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CHIT-CHAT.

July 24.

Ella: I do not understand why persons should be expected to live together all their lives when they disagree upon a subject that is fraught with unhappiness. The law ought to allow the correction of mistakes in marriage as well as in other business transactions or partnerships. **Mrs. Trump:** This is a subject that admits of a very extended discussion, but I have no desire to continue it. Reason as we will, so long as persons rush heedlessly into matrimony just so long will the courts be filled with applications for divorce.

It was natural that **Mrs. Trump** should not wish to engage in a protracted discussion of the divorce question for she is one of those unfortunate women that has made a bad selection in choosing a husband. It is never pleasant to be reminded of our mistakes even if our conscience does not condemn us. She, like so many other women with good judgment and good sense and with opportunities to make an eligible choice made a great blunder when she changed her name from **Alice Speed** to **Alice Trump**. With some women a shapely foot is preferred to an unblemished character; a handsome face often hides from their view many vices; low wit is often mistaken for brightness of intellect. **Mrs. Trump** cannot charge her matrimonial misadventure to either grace of manner or attraction of person in her husband for he had neither. It was one of those mistakes which she herself perhaps, could not account for so far at variance are our minds and hearts in matters of love.

Mr. Truth: Here comes our friend **Tom Uran**; he seems to be in a hurry, but I shall try to get his views on hereafter, for I wish to know what a man with such an unsavory reputation as he has thinks regarding a future life. **Mr. Bent:** you must conduct the catechizing, for I have no inclination to engage in conversation with him.

Mr. Truth: Good morning, **Mr. Uran**, you look happy to-day.

Mr. Uran: Yes! I am in good health and have plenty to eat.

Mr. Bent who had not a very good opinion of **Mr. Uran** whom he regarded as a pronounced hypocrite, responded any well fed hog enjoys that kind of happiness.

Men ought to be dependent upon other than the physical senses for happiness. Human beings are supposed to have intellectual, spiritual and social cravings as constituents of happiness. **Mr. Uran:** I haven't time to think of those things; **Mr. Bent:** then you are very busy? **Mr. Uran:** Yes! I have all the work I could do. **Mr. Bent:** is there much building going on? **Mr. Uran:** Yes! considerable, **Mr. Truth:** You forgot to draw his attention to the subject of a future life, **Mr. Bent:** No, I did not forget it, what is the use of discussing such a topic with a man whose happiness is complete with good health and a full belly? These two possessions are requisites for ease of mind and body, but a man who is satisfied with that condition and gives it as a reason for his happiness is not the person capable of investing the subject mentioned with interest. As a matter of curiosity it might not be time wasted in ascertaining the ideas such a hog-like nature has upon such a subject; but the probability is he has never given the question a thought, consequently his ideas would be void of originality—mere reflections from the questions propounded.

I will now give a faint likeness of his character as seen and understood by one

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who has had an opportunity to estimate it properly. As personal appearance is an index to character it is not unkind to refer to it. He has no personal attractions of either body or mind, though it cannot be said he is without expression, but such as it is indicates defects of character. His complacent bearing seems to say to the world, I have gotten the best of my fellow man and they can't help themselves. His ready made smiles are always in stock for distribution when an opportunity offers a chance to make a few dimes even if they have to be gained by false promises and misrepresentations. Speech it is said was given to man to express his thoughts, but he uses it to deceive when to do so is gain or suits his convenience. His conscience is seared with selfishness of every kind whether it is looking for convenience or pecuniary gain; he acts as if totally oblivious of every species of obligation to mankind; he regards self as a divinity whom to serve is an honor and a duty; he considers it a sin against the Holy Ghost to oblige or in any way accommodate a person. If you should ever be so unfortunate as to serve him with anything of pecuniary value, even in a commercial way, you may expect him to retain at least a part of the indebtedness, and unless his conscience undergoes a temporary reformation he will retain all whether the amount be large or small, for he has an aversion to squaring accounts when his debtor side of the ledger is the larger. **Mr. Truth** is not that the gentleman of whom you have been speaking coming this way. **Mr. Bent:** you honor him too highly by calling him a gentleman; a man who won't pay his just debts and makes promises with no intention of fulfilling them is certainly not a gentleman. Men who contract debts and treat them as if they thought there is no moral obligation to pay them ought to be ostracised socially—treated as castaways; public sentiment is too lenient to that class of men, and we have our share of them.

Mr. Uran: We have been listening to a discussion or chat on divorce and marriage, but as you are married and not in the divorce business those questions will not interest you, but there is a question in which all of us ought to be interested, the subject of a hereafter.

Mr. Truth: I do not let that bother me in any way; in fact, I never think of it unless some one calls my attention to it. **Mr. Bent's** face relaxed with a smile as his conjecture was verified in **Mr. Uran's** reply. **Mr. Truth** you do not mean to say that you, **Mr. Uran** are indifferent to your fate in the next life?

Mr. Uran: that question is too far off to think of, I have more important business needing my attention to let my mind rest upon that subject.

Mr. Truth: it may not be so far off as you think. Death often gives no warning of his coming. It comes as a thief in the night, sometimes.

Mr. Uran: I will have to take chances like other people. **Mr. Truth:** it seems that you do not believe in the necessity of making preparations for a future state; Would also infer that you are of the world, worldly—that is, that your mind is wholly engrossed with mundane affairs. **Mr. Uran:** you are getting a little beyond my knowledge of English; what do you mean by mundane. **Mr. Truth:** pertaining to the earth. **Uran:** when I get in another world, or change my existence, I will then attend to the things of that life. **Mr. Truth:** do you mean to say that your status in the future is not dependent upon your conduct here—that this life and the one to come have no relation one with the other? **Uran:** Yes, that is about where I stand. **Mr. Truth:** So in your dealing with your fellow man you are not governed by any hope of reward or fear of punishment in the life to come? that you are not going to be bribed to enter heaven, or as **Sir Thomas Browne**, about three hundred years ago said, shoved into heaven by fear. **Uran:** I would not express my views in such strong language, but will say, "my dealings with people are conducted upon business principles." After **Mr. Uran** retired, **Mr. Bent** remarked, you got just what I anticipated; his last answer, was quite an ingenious one, so by accident I presume, as I have a very poor opinion of his mental caliber. He gave himself great latitude of action in stating that he dealt with mankind according to business principles; that might mean with him the liberty to practice simulation dissimulation, deception, falsehood, and even fraud, and I have no doubt he has used all as aids in his business transactions. He furnished a type of individuals that we often meet. He is a man of robust health, such men seldom think of death or hereafter, and possessing as he does a maximum of avarice and a minimum of conscience his perceptive faculties of moral obligations are poorly developed, hence it is an easy matter for him, and

all like him to construe business principles to mean anything that selfishness avarice and a depraved moral sense might suggest.

He reminds me continued, **Mr. Bent** of the man whom I heard say that he did not know but it was justifiable to over-reach a man with a limited amount of business sagacity as he was not responsible for a man's mental weakness; that God had created him and set him afloat upon the great sea of life to be buffeted and tossed by adverse winds, therefore he is a legitimate subject to prey upon; that in undertaking to make allowances for a fellow being's mental deficiencies in a business transaction would be interfering with God's ordinances. We see here to what extent sophistry in a flexible conscience can go. How easy it is for some people to serve God and misinterpret his demands upon our obligations when their selfishness and greed urge them.

to be continued

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