day by including in its proper observance studies which might be called secular. "Moreover," he says, "the seventh day is also an example from which you may learn the propriety of studying philosophy. As on that day it is said God beheld the works that He had made, so you also may yourself contemplate the works of nature." Permission to do this is exactly what the members of the Sunday society humbly claim. The Jew, Philo, would grant them this permission, but our straiter christians will not. Where shall we find such samples of those works of nature which Philo commended to the Sunday contemplation of his countrymen as in the British museum? Within those walls we have as it were, epochs disentombed—ages of divine energy illustrated. But the efficient authorities—among whom I would include a short-sighted portion of the public—resolutely close the doors, and exclude from the contemplation of these things the multitude who have only Sunday to devote to them. Taking them on their own ground, we ask, are the authorities logical in doing so? Do they who thus stand between them and us really believe those treasures to be the work of God? Do they or do they not hold with Paul, that "the eternal power and godhead" may be clearly seen from "the things that are made?" If they do—and they dare not affirm that they do not—I fear that Paul, in his customary language, would pronounce their conduct to be "without excuse." With regard to the time when the obligation to keep the Sabbath was imposed, and the reasons for its imposition, there are grave differences of opinion between learned and pious men. Some affirm that it was instituted at the creation in remembrance of the rest of God. Others allege that it was imposed after the departure of the Israelites from Egypt, and in memory of that departure. The bible countenances both interpretations. In Exodus we find the origin of the Sabbath described with unmistakable clearness, thus: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it." In Deuteronomy this reason is suppressed and another is assigned. Israel being a servant in Egypt, God, it is stated, brought them out of it through a mighty hand and stretched-out arm. "Therefore the Lord thy God commanded thee to keep the Sabbath day." After repeating the ten commandments, and assigning the foregoing origin to the Sabbath, the writer in Deuteronomy proceeds thus: "These words the Lord spake unto all your assembly on the mount, out of the midst of the fire, of the cloud, and the thick darkness, with a loud voice; and he added no more." But in Exodus God not only added more, but something entirely different. This has been a difficulty with commentators—not formidable, if the bible be treated as any other ancient book, but extremely formidable on the theory of plenary inspiration. I remember in the days of my youth being shocked and perplexed by an admission made by Bishop Watson in his celebrated *Apology for the Bible*, written in answer to Tom Paine. "You have," says the bishop, "disclosed a few weeds which good men would have covered up from view." That there were "weeds" in the bible requiring to be kept out of sight was to me, at that time, a new revelation. I take little pleasure in dwelling upon the errors and blemishes of a book rendered venerable to me by intrinsic wisdom and imperishable associations. But when that book is wrested to our detriment, when its passages are invoked to justify the imposition of a yoke, irksome because unnatural, we are driven in self-defence to be critical. In self-defence, therefore, we plead these two discordant accounts of the origin of the Sabbath, one of which makes it a purely Jewish institution, while the other, unless regarded as a mere myth and figure, is in violent antagonism to the facts of geology. With regard to the alleged "proofs" that Sunday was introduced as a substitute for Saturday, and that its observance is as binding upon christians as their sabbath was upon the Jews, I can only say that those which I have seen are of the flimsiest and vaguest character. "If," says Milton, "on the plea of divine command, they impose upon us the observances of a particular day, how do they presume, without the authority of a divine command, to substitute another day in its place?" Outside the bounds of theology no one would think of applying the term "proofs" to the evidence adduced for the change; and yet on this pivot, it has been alleged, turns the eternal fate of human souls. Were such a doctrine not actual it would be incredible. It has been said that the man who accepts it sinks, in doing so, to the lowest depth of atheism. It is perfectly reasonable for a religious community to set apart one day in seven for rest and devotion. Most of those who object to the Judaic observance of the Sabbath recognize not only the wisdom but the necessity of some such institution, not on the ground of a divine edict, but of common sense. They contend, however, that it ought to be as far as possible a day of cheerful renovation both of body and spirit, and not a day of penal gloom. There is nothing that I should withstand more strenuously than the conversion of the first day of the week into a common working day. Quite as strenuously, however, should I oppose its being employed as a day for the exercise of sacerdotal rigor.

The Result of Malpractice.

PHILADELPHIA, November 17.—An investigation was made by the coroner to-day into the circumstances attending the death of Agnes Sweeney, twenty-three years old, who died Saturday at her home, No. 912 South Twenty-third street, under circumstances regarded as suspicious. The father of the girl testified that during her sickness she told him that Edward Buckwater had got her into trouble and had given her five dollars and sent her to a woman at Twentieth and Carpenter streets to have an operation performed. This person, however, took her to Mary Mullen, residing at 109 Almont street, who did the deed. Mrs. Julia Carey, the first woman, stated that she had accompanied the girl at her own request to the woman Mullen. The jury found the death was the result of malpractice at the hands of Mrs. Mary Mullen. An attempt was made to arrest Mrs. Mullen, but she had fled.

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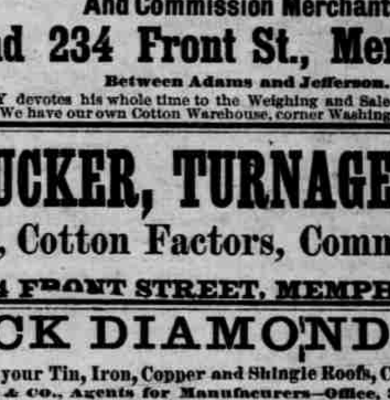

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