

Home Training vs. Heredity.

At a meeting in which we parodied the subject of criminal heredity was discussed. The leading speaker contending that the ground that the development of active crime in society was not so much due to inheritance of a special disposition toward wicked and lawless conduct as it was to improper home training and vicious social influences. In many homes of comfort and seeming respectability the very atmosphere seemed to be one of mental perversion that is fruitful of vice and crime.

Take any community, for example, how many mothers are in the habit of making promises to their restless little ones that they do not think of keeping? "If Freddy will be a good boy and not make so much noise, mummy will give him some candy." Freddy tries his best to keep quiet, and does really well for his exuberant temperament, and after a time comes for the candy, and is met with a "Oh, go away, child, I haven't any for you." A mother has a call to make. She has already promised to take little Alice with her "the next time" she goes out. So the little girl closely watches mother while she is dressing and waits for her to turn to be dressed. Little Anna is all ready without a single word to the eager child. And when, at last, she tearfully asks aren't you going to take me? she is sharply answered "I can't do it to-day, child. Next time."

We have known a mother who had made promises of this kind repeated to her little one down to the kitchen, or into the back yard, on some flimsy errand, so that she could slip out of the house unperceived. Fine moral training this! And yet if we were to attempt to show the real character of such conduct to such mothers as these, we should be taxed with gross impertinence and misrepresentation.

We looked at thousands of cases of misconduct, with their varying degrees of viciousness, that are attributed to heredity, but that the great majority of cases so imputed by scientific authority, can be shown by inquiry into their history to be due first to improper treatment, or the lack of judicious moral training, and secondly to the fact that the child was held responsible for a sufficient proportion of the deformities mental and physical that afflict society, but that proportion on candid analysis will, we think, shrink greatly below the size it holds in common estimation.

We have given an instance or two of conduct on the part of mothers that has a peculiar bearing upon the young mind. We could point to the conduct of fathers, very respectable men in society goes, that is equally reprehensible. Of course the bright, ambitious boy looks up admiringly to his father, and in his simple ignorance thinks papa's vices of manner and habit great things, and resolves to adopt them too when he is big enough. So the boy not yet out of short clothes learns to smoke and to drink, to play cards for money, and to use language that suggests evil.

The close observer who contributes the sketches from Lavater draws in one number a portrait of a refined and cultured gentleman, who employs his leisure in scientific study, and in the absorption of such study is harsh and unjust to his little child, carelessly scolding, and even distant, and direct in their innocent minds, that later a favoring environment will nourish into dangerous frowns.

When a young man has been detected in some penal act, do his parents think of the extent to which they may be responsible for his offense? On the contrary, as a rule, they are quick to find fault with the child, and to attribute his fall to "that club" or "that young man, Jones, with whom he was so intimate." They bestow little thought upon their own inconsistencies, not to say abuses, of treatment when he was a child. Perhaps they were too busy with their own personal affairs to give him the care he should have received, and if they are made to this, they plausibly protest that he would do as he pleased, and they "couldn't help it."

The subject of heredity was not unknown in Pope's day, and he was certainly philosopher enough to consider its bearing on human character, yet he wrote, and we think with most truthful pertinency:

"This education forms the common mind, just as the twig is bent the tree's inclined."

NERVOUS CHILDREN.—Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the Boston Globe, of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, but he is of a highly nervous temperament, and has not been taught to control the little rages so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five. It is our duty to encourage and help them to control their little rages. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent toward your over-nervous children.

I never had any faith in luck at all, except that I believe good luck will carry a man over a ditch if he jumps well, and put a bit of bacon into his pot, if he looks after it. I have seen a man who generally comes to keep a pig. I have seen a man who has been once in a lifetime at everybody's door, and if industry does not open it away it goes.—Spurgeon.

Daniel Webster's Knowledge of the Bible.

While a mere lad he read with such power and expression that the passing teachers, who stopped to water their horses, used to get "Webster's boy" to come out beneath the shade of the trees and read the Bible to them. Those who heard Mr. Webster, in later life recite passages from the Hebrew prophets and the Psalms, say that he held them spellbound, while each passage, even the most familiar, came home to them in a new meaning. One gentleman says that he never received such ideas of the majesty of God and the dignity of man as he did one clear night when Mr. Webster, standing in the open air, recited the eighth Psalm. Webster's mother observed another old fashion of New England in training her son. She encouraged him to memorize such Scriptural passages as impressed him. The boy's retentive memory and his sensitiveness to the Bible metaphors and to the rhythm of the English version, stored his mind with Scripture. On one occasion the teacher of the district school offered a jack-knife to the boy who should recite the greatest number of verses from the Bible. When Webster's turn came, he arose and recited off so many verses that the master was forced to cry "enough." It was the mother's training and the boy's delight in the idioms and music of King James' version that made him the "Biblical Concordance of the Senate."

But these two factors made him more than a "concordance." The Hebrew prophets inspired him to eloquent utterances. He listened to them, until their vocabulary and idioms, as expressed in King James' translation, became his mother tongue. Of his lofty utterances it may be said, as Wordsworth said of Milton's poetry, they are "Hebrew in soul." Therefore, they project themselves into the future.

The young man who would be a writer must read, or an orator who would move the people will hear, should study the English Bible. Its singular beauty and great power as literature, the thousand, sentiments and associations which use has attached to it, have made it a mightier force than any other book.—*Youth's Companion.*

An Arab Legend.

There is a quaint Arabian legend which tells of pilgrimage to Mecca of two devout followers of the Prophet. Abouk journeyed on foot; Selim mounted on a camel. At nightfall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees.

"It is a long and tedious journey," said Abouk.

"On the contrary, it is short and pleasant," answered Selim. "I was cheered by a mirage on the horizon, wherein I saw the spires of the temples of the holy city."

"There was no mirage, no holy city to be seen," angrily declared Abouk. "There were, instead, leagues of venomous ants in the sand that bit and poisoned my flesh."

"Not a single ant was on the desert," rejoined Selim.

The two pilgrims were quarreling fiercely when a good priest, also journeying toward Mecca, came up. He listened to them patiently.

"Peace, my brethren," he said at last. "Let us leave these questions until to-morrow night to decide. In the meantime, let Selim go on foot and Abouk ride the camel."

They consented to this exchange of places. On the next night it was Abouk who had seen the glorious visions and found the journey pleasant, and it was Selim who had been bitten by the ants.

"My brethren," said the priest, we are all going to Mecca, whether we walk or ride; but Selim cannot see what Abouk sees unless he stands where Abouk stands. It is well to change places occasionally.

Some Good Rules for Dyspeptics.

1. Eat two meals a day.

2. Eat slowly, masticate the food very thoroughly, even more so, if possible, than is required in health.

3. Avoid drinking at meals; at most take a few sips of warm, unstimulating drink at the close of the meal, if the food is very dry in character.

4. In general dyspeptic stomachs manage dry food better than that containing much fluid; so avoid light soups.

5. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold soon after eating.

6. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Strength depends not on what is eaten, but on what is digested.

7. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating.

8. If it is thought necessary to eat three times a day make the last meal very light. For most dyspeptics two meals are better than more.

9. Never eat a morsel of any sort between meals.

10. Never eat when very tired, whether exhausted from mental or physical labor.

11. Never eat when the mind is worried or the temper is ruffled, if it is possible to avoid doing so.

12. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes and taking but two or three kinds at a meal.

13. Most persons will be benefited by the use of oatmeal, wheat meal, or Graham flour, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.

14. Some kind of fruit, ripe, fresh, or in the simple form of stewed or canned should be eaten at breakfast, as fruit promotes digestion. The use of fruit obviates the necessity of drinking while eating, and for those who have been habituated to drinking, a dish of stewed apples or prunes, will serve as well.

Many a man when he begins to accumulate wealth commences at some moment to ruin his soul, and the more he acquires the more closely he blocks his liberality, which is, so to speak, the very mouth of spiritual life. Instead of doing more for God, he does less. The more he saves the more he wants, and the more he wants the more the less he cares for the world to come.

How to Deal with the Fallen.

Many in the church have little or no patience with the feeble and wavering. Paul says, "If a man be overtaken in a fault, ye that are spiritual restore such an one." But many who are influential in the church have little or no patience with the unsteady. No effort may be made to discipline them, and, on the other hand, no effort is made to restore them; but they are left as rubbish in the church. In calling upon such pastorally I have found them in doubt whether they were church members or not. No one not even a class-leader, had been looking them up, and whether in the church or out of it they could not tell. Jesus would have us look after the fallen, and a cherished virtue. Her whole thoughts were not upon "bangs" and the boys. She did not "step out upon the carpet" before she entered her teens, and make a show of herself upon every chance occasion. No, she was modest in her demeanor and never talked slang nor used hyphens. She had respect for elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to church by the time she was ten years old, and stay till midnight dancing with any young man who happened to be present. She went to church in season, and in the morning happy and capable of giving happiness. Such were the girls of thirty years ago. Now, who is to blame for the great change which has taken place? Not the girls, no. The parents—there is where the whole blame lies.

Peter, in the hour of Christ's arrest, forsook him and fled. He then "followed him afar off," "sat down" with his enemies, denied him, and finally "swore" that he "knew not the man." Rather a faulty Christian! Had Jesus possessed the spirit of many in the church, he would have said, when he found him among his disciples, "You villain! are you here among my disciples to disgrace them and my church? Out of this!" But he did not do this. He did not even refer specially to his sins, did not so much as say, "Peter, I am sorry you cursed and swore the other day." But in his own fervent, significant way, he said, "Peter, lovest thou me?" And that, it seems, was almost enough to kill Peter. The Saviour's delicacy in not referring to his fault, while he sought to win him from his sins, melted his heart, while severe denunciation could only have crushed him and sunk him in the deepest despair. Some might have thought that it would not do to restore one who had denied his Lord and cursed and swore, but in the first revival effort after the Saviour's ascension Peter had the leadership, and three thousand were converted to God. No wonder that Jesus in the first morning of the shore of the lake took him notice of Peter than of the more faithful John, James and Andrew. He was after the one sheep that had gone astray. The "ninety and nine" were now safe in the fold.

Cruel Silence.

There are times when speech is unseasonable; but there are also times when silence is wrong, and even cruel. If there is much said that should never be said, there is also much that should be said that is never spoken. It is possible to estimate the amount of happiness and benefit that is suppressed by this untimely silence. A group of persons are discussing the character of one, known, perhaps, only slightly to most of them. Some one speaks disparagingly of him, or relates some incident tending to lessen him in their esteem. Another who is present knows this to be incorrect; yet instead of correcting him, he says nothing. He may be shy of expressing himself; he may persuade himself that it is not his affair; he may dislike to appear antagonistic; whatever be his reason, he does the absent one an irreparable injury by a silence that never can be corrected. It is an unfavorable reflection on those who have heard it, and is probably never entirely effaced. Had he simply uttered what he knew to be true at the moment of need, all this would have been prevented. In general, when the character or conduct of any absent one is assailed, it is good of kindness to retort it, if possible; or, if this can not be, to present some point in which he excels, and which may turn the scale of esteem in his favor. There is in each one such a mixture of good and bad, admirable and blamable, that the way he is judged largely depends upon where the emphasis is laid. Therefore, all good will and kindness demand that, while we lay our faults in oblivion, we should speak freely and fully of his excellence.

Philadelphia Public Ledger.

Parents are called the natural guardians of their children; but the natural guardians of their children are their parents when they are in their children's guardianship. Not to speak of those monstrous mothers or fathers who kill their children in order to obtain paltry sums of insurance on their lives, it must be admitted that many fathers and mothers are selfishly regardless of the feelings and interests of their little ones in the ordinary duties of life. On a recent evening, a father of the "better class" in the community was walking along a city street toward the church. By his side tottered a little girl, apparently not above six years of age, holding an umbrella, which she could barely keep in his place. As she swayed from side to side under the weight of her burden in the driving storm, her mother, looking on, saw that the child was shivering and that she was in danger of falling. Instead of stopping to help her, he merely said, "Look out, there!" he said sharply. "Don't hit me in that way. Have a care of yourself." He spoke as if he were asserting himself against a bullying stranger. The child shrank away from her father, and tried hard to keep her feet under the weight of her burden. It was a hard lesson to the learning of the duty of little ones to look out for themselves and for their parents, without a word of cheer from anybody. Three days later, at that same city, a mother of the "better class" was leading a little child, not above four years old, toward the passenger gateway of a railway station. As the child was being led toward the train, she was overtaken by a man who was in the two, and swept them along toward the narrow gate, the little one became frightened, and seemed to fear suffocation. Instinctively she pulled back, and began to cry. Instead of attempting to soothe and encourage her, the mother dragged the child along, saying, "Look out, there! You're just to-night." And the child went as she was dragged, having reason for the thought that she had come into a world where everybody was against her—including her mother. And there are but specimen instances of what is to be seen on every side every day. There are fathers who treat their children with tenderness and sympathy, and there are parents who do not. God be praised that children whose parents misuse them are not always without help and care from other people; it is the way I do.

Dr. Talcott Superintendent of the New York State Asylum for the Insane at Middletown.

Dr. Talcott, Superintendent of the New York State Asylum for the Insane at Middletown, whose methods are declared by the School of Medicine, to which he belongs, to be the most successful for the treatment of mental disorders, has published a report of great interest. He says that "the physical means for recuperating the worn and wasted systems of the insane are heat, milk, and rest, and the greatest of these is rest." Many overworked men would do well to try the same plan. A successful Spanish merchant used to laugh at overworked people who went to the mountains or to watering places; when he had a little leisure he stayed in bed about three days.

The Girls of Thirty Years Ago.

No parent or casual observer who is deeply interested in the rising generation of girls and young ladies can but mark the wide difference of the girls of thirty years ago and of to-day. The immoral tendencies of the times, customs and fashions; the privileges allowed by parents to their young daughters, all have a tendency to break down the safeguards which once protected them. Thirty years ago the girl of 15 years was obedient to the slightest wishes of, and a help to her mother in household duties. She did not have to be persuaded and begged to do this or that. "Oh, pa or ma, I can't," never escaped her lips, for obedience was a pleasure and a cherished virtue. Her whole thoughts were not upon "bangs" and the boys. She did not "step out upon the carpet" before she entered her teens, and make a show of herself upon every chance occasion. No, she was modest in her demeanor and never talked slang nor used hyphens. She had respect for elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to church by the time she was ten years old, and stay till midnight dancing with any young man who happened to be present. She went to church in season, and in the morning happy and capable of giving happiness. Such were the girls of thirty years ago. Now, who is to blame for the great change which has taken place? Not the girls, no. The parents—there is where the whole blame lies.

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THE CAMPAIGN POT BOILS.

KINDLING WOOD TO KEEP THE CALDRON HOT.

Facts and Figures for the Use of Tillman—Attorney General Ellis, Asked to Explain Some of His Official Acts in Reference to the Assessment of Railroads and Banks—Pointed Letter from Auditor Jones.

Editor Press and Farmer:—I doubtless will be remembered by a majority of my dear readers, that some two years ago the writer of this was instrumental in bringing to the attention of the public generally, the question of the assessment of railroads and banks. At that time, the fact that very few of the railroads in this State were paying taxes, notwithstanding the fact that from the sworn statements of their officials, the Comptroller had ascertained that the surplus funds and undivided profits of many of these banks amounted to more than double that of such capital stock as they had on hand. I remember that at that time, upon the information thus obtained, the Comptroller General, Mr. Jones, pointed out to the Attorney General, that it was his opinion that these banks were taxable, and that the Attorney General gave it his opinion that they were.

Another fact well known to the public, and that is, that the Comptroller General, acting upon this opinion, issued a circular to the several County Auditors of the counties wherein were located any of said banks, requiring them to ascertain the value of the surplus funds and undivided profits of the banks, and to report the same to the Comptroller General. This circular was issued in the month of January, 1887, and the valuation which we put upon it, according to our process of reasoning, (\$2,387,000) would be under than above the true value thereof.

Now as the C. & G. road constitutes only a small portion of the total value of the railroads in the State, and being about an average road and assessed for taxation at about the same rate as the other roads, it is reasonable to conclude that if it does not pay taxes, that it really should be under a million of dollars there must be at least ten million of dollars worth of railroad property in the State that is escaping taxation.

Add to this the large amount of bank property, including surplus funds and undivided profits, and we have a vast amount of property, and that of the very best species of property, which, if paid, would add to the value of the State, and, together with the phosphate royalty, etc., to maintain the South Carolina Railway, and the Charleston and Savannah Railway, and the Georgia Railway, and the Florida Railway, and the Alabama Railway, and the Mississippi Railway, and the Louisiana Railway, and the Texas Railway, and the New York Railway, and the Pennsylvania Railway, and the Maryland Railway, and the Delaware Railway, and the Virginia Railway, and the North Carolina Railway, and the South Carolina Railway, and the Georgia Railway, and the Florida Railway, and the Alabama Railway, and the Mississippi Railway, and the Louisiana Railway, and the Texas Railway, and the New York Railway, and the Pennsylvania Railway, and the Maryland Railway, and the Delaware Railway, and the Virginia 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