

ABOUT THEOSOPHY.

Karma and Reincarnation Discussed.

The Principles of the Mystic Cult Discussed.

Reincarnation a Universal Principle in Religions—The Claim Made for the Qualities of Theosophy.

There has been a widespread interest aroused lately in this city in Theosophy. In view of this fact the HERALD has secured from Dr. Allen Griffiths, a leader in the sect on this coast, the following article on the subject:

Karma is a Sanscrit word and means action in its larger sense, but as generally used relates to the law of cause and effect which connects the many successive lives of each individual on this earth. The philosophies and religions of all times, and the writings of all ages of whatever age, when properly interpreted proclaim reincarnation the natural order of human evolution on this planet. It is only when the deeper constructions are placed upon them and when interpolations and changes have been made by priestcraft, actuated by ignorance or selfish interests, that wise teachings of both past and present times have been prostituted to serve purely personal ends, resulting in meaningless ceremonies, blighting bigotry and deadening dogmatism. The Christian and all other religions have been made to teach Karma and reincarnation. "What a man sows that shall he also reap," was taught not only by Jesus, but by many another sage ages before him. Jesus but restated a law recognized in the pantheon of every people.

Karma is the adjuster of inharmonious. Its way is over all nature, and its exercise on the plane of human existence operates as reincarnation, or repeated earth lives.

Theosophy advances the assertion that man is his own creator, for if he is not the product of the thought and action of his previous lives as a harmonious factor in the universal scheme of evolution, he is the one exception in that scheme and, therefore, outside nature and the law. The consideration of man as an exception in nature has opened the door for influx of all the irrational conceptions now entertained by modern forms of religion, and made conditions whereby those monstrous fallacies, a personal God and vicarious atonement, find temporary lodgment in certain religious systems, and form the basis upon which has risen a superstructure of error. These fallacies, by depending on ignorance, bigotry and tyranny, have caused more suffering, misery and bloodshed, than all other causes combined. The conception of a personal God, a God subject to whim and caprice, to emotions of pleasure and passion; capable of planning a universe and powerful enough to project the scheme and yet so ignorant as to lack the foresight as to fail to complete it, or to prepare for emergencies liable to arise, and which did arise; who, when an unexpected crisis arose, was so lamentably deficient in resources that by his own confession he was forced to concoct a plan of vicarious atonement, is ridiculous. This preposterous plan of vicarious atonement is made. It has no basis in reason or common sense, and is a prostitution of the philosophic principle that man has to sacrifice his lower to his higher nature if he would attain conscious immortality. This false idea is unjust alike to God and His creatures, for its logical result can but produce a race of dependent weaklings. It is a monstrous conception of a more monstrous god, and unworthy consideration by rational beings. Yet these two dogmas are the cornerstones of the principal religious systems admitted as essential and elevating factors of present-day boasted civilization; while in fact, they are huge fallacies and positive evils, and the direct cause of current crime and the intense selfishness of our time. To a Theosophist they are repulsive and rejected in toto. It is believed that the cultivation of such conceptions cannot produce other than debasement of the moral and spiritual nature of all who seriously entertain them. The idea of vicarious atonement is rooted in a rank fallacy, and is a most atrocious misconception of Deity and manifestation of utter ignorance of man's place in nature, his relation to the law, himself and his fellows. Furthermore, lives lived according to the law, but produce accentuation of present states of individualism and cowardice, resulting in still more abject stages of moral decrepitude, intellectual slavery and spiritual depravity. Present states of turpitude are only natural results of attempts to live this lie, and they will grow steadily worse unless the manhood of the race rises against and combats it.

Vicarious atonement, when analyzed, simply means that a man may commit the most atrocious deed and escape the consequences merely by a change of mind, often brought about by fear of punishment which his conscience tells him is merited, while an innocent other suffers for him; the real culprit, meanwhile, parading streets of pearl, twirling golden harpe, fanned by heavenly breeze, and partaking of angel diet, and surrounded by a host of saints. Thus we have the sneak-thief and the martyr, the red-handed murderer and the man who gave his life for another, resting side by side, feasting share and share alike at the table of the redeemed. This is a picture presented to rational minds as just and true. It is somewhat sensational, highly colored, requiring vivid imagination to conceive of, and some there are who accept it. But when critically considered, it is exceedingly fantastic, entirely irrational, utterly unjust, debasing and abominable in every particular. Only blind belief, bigotry, fanaticism, or immature intellect can conceive it as a true portrayal of truth. And yet how strange! The very ones who most confidently delude themselves by belief in it, are they who most fear the heavenly home themselves; whose lamentations are loudest and longest when their beloved depart for the abodes of rest; who wear the somber trappings of woe and parade their grief before the world in cheery colors of raze, all because their nearest

and dearest have escaped from this miserable world and ascended to the realms of everlasting bliss. Thus do the self-deceived belie their conceptions. This does a belief founded in error, in fear and trembling, in cowardice, in injustice, evoke the keenest suffering, provoke the saddest tortures, afford scope for the play of cringing cravenness, and utterly fail to sustain in the hour of greatest need. That religion of philosophy which fails to fit one for both life and death, and to fortify one with tranquility alike in the storm and monotony of life, and to possess one at death in peace and sure reliance upon just law, is a blind and deceptive delusion, prohibiting present happiness and wrecking future hopes. No wonder men fall longer to bow before this flagrant fallacy and avow loyalty no more to blind belief in baseless creeds, dogmas and cunning priestcraft. These have had their day, and now sink back into that dense darkness which first gave them birth. In ignorance, man is a craven coward, the slave of superstition, abject and pitiful; enlightened, he is masterful, and wields power limited only by capacity and determined will.

Theosophy enlightens man and enables him to know himself as he is, and teaches that a given man as now constituted socially, financially, physically, intellectually, morally and spiritually is circumstanced as to condition, location and environment solely by reason of his own thought and action which, as causes, were generated either in the past or present life; that his present state is not only the direct effect of that past, but that he is responsible for the consequences of which he can in no wise evade. In this sense he does inherit certain truths, but inherits from himself, not from parents or ancestors. A man was, in his past lives, either good or bad; mentally, bright or dull; spiritually, enlightened or unenlightened, or somewhere between these extremes, and is now as he was then, with slight variations in modification or accentuation of good or evil tendencies, thus inhering in him. Either he is now a shade better or worse than then. His past thoughts and actions were causes which, having origin in himself, naturally still vest in him as effects which will sooner or later work out from the same center, himself. If his past was evil, the present continues to involve greater complications of misery for himself and those associated with him unless he shall check and redirect them. If his past was good, the present reproduces and accentuates past goodness. A man dies charged with all his habits, traits and tendencies, and after an interim of rest again returns to earth, picks up dropped threads and further weaves out his destiny. The ego, the thinker, is naturally drawn to conditions similar to itself, who are the open doors through which it again returns to the sphere which offers proper conditions for continued development of the possibilities inhering in itself. By this law geniuses, musical prodigies, successful financiers and other pronounced characters may be accounted for. The theory of heredity cannot account for them—Karma and reincarnation does. The newly born child and its parents have a common origin and age. Present relations may have been reversed in the past, and may be in the future. One earth-life is but one day in the great journey of life on this planet, just as one ordinary day is a period of our life of 50 or 60 years. After a day of activity, overtaken by exhaustion and night, we temporarily lay aside plans and work for sleep. In the morning we awake and resume the uncompleted tasks of yesterday. Exactly so in the larger life. Periods of activity and inactivity succeed one another. It is an universal law. There is an absolute method in the succession of events. At death the cycle of activity closes and rest ensues, after which we again awake and resume the interrupted work of yesterday, or the last past life. The proofs of incarnation are found in the analogies of nature on every side. Man is not an exception to the universal law of cycles, but conforms to it.

The knowledge of the law of Karma and reincarnation places cause and effect, as relating to human beings, where they belong; fixes responsibility on the individual, and makes him amenable to the law. If he violates it, he suffers; if he obeys, he enjoys. The operation of the law of Karma restores harmony and adjusts the individual to the true course along which alone possibility of true progress is afforded. With clear conceptions of individual responsibility for present conditions and effects of one's own past actions, and realization that acts of the present life determine his future, man may elevate his thought, motive and action, and make his future what he desires it to be. It is the province of Theosophy to hold up the light of true knowledge and thus enable man to stand face to face with the realities of life, rather than be dominated by ignorance, prejudice, or shortsighted egotism. It is desired to show the unreasonableness that man is justified in blaming angels, men, gods, or devils for his own condition, or his hope to escape consequences of his own acts by skulking or having another suffer for him. The clear conception of Karma and reincarnation eliminates the factor of cowardice from human action, and arms man with strength and fortitude under all circumstances. He perceives the law to be kind, merciful and just always, and he desires to conform to it. Many people seem to act upon the principle that good and pure motives will enable them to attain progress and happiness. That motive alone will, somehow, carry them through life and land them in glory at last. That is believed to be a fallacy, the pabulum of weak, unwise and sentimental minds, and that it is a commonplace error, unwarranted by reason and ordinary sense. Those who attempt to live according to it are constantly involved in trouble and confusion, and when thus overtaken blame some one or something else beside themselves, and beseech some outside power to save them from consequences of their own folly and ignorance. Pure motive is a grand thing, but without knowledge of the laws which govern and relate man to himself and others, suffering and unhappiness will inevitably ensue. Pure motive and right knowledge alone enable man to become masterful and control circumstances; with less they are "like dumb, driven cattle." In ordinary affairs of life, such as business, the professions, etc., men usually exercise fair judgment and common sense; but when these

same concern themselves with existence after death, eternal weal or woe, and the like, they cut almost entirely loose from reason, and without either base or anchorage, soar about in the colorless empyrean of glittering generalities and utter nonsense. For this and other reasons, it is believed to be necessary to proclaim knowledge of the old divine law of retributive justice; a justice none can elude, none deceive; a justice that exactly requites every human being for every deed, good and bad, and to promulgate once more, and strive to revive into a practical reality the supreme idea of universal brotherhood. Where else are we to look for all this save only to Theosophy—Theosophy that advocates and insists upon the practice of this brotherhood, and teaches of an unsleeping power that inevitably requites to the last iota every good and evil act.

ALLEN GRIFFITHS, F. T. S. Ventura, Cal., May 3, 1892.

A Chilly Affair.

"Mr. Simpkins-Harold," she said, with faltering coyness, while he gave a sudden start of terror as she thought that this is the year 1892 flashed upon him, "I am the bearer of a message from my father. He says that you must come here no longer without stating your intentions. And, Harold, you know this is leap year, and—and, oh, need I say more?"

"Miss Boggs," replied the young man, recovering his self possession and his hat, "am I to understand that your father charged you to deliver to me an ultimatum?"

"Why, yes, Harold, if you will use those newspaper terms at such a moment."

"Say to him, then," said the young man, "that his representative is persona non grata to me, and that I firmly but respectfully decline to continue diplomatic relations."

In a moment he was gone. But the young girl did not falter. "Person non grata, am I?" she mused. "That might have done a week or two ago, but it has been shown that when really serious complications have arisen that plea doesn't go. And I just reckon, Harold Simpkins, she continued aloud, as a rosy flush mantled her plump cheek, "that I've got a little batch of diplomatic correspondence which, when read before any court of breach of promise arbitration in the country, will bring me in a good big indemnity too."—Chicago Times.

A Japanese Society.

There are so many English people who have visited Japan or who have fallen in love with it from reading the eulogies penned by Sir Edwin Arnold, Mr. Norman and others, that the society which is in course of formation for "the encouragement of the study of Japanese art, science and industries, of the commerce and finance, the social life, the literature, the language, history and folklore of the Japanese," ought to be a success. Certainly the programme does not lack comprehensiveness, for almost any one of the subjects enumerated would be sufficient to keep an ordinary society going.

The organizing council contains several names closely associated with the country, such as Mr. Ernest Satow, Professor W. Anderson and Professor Church, as well as those of leading Japanese residents in England. Very suitably, the headquarters of the society are to be at the Japanese consulate in London, Liverpool and Glasgow, for the people are more anxious to spread a knowledge of Japan abroad than the Japanese government.—London Chronicle.

A Bad Place to Be It.

It is one thing to have the grip in town or anywhere on the mainland within reach of a doctor, and another thing to be stricken with the disease on a remote island of the sea. On a Thursday morning recently the inhabitants of Grand Manan, a large, well populated island off the Maine coast, observed a single fire—the sick signal—burning on Three Isles, six miles seaward, but as a gale was blowing and the sea running high nobody could land there. On Sunday evening a physician, accompanied by three sturdy oarsmen in a dory, reached the isles in a blinding snowstorm. Fifteen of the sixteen inhabitants were sick abed, leaving one man barely able to crawl to the headland and keep the signal burning. It was three days before weather moderated sufficiently to allow the relief party to return home, and in that time the sick were relieved.—New York Sun.

Lightning Spared the Pious Pair.

During a heavy rain lightning struck the parsonage of the Methodist Episcopal church, a nice four room cottage, completely demolishing the building with the exception of the east room, in which were sitting the pastor, the Rev. Jerome Haralson, and his wife. That they were not instantly killed everybody pronounces a miracle, for everything in their room all around them was broken in small pieces. A more complete wreck was never seen. There is not a whole nail or piece of timber in the building except in the little room they occupied. Not only the building was wrecked, but the fence around it was torn down. The shock broke a considerable amount of crockery for those living in the neighborhood of the parsonage.—Haskell Cor. Galveston News.

The Dog Didn't Like His Snore.

In hunting for evidence of a dog fight Sunday the officers learned that one Herbert Sprague, a stevedore, had been bitten by a canine. Investigation shows that Sprague went to bed Saturday night with a bull pup. Sprague snored, and this disturbed the dog, so he scratched his owner's face to wake him. Sprague retaliated by cuffing the canine, whereupon the bull fastened his teeth in the man's nose and then shook him, sadly lacerating the member. Sprague finally broke the hold, disabled the dog with a chair and then got a neighbor to shoot him. The nose will recover, but looks bad.—Bangor Cor. Lewiston Journal.

AMONG THE RANCHES.

A Preventive for Scale, New or Old.

Coffee Growing Thought to Be a Possibility.

Shaping Prune Trees—J. De Barth Shorb on Mediterranean Sweet Oranges.

Riverside is fortunate in not having many insect pests, and in having a complete horticultural commission that will prevent the introduction of any pests, new or old. To those of our readers who may be interested, and to answer a correspondent we give the following formulas:

For Codlin Moth—Spray with Paris green just after the blossoms fall, and again ten days or two weeks later. Paris green is an aceto-arsenite of copper, containing, an average analysis: Arsenic, 47.68 per cent.; copper oxide, 27.47; sulphuric acid, 7.19; moisture, 1.35; insoluble residue, 2.34.

Paris green is practically insoluble in water and when mixed must be kept in a constant state of agitation or the poison will settle to the bottom. One pound of poison to 200 gallons of water is a good mixture. We recommend that the Paris green be dissolved in ammonia before mixing with the water, as it is more likely to dissolve.—Riverside Phoenix.

Shaping Prune Trees.

As many readers have set out prune trees that are now a year old, a few plain words in regard to the important matter of pruning these trees will be of interest to them. Personally, I advocate cutting on an inside bud, generally. This will make a tree more compact, and will make the connection from the bud, so left on the limb cut off, with the leverage in the right way, so that when the tree grows up and bears fruit its large load of fruit—as our trees here are very apt to do—it can hold its weight of fruit without breaking. In some instances limbs will have a tendency to grow out in a regular and uniform shape, and in cases of that kind it will be found necessary to cut to an outside bud. I have found, however, that the best plan to adopt with a limb that in your judgment requires spreading, is to cut a short brace from off the thick end of the branch you have just pruned off, and insert that brace against the limb you want pushed out, and a stouter one in case of that kind it will be found particularly limb spread itself. In regard to the actual cutting off of the limbs, of how much or how little to cut off, as every tree grows different, you should use your own judgment and think for yourself what you should do with each and every one of your trees. As a general thing it is advisable to cut last year's growth back to twelve or eighteen inches from the fork of your tree. If your trees grow shapely next year, I do not advise any more pruning of this variety of fruit trees. Of course, if some of the trees are not in shape it will be necessary to shape them, but only that, and no more cutting than is positively necessary.—C. J. Berry.

Mediterranean Sweets.

J. De Barth Shorb, of San Gabriel, a large orange grower, advises how to grow Mediterranean sweets. He says that this variety of oranges keeps better, hangs on the tree longer than the navels, were always popular, and were very abundant bearers. He said last season he sold Mediterranean sweets from five acres for \$2.55 a box and the net profit was nearly one-third greater than for navels at \$3.50 a box. Mr. Shorb believes that the Mediterranean sweet will always be the best-selling orange there is, and he quotes the fact that it has sold in Chicago and St. Louis for weeks at a better price than the far-famed navel.

The craze of setting orange trees too closely together shows no signs of abating in this colony. The temptation to set 100 trees to the acre appears to be invincible to the tyro in citrus culture. Intense cultivation and fertilization he thinks will more than counteract the disadvantage of crowding the trees so closely. This philosophy would be all right if fertilization and cultivation be all that is necessary to succeed. Plenty of sunlight is, however, more essential than either. By the chemical action of sunlight plants are enabled to derive 95 per cent of their food from the air. Shut off this element and all the guano ever discovered would not produce an orange. Eighty-six to the acre is as close as any budded orange trees should be set.—Ontario Observer.

Grafting.

E. A. Bonine in the Pasadena Star says on this subject: Buy a small chip basket, 10x18 inches in size, tear one lid off, take a piece of your old duck overalls and cover the bottom and sides to keep the dirt from getting in, also to keep your basket from wearing. I cover my fruit-picking baskets the same way and they last several years. Sew on the side of your basket the corner of a paste-board box and into this slip a box of matches, and on the other side of your box sew a larger piece. Into this box put a California curved-pattern pruning saw. They are shaped like the segment of a circle, are the best pruning saw I ever used, and as I think the only good one. It cuts by pulling to you. Then you need a chisel to spread your cut while you insert your scion; a small oak mallet; knife for cutting your scions; and one for splitting large limbs; half of a tomato can containing water; and a cotton towel wet and wrapped around your scions; carry these in your basket on the limb end, and some paper and a lead pencil, and as soon as your scions are put in, state position of tree in the orchard, variety or varieties of graft. If two varieties mark one in the bark with a letter or hieroglyphic and make a note of it in your book. Also note condition of scion and tree, also date of grafting. I used a tin saucapan to melt my grafting wax in. First I take a 5-gallon coal-oil can and cut out the side and a V-shaped piece out of the

top. Then I put a small incubator (tin coal-oil lamp in the bottom, using a tin chimney. Fasten, with wire, a little shelf near the top of the can, cutting out a large hole, and set your grafting wax on his shelf. Then take the top of a coat oil can and hinge it to your can in front of your lamp and this makes your door to keep the wind from blowing out your lamp. Use a brush to apply wax. Heat it, but not too hot. I cut my scions by holding the limb in one hand and cutting from me. When grafting a large tree I cut my scions first and put them in my tomato can, then saw off my limbs, pare them smooth, split and insert my scion, and then wax. If the wax is not smooth enough to suit, moisten with your finger (to keep the wax from sticking), and smooth it to suit.

Apples, pears and prunes, are easily grafted; peach and apricot scions are harder to get to unite. I have had the best success in late grafting, after the tree is in full bloom, or even past that time, and will say I have seen more failures here from early grafting, the scion drying out before the flowing of the sap, than from any other cause. Some varieties do not unite well. Almonds will not do well on apricots. They grow a year or two and blow off.

Apricot is the worst root I know of for prunes, yet if you have large apricot trees you can graft them to prunes. They unite well and will bear all right. I have had some odd experiences in grafting, but this article is too long, so will leave other suggestions for my next.

Growing Coffee in Alessandro.

Within the last fortnight Alessandro has received a thorough examination from S. T. Benjamin of Retalhuien, Guatemala, with a view of learning what opportunities the country afforded for the establishment of a coffee plantation. He has examined the soil and climate carefully, and gives it as his opinion, based on an experience of several years in coffee growing countries, that it would be a great success. He suggests the formation of a company to push the scheme. On a plantation of forty acres he would have a nursery of two, which would yield 80,000 sprouts per year, worth 25 cents a piece, while the remaining thirty-eight acres should be set to plants. Some 30,400 plants would be required for this purpose. The yield, at the expiration of three years, would be about 91,200 pounds, valued at 20 cents per pound, or \$18,240. The gross income for the fourth year should be about \$24,340. This estimate is based on a yield of four pounds to the plant, while in the fifth year it should be about \$42,560.

The expenses of the enterprise would be about as follows:

Land, \$4000; buildings, \$1500; stock and tools, \$500; water, \$280; labor, \$900; salary of superintendent, \$3000. Total expense for first year, \$11,080; for second year, \$4550, third year, \$4550; fourth year, \$6560; fifth year, \$6560. Grand total, \$33,400. Net profit in five years, \$9160.

This makes quite a showing, and the prospects that are possible in this business should certainly be alluring enough to drag forth capital enough to begin on this job at once.

The soil and climate and water facilities are all right in this line, and why should they not be utilized?—Orange Belt.

The Hay Crop.

Those who will have a surplus of hay this year will surely get a high price for it. On table or what is called dry land, there are few acres of full crop. Many thousands of acres are not worth cutting. The country about Riverside, South Riverside, Perris and San Jacinto which usually produces vast quantities for sale generally, will scarcely have enough this year for home requirements. Naturally moist and semi-moist lands, in cases where the plowing and seeding were properly done, have heavy crops. On the north part of the Chico ranch and in the country between Pomona and Ontario there are many tracts with full crops, but more that have little. These differences are seen on adjoining tracts which suggests that the plowing and seeding were not done as they should have been. Early sowing accounts in part, but not altogether, for some of the early sown tracts will be hardly worth cutting.—Pomona Times.

An Actor's Unknown Friend.

"Joe Jefferson," said an old theater goer, "had taken a lady to a restaurant, and when he put his hand in his pocket to pay his bill he didn't feel a penny. He explained his position to the cashier, but the cashier 'didn't know him.' The perspiration began to ooze when a gentleman stepped up, laid a twenty dollar bill on the desk, and said:

"I know you, sir; allow me to settle."

"Jefferson was profuse in his thanks, and when near the door, said:

"You must give me your name and address, sir, in order that I may call around tomorrow and settle."

"Never mind that," said the stranger with a smile. "That bill was a counterfeit and I got seventeen dollars in change."—St. Louis Chronicle.

A Modern Curriculum.

Visitor—I understand that the public schools of this city are models of Nineteenth century progress?

Little Boy—Yes'm, that's wot every one says. I go to 'em.

"What do you study?"

"Oh, everything—free 'and drawn, an cookin, a bacteriology, an music, an spectrum analysis, an sewin on buttons, an agricultural chemistry, an dish-washin, an everything."—Good News.

How to Tell Fresh Cod.

To tell a good cod when you go to market, examine the fish just above the tail. In a healthy cod the body is round and plump. The lower half of the fish will be almost cone shaped.—New York Journal.

A Real Estate Boom.

Attracts the attention of every property holder in this city. But when Dr. Franklin Miles, the eminent Indiana specialist, claims that Heart Disease is curable, and proves it by thousands of testimonials of wonderful cures by his New Heart Cure; it attracts the attention of the million suffering with Heart Disease, Palpitation, Irregular Pulse, Wind in Stomach, Pain in Side or Shoulder, Smothering Spells, Fainting, Dropsy, etc. A. E. Davis, Silver Creek, Neb., by using four bottles of Dr. Miles' New Heart Cure, was completely cured after twelve years suffering from Heart Disease. This new remedy is sold by G. R. Hancock, Books Tree.

Mullen, Bluest & Co.'s clothing is the best.

IN SOCIETY.

Thursday night a number of Los Angeles' prominent citizens, who are members of the Independent Order of Odd Fellows, went down to Rivera to witness the institution of a new lodge at that place. The new lodge is very appropriately named Walnut Grove Lodge, No. 376, and its charter members comprise all the representative gentlemen of that thriving section. After the usual preliminaries the following officers were installed:

N. G. J. A. Harnes; V. G. H. Mass; R. S. J. J. Nagle; treasurer, James Root.

Fifty candidates appeared for initiation who also took the first, second and third degrees under the imposing and impressive ceremonies of the order, after which the new lodge invited their guests to a sumptuous repast.

Appropriate and entertaining remarks were made by the numerous bright lights of the order, and all expressed their pleasure and satisfaction with the royal reception tendered them.

About 3 a. m. the visitors took the special and started for Los Angeles, except a few who remained to see more of the wonderful walnut country. Among the visitors were Jas. Ashman, D. D. G. M.; E. E. Campbell, E. Keckhead, J. E. Dutton, C. Hull, J. S. Sloan, R. F. Frazer, M. F. Bowler, A. C. Rodsen, J. F. Northmore, W. H. Sutch, F. B. Manchester, W. H. Perry, M. Leightonheimer, D. Sampson, E. D. Gibson, D. F. Tooney, J. E. Fellow, G. W. Chase, H. B. Cary, A. J. Koll, F. Eastman, A. Wright, J. Naworth, A. A. Bennett, O. C. Beach, W. Leeder, N. Ellis, A. J. Hatchway, Col. F. Hunter, P. E. Whitaker, F. E. Miller, R. K. McCreery, C. C. Bonnell, John Reban, Ed. F. Praird, J. J. Murratt, W. M. Lea, Geo. Midolson, D. Robinson, A. J. Tilden, J. Fitzgerald, C. W. Manquin, O. Davidson, A. N. B. Harvey, W. M. Boyd, M. W. Sipe, C. Booder, M. Hanson, A. H. Snider, J. A. Watt, W. E. Keller, C. Hyde, J. S. Gough, W. H. Dutton, S. F. Vollmer, G. J. Ford, F. M. Wolford, C. Reheman, W. Meek, F. M. Lee, E. E. Walsh, W. A. Goodlander, M. A. Wesner, Geo. W. Wake, F. Hanley, J. Smale, S. Mandery, G. W. Miller, E. F. Ban, J. M. Lashbrooke, G. McKey, J. F. Forster, G. Heinman, K. Matthews, T. Noss, C. A. Neil, H. B. Fasig, Geo. P. Seakay, Max Schreiber, J. Spabstosoon, F. Fudman, S. D. Rogers, M. W. Geelke, J. H. McQuin, A. Harold, T. Bruckner, J. Adloff, Geo. Joorman, H. Koll, W. B. Tullis, W. Dutton, E. N. Mathis, Wm. Robertson, E. D. Scriber, C. W. Hicks, J. C. Adler, J. F. Rothgel, H. Klene.

A surprise party was given to Mr. and Mrs. J. H. Smith at their home on Belmont avenue last Thursday evening. Among those present were Dr. Smith, Mr. Smith, Rev. Dr. and Mrs. Pendleton, Mr. Goodman, Mrs. A. Candler, Miss Goodman and others. The couple received many presents.

COMPARISON.

With a frown on her brow And a pout on her lips, She seems sadder far Than most women are Whose foreheads, I vow, Are smooth all the while, And who fairly eclipse A saint with their smile; With a frown on her brow And a pout on her lips!

With cold tears in her voice And deep woe on her face, She fascinates more Than a whole motley score Of maids who rejoice In the pleasures of earth, Whose features show trace But of laughter and mirth; With cold tears in her voice, And deep woe on her face! —Hancock Blade.

Looks on the Bright Side of Things.

Devices for bringing this boy to a sense of the material disadvantages of wrongdoing have been tried, but his uniformly happy disposition is proof against the punitive influence of any of them. If he is sent to bed early because he has so torn and soiled his clothes as to be unrepresentable in the drawing room, he turns up the next morning with a beaming smile and some remark about the delicious rest he has had. If his diet is reduced to plain bread and water for the violation of a rule of the table, he discovers—without the slightest hypocrisy, mind you—what uncommonly fine bread the yok bakes, and how much better water quenches the thirst than milk or cambric tea.

If he is kept indoors because he has abused a privilege of the yard or street, he sets cheerfully about amusing himself in the house, just as content apparently to lie on his back for hours after hour and indulge in day dreams as to do anything else, and the chances are that when it is all over his little voice will be raised in praise of the comforts of homes in general and of his own in particular. The only punishment he seems to dread is a whipping. That has been resorted to sparingly and always for some overt and aggressive act which was wholly without excuse; never for a mere matter of habit, however reprehensible.—Babyhood.

Laws Against Low Necked Dresses.

A correspondent who has been unfavorably impressed by the recent police raids suggests a new field for official activity in the protection of public morality, as follows:

I find in my scrapbook a newspaper clipping where, under the heading of "Old Pennsylvania Laws," appears the following:

"If any white female of ten years or upward shall appear in any public street, lane, highway, church, court house, tavern, ballroom, theater or any other place of public resort, with naked shoulders (i. e., low necked dresses), being able to purchase necessary clothing, she shall forfeit and pay a fine of not less than \$100 nor more than \$300."

If this is really Pennsylvania law, still in force, it seems to me that the police officials at a recent ball were derelict in their duty as conservators of the public morals in not immediately sending for officers and patrol wagons when so many flagrant violations of the law must have been visible to them.—Philadelphia Record.