Before It Is Too Late

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?—
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
Tomorrow is a mystery,
Today is all our own:
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letter never sent,
The long forgotten messages,
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

TALMAGE'S SERMON.

Dr. Talmage Pleads With Those Given to Quick Anger.

A delicate and difficult duty is by Dr. Talmage in this discourse urged upon all, and especially upon those given to quick temper; text, Ephesians iv, 26, "Be ye angry and sin not."

Equipose of temper, kindness, patience, forbearance, are extolled by most of the radiant pens of inspiration, but my text contains that which at first sight is startling. A certain kind of anger is approved—aye, we are commanded to indulge in it. The most of us have no need to cultivate high temper, and how often we say things and do things under affronted impulse which we are sorry for when perhaps it is too late to make effective apology! Why, then, should the apostle Paul dip his pen in the ink horn and trace upon parchment, afterward to be printed upon paper for all ages, the injunction, "Be ye angry and sin not?"

My text commends a wholesome indignation. It discriminates between the offense and the offender, the sin and the sinner, the crime and the criminal.

To illustrate: Alcoholism has ruined more fortunes, blasted more homes, destroyed more souls, than any evil that I think of. It pours a river of poison and fire through the nations. Millions have died because of it, and millions are dying now, and others will die. Intemperance is an old sin. The great Cyrus, writing to the Lacedemonians of himself, boasted of many of his qualities, among others, that he could drink and bear more wine than his distinguished brother. Louis X and Alexander the Great died drunk. The parliament of Edinburgh in 1661 is called in history "the drunken parliament." Hugh Miller, first stonemason and afterward a world renowned geologist, writes of the drinking habits of his day, saying: "When the foundation was laid, they drank. When the walls were leveled for laying the joists, they drank. When the building was finished, they drank. When an apprentice joined, they drank." In the eighteenth century the giver of an entertainment boasted that none of the guests went home like Noah, the drunken sailor, for that was safely landed in the ark, but he was wrecked with strong drink. Every man or woman rightly constructed will blush with indignation at the national and international and hemispheric and planetary curse. It is good to be aroused against it. You come out of that condition a better man or a better woman. Be ye angry at that abomination, and the more anger the more exaltation to character. But that aroused feeling becomes sinful when it extends to the victim of this great evil. Drunkenness you are to hate with a vivid hatred; but the drunkard you are to pity, to help to extricate.

Just take into consideration that there are men and women who once were as upright as yourself who have been prostrated by alcoholism. Perhaps it came of a physician's prescription for the relief of pain, a recurrence of the pain calling for a continuance of the remedy; perhaps the grandfather was an inebriate and the temptation to inebriety, leaping over a generation, has swooped on this unfortunate; perhaps it was under an attempt to drown trouble that the benumbing and narcotic liquid was sought after; perhaps it was a very gradual chaining of the man with the beverage which was thought to be a servant, when one day it announced itself master. Be humble now, and admit that there is a strong probability that under the same circumstances you yourself might have been captured. The two appropriate emotions for you to allow are indignation at the intoxicant which enthralled and sympathy for the victim. Try to get the sufferer out of his present environment; recommend any hygienic relief that you know of and, above all, implore the divine rescue for the struggle in which so many of the noblest and grandest have been worsted. Do not give yourself up to too many philippics about what the man ought to have been and ought to have done. While your cheek flushes with wrath at the foe that has brought the ruin, let your eye be moistened with tears of pity for the sufferer. In that way you will have fulfilled the injunction of the text, "Be ye angry and sin not."

There is another evil the abhorrence of which you are all called to, and it is on the increase—the gambling practice. Recent developments show that much of this devastation is being wrought in ladies' parlors. It is an evil which sometimes is as polite and gracious as it is harmful. Indeed, there never were so many people trying to get money without earning it. But it is a haggard transgression that comes down to us from the past, blighting all its way.

I have seen in the archives of the nation in this national capital a large book in which one of the early presidents of the United States kept an account in his own handwriting of gains and losses at playing cards—on one page the gains and on the other the losses, and there are many pages. In other days many of national reputation went from the halls of congress and the senate chamber to spend the night in notorious gambling saloons. One of the ablest men of the centuries, Charles Fox, got ready for his speech against "The Petition of the Clergy" by spending 22 hours at the gaming table. Irving's life of Oliver Goldsmith says that the great poet lost £30, all his earnings, in a short tour to see the world. Gibbon, the author of "The Decline and Fall of the Roman Empire," came to his own decline and fall through gaming practices and in a letter in 1776 said: "I have undone myself, and it is to no purpose to conceal from you my abominable madness and folly. I have never lost so much in five days as I have tonight, and I am in debt to the house for the whole."

There is another sin that we are oftentimes called to be angry with, and that is fraud. We all like honesty, and when it is sacrificed we are vehement in denunciation. We hope that the detectives will soon come upon the tracks of the absconding bank official, of the burglar who blew up the safe, of the clerk who skillfully changed the figures in the account book, of the falsifier who secured the loan on valueless property, of the agent who because of his percentage wrongfully admits a man to the benefit of a life insurance policy when his heart is ready to stop and who comes from an ancestry characteristically short lived.

One art of fraud told of in big headlines in the morning papers rightfully arouses the nation's wrath. It is the interest of every good man and good woman who reads of the crime to have it exposed and punished. Let it go unscathed, and you put a premium of fraud, you depress public morals, you induce those who are on the fence between right and wrong to get down on the wrong side, and you put the business of the world on a down grade. The constabulary and penitentiary must do their work. But while the merciless and the godless cry: "Good for him! I am glad he is within the prison doors!" be it your work to find out if that man is worth saving and what were the causes of his moral overthrow. Perhaps he started in business life under a tricky firm, who gave him wrong notions of business integrity; perhaps there was a combination of circumstances almost unparalled for temptation; perhaps there were alleviations; perhaps he was born wrong and never got over it; perhaps he did not realize what he was doing, and if you are a merciful man you will think of other perhaps which, though they may not excuse, will extenuate. Perhaps he has already repent and is washed in the blood of the Lamb and is as sure of heaven as you are. What an opportunity you have now for obeying my text. You were angry at the misdemeanor, but you are hopeful for the recovery of the recalcitrant. Blessed all prison reformers! Blessed are those governors and presidents who are glad when they have a chance to pardon! Blessed the forgiving father who welcomes home the prodigal! Blessed the dying thief whom the Lord took with him to glory; saying. "This day shalt thou be with me in paridise!"

There is another evil that we ought to abhor, while we try to help the victim, and that is infidelity. It snatches the life preserver from the man afloat and affords not so much as a spar or a plank as substitue. It would extinguish the only light that has ever been kindled for the troubled and the lost. Let the spirit of infidelity take hold of a neighborhood, and in that town the marriage relation is a farce, and good morals give place to all styles of immorals. Let it take possession of this earth, and there would be no virtue left in all the world's circumference. All the sins rebuked in the Ten Commandments would be dominant. The torch that shall kindle the conflagration of the earth in its last catastrophe will not do as much damage as would infidelity and agnosticism if they get the chance. Be angry with such theories of unbelief and hatred of God. Never laugh at the witticisms of those who would belittle the Bible with their jocularity. Quote to them the four lines of Whittier:

> To find that all the specs said
> Is in the book our mo[illegible]

Have a lightning in you eye and a flush in your cheek and a frown on your brow for a dastardly that would blot out the sun and moon and stars of Christianity and leave all things in an arctic night, the cold equal to the darkness. You do well to be angry, but how about those who have been flung of scepticism, and that is more millions than you will ever know of until the judgment day reveals everything. Ah, here comes your opportunity for gentleness; kindness and sympathy. The probability is that if you had been plied with the same influences as this unbeliever there would not be a Bible in all your house from cellar to attic. Perhaps he was in some important transaction swindled by a member of the church whose taking of the sacrament was a sacrilege. Perhaps he read agnostic books and heard agnostic lectures and mingled in agnostic circles until he has been befogged and needs your Christian help more than any one that you know of. Do not get into any labored argument about the truth of Christianity. He may beat you at that. He has a whole artillery of weapons ready to open fire.

Remember that no one was ever reformed for this life or saved for the life to come by an argument, but in humblest and gentlest way, your voice subdued, ask him a few questions. Ask him if he had a Christian parentage, and if he says yes ask him whether the old folks died happy. Ask him if he has ever heard of any one going out of this life in raptures of infidelity and agnosticism. Ask him if it is not a somewhat remarkable fact that the Bible, after so many years, sticks together and that there are more copies of it in existence than ever before. Ask him if he knows of any better civilization than Christian civilization and whether he thinks the teachings of Confucius of Christ are preferable. Ask him if he thinks it would be a fair thing in the Creator of all things to put in this world the human race and give them no direct communication for their guidance and, if they did wrong, tell them of no way of recovery. I think if a famous infidel of our time, instead of being taken away instantaneously, had died in his bed after weeks and months of illness he would have revoked his teachings and left for his beloved family consolations which they could not find in obsequies at which not one word of Holy Scripture was read, or at Fresh Pond crematory, where no Christian benediction was pronounced. I do not positively say that in a prolonged illness there would have been a retraction, but I think there would.

The renowned infidel, Mr. Baker, after spending his long life in lecturing against Christianity in all our cities and in publishing large and elaborate books in depreciation of the Scriptures, in the closing years of his life wrote to me that he had changed and that he would like to stand in my pulpit and undo the evil that he had wrought for the most of his lifetime. I wrote him in congratulation for his soul's sake that he had turned back from infidelity, but that I thought he could not undo the work of a lifetime and that he had talked so long on the wrong side I did not think he could do anything by talking on the right side. The mercy of God is so great that many of the mightiest antagonists of our religion have in their last days been brought to repentance and eternal life. Let the thunder of your wholesome indignation be followed by the kindly rain of pity and love. "Be ye angry and sin not."

But let me confess at this crisis of my sermon that there is not an injunction in the Bible more difficult to obey than the words of the text. While it applauds a wholesome indignation, it warns against sinful anger. And there is in all the realm of passion nothing more destructive than indiscriminate hate. First of all, it frenzies the nervous gangli. Those people who easily flare up on little provocation go into high dudgeon, take umbrage without reason, snap you up quick, have ruined their nerves, and there is only one thing worse to ruin, that is the brain, and we say of one that is given to frequent ebullitions of temper that he is an unbalanced man. A business man of our acquaintance said: "I cannot afford to get mad. It hurts me so." And if sinful anger damages the body how much more it rives the disposition. There are thousands of men clerks in stores who would been members of great business firms, and undermechanics who would have been boss carpenters, and attorneys who would have been leading advocates, and preachers to congregations who are starving them to death who might have had appreciative surroundings, who have been kept back and kept down by ungovernable tempers. The outbreak lasted only a little while, but it impeded a lifetime.

Surpassing all other characters in the world's biography stands Jesus Christ, wrathful against sin, merciful to the sinner. Witness his behavior toward the robed ruffians who demanded capital punishment for an offending woman—denunciation for their sinful hypocrisy, pardon for her sweet penitence. He did not speak of Herod as "his majesty" or "his royal highness," but dared to compare him to a cunning fox, saying, "Go ye and tell that fox." But, alert to the cry of suffering, he finds ten lepers, and to how many of the ten awful invalids did he give convalescence and health? Ten. Rebuking Pharisaism in the most compressed sentence in all the vocabulary of anathema—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—yet looking upon Peter with such tenderness that no word was spoken—and not a word was needed, for the look spoke louder than words. "And the Lord looked upon Peter, and went out and wept bitterly. Oh what a look it must have been to break down the swarthy fisherman apostle! It was such a hurt look, such a loving look, such a forgiving look! Was there in any other being since time began such a combination of wrath against wrong and compassion for the wrongdoor? "Lion of Judah's tribe!" Hear that! "Lamb of God who taketh away the sins of the world!" Hear that!

Defying the mightiest government of the world, the Roman government, yet rubbing his hand just below the forehead of the blind mand until the optic nerve of him who was born sightless is created, and the sunlight has two new paths to tread. Best illustration the world ever saw of anger without sin—anger against the abominations which have mauled and blasted the earth from its deepest cavern to its highest cliff, but so much pity for the sinning and suffering nations that he allowed them to transfix him upon two pieces of wood nailed across each other on a day that was dark as the night; the windows of heaven shut because the immortals could not bear to look down upon the assassination of the loveliest being that ever walked the shore of the lakes or, without pillow or blanket, slept on the mountains.

Like him, let us hate iniquity with complete hatred; but, like him, may we help those who are overthrown and be [illegible]. Then, although at the opening of this discourse our text may have seemed to command us to do an impossible thing, we will at the close of this sermon, with a prayer to God for help, be more rigid and determined than ever before against that which is wrong, while at the same time we shall feel so kindly toward all the erring and work so hard for their rescue that we will rel[illegible] that we have scale the Alpine, the Himalayan, height of my text, which enjoins, "Be ye angry and sin not."

What Mother Taught Me.

A clergyman, who is stationed at one of our largest insane asylums, relates the following incident: One Sabbath as I was leaving the hall in which I had as usual preached to a large number of these unfortunates, for whom I always felt a deep compassion, knowing that most of them are incapable of appreciating the words I speak, one of the men, with a friendly grin on his expressionless face, stopped me at the door and said in a whisper, "I can pray too." The words surprised me, for this poor fellow was regarded as a perfect idiot. He had forgotten everything: his name his age—about none of these he could give the least information. So I asked somewhat doubtfully, "What can you pray?" He answered proudly, "What mother taught me." "And what did mother teach you?" I further asked. He folded his hands and devoutly began:

> "Lord Jesus, who dost love me,
> O spread Thy wings above me,
> And shield me from alarm!"

He recited the whole stanza without mistake. Then the vague staring expression returned into his face, and he was again the same unfortunate imbecile that he had always been. He had forgotten all—he could not recall a single occurrence of his whole life, only "what mother taught him" to pray had not been erased from his poor mind. Oh, that all mothers would know and consider what power God has put into their words!

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We offer One Hundred Dollar Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Family Pills are the best.

Express Train Robbed.

According to advices to Chief of Police O'connor, at St. Paul, Minn., train No. 4 on the Great Northern leaving Seattle Sunday evening, was held up near Wagner, Mont., about 1 o'clock Wednesday afternoon by a gang of outlaws. The Great Northern Express safe was blown open and $40,000 is said to have been secured.

Died of Charbon.

A special from Vicksburg, Miss., Friday, reports the death of another human victim of charbon, a negro living near Rosedale, Miss. It is added that fully 1,000 animals have died of the disease in Bolivar county alone.

ARP ON SUICIDES

Says Chopping Wood is a Sure [illegible] Discuses Other Matters.

The increasing prevalence of suicides indicates an unhealthy condition of mind and body and I have thought that if the man would quit thinking about his troubles and go to chopping wood or digging in the garden, or even go hunting and get up a good circulation he would feel better and conclude to live on a while longer. The body affects the mind and when the blood in the veins gets thick and sluggish and the secretion become stagnant, the mind gets diseased and morbid. The emotions are out of tune and the man actually believes he would find rest and peace in death. It is strange that any man of education or refinement would entertain such an unreasonable hope. What did the schoolteacher of Dothan accomplish by killing Dr. McNeil and himself? Where is the schoolteacher now? When two enemies fight a duel and both are killed, how do their spirits meet in the other world? Do they shake hands or renew the fight, for of course, they are not in heaven? What does the young man accomplish by killing his sweetheart and then himself? Are they not then forever separated? What does anybody gain by suicide? As Hamlet says: "Is it not better to bear the ills we have than fly to others that we know not of?" Why not run away from yourself? Run to the woods—keep on running—jump the branches, swim she rivers, get wet, get tired—work in the garden, dig, hoe, chop wood, mount a horse and ride furiously—anything to divert the diseased mind from its train of thought. My good old father was afflicted with rheumatism and when he felt the acute, agonizing pains coming on he would rouse up and limp away and make for the farm, and would walk faster and faster as the pains increased, and would actually make them ashamed and they would leave him for a day or two. To keep the mind in a good, normal conditon the body must be exercised. Sedentary occupation are not healthy for men, and even woman should fly around the house with a broom or wash the windows occasion, ally, or dig among the flowers. It will not do for them to sit and sew all the time. I am sorry for these unmaried girls who have to run the machine all the day long and get no healthy exercise except for the ankle bones. When they get married and the babies come along they are pretty safe, for little children give a mother division enough. A mother with a babe in her arms never thinks of suicide. Even if her husband is cruel to her or is a drunkard, she will live on and on for the sake of the child. We note that most of the suicides occur among the young men and are caused from intemperance or disappointed love or failure to make money fast, or being caught in embezzlement (alias stealing). Othello killed himself because he found out that he had wrongfully killed his wife, and Shakespeare says "he was great of heart." I reckon he was, considering that he was a Moor and did not believe in a hereafter. It was the best thing and the most heroic thing that he could do. It was the very intensity of grief and repentance and has no parallel in modern suicides, for most all of them are selfish or revengeful. It was like the Harikiri of Saul, or of the ancient generals when defeated in battle.

The most alarming feature about these suicides of our vo[illegible] is the [illegible] in the Christian religion. [illegible] will take his own life if [illegible] heaven and hell and a [illegible] rewards and punishments. [illegible] afraid to. The influence of [illegible] tion on the youthful mind has much to do with it, for a great deal of it is tainted with atheism and infidelity. Even some of the standard writers, such as Hume and Disraeli had left their bad impression. The latter threw a dark shadow over life and says that youth is a blunder, manhood a struggle and old age a regret.

Is it not far better to take a more hopeful view of life and say like the poet, Horace Smith:

> 'The World is very lovely! Oh, my God,
> I thank thee that I live."

Or, to say like Longfellow—

> "Life is real—life is earnest,
> And the grave is not its goal."

It is easy to diagnose a poet's temperament of a philosopher's by his writings—some are gloomy and some are bright and cheerful. I was ruminating about these young men who have just graduated at my alama mater and the other home colleges, and wondering how many of them would prove a success in life and twenty years hence exclaim with the poet, "Oh, my God, I thank Thee that I live." Fifty-four years ago I was at Athens, in the class of '47 and of the forty-two then living there are now but half a dozen left. Many of them lived and died and made no signs. Some of them saw trouble and some made good citizens, good husbands and fathers; and just so history repeats itself all along the generations. It grieved me that I could not attend the centennial and commune with the alumni and rejoice with the young and feel lonely with the old.

Then there is old college and new college, and the chapel and the campus and the two halls that are still unchanged. I wonder how many boys have occupied the old room that Brisoe and I lived in for two long years I saw it in the picture and felt like it was still my room. The ailanthus trees (by a misnomer called the tree of heaven) grew close to our windows and extended their nauseating odors to dormitory where we slept, and the boys all along the line complained, but the faculty said it would soon pass away, and the trees were imported from China, the Celestial Empire, and they were called the trees of heaven. So one dark night the boys (not I) got axes and girdled them and they died and went to heaven in China, where they came from. For some months I roomed in new college, and so did our tutor, who was cross and never smiled, for he was an old bachelor—peace to his ashes. He wouldent let me nor Chess Howard play on the flute after study hours at night, nor let Ben Moseley nor Dick Farmer play on the fiddle. Said it annoyed him, and so some of the boys (not I) got some old cannon balls from the armory and away in the dead hour of night, when deep sleep falleth upon a man or a tutor, they rolled a six-pounder along the long hall 200 feet right by his door, which was about midway. When it got to the other end another boy slipped out and rolled it back again, and the rolling and rumbling was kept up for a time until there happened just what they thought would happen. The tutor had opened a crack in his door, and when he heard the ball coming for the fifth time he slipped out suddenly and stopped it with his foot and picked it up and took it in his room. That was just what the boys (not I) wanted, for they had another one in the fire getting hot. In due time they took it in tho shovel and sent it slowely down the ally, and it stopped not far from his door. Quickly he stepped out and the light from his room showed him the ball. He seized it with his right hand and straightway dropped it and used some language that was unbecoming, and retreated to his room. The next day his hand was tied up in a white handkerchief, which was a kind of flag of truce, for he was much more considerate to us and seemed to like music. I never perpetrated much mischief while in college, but I was an apt scholar to look on and enjoy all the fun. Chess Howard was an expert, and could play ball better than anybody, especially a hot cannon ball. Chess came to see us some time ago and after while asked me and my wife to give them some music. And so she seated herself at the piano and I took my flute and asked what he would like. And he said play that good old piece that we used to call "Sallie Baxter" when we went serending in Athens. So we played it, and before we were aware of it Chess had slipped his own flute out of his pocket and was toothing along behind me Sallie was our college sweetheart, but we dident get her, for a Bird flew there and she followed him off to Baltimore and is living there yet. But we never thought of suicide.

But I forbear. It is sweet and it's sad to recall the memories of '45, '46 and '47, and I would have felt lost and lonely in Athens. It was college then. It is a great university now, and many changes have come over it, and we old veterans have to keep up with the procession whether we like the modern methods or not. They have got intercollegiate baseball in the curriculum now and I reckon it is to keep the boys rom committing suicide. It diverts heir minds from the strain of trigonometry and calculus and conic sections. Progress is the order of the day in colleges as in everything else. One hundred and fifty years ago old Dr. Johnson said to Boswell, "In our great schools there is less flogging than formerly. Consequently, less is learned there. So what the boys get at one end and they loss at the other." Now there is no flogging anywhere, and the teachers and professors are thankful if they escape it from the boys. Bill Arp.

CONDITION OF CROPS

Weekly Weather and Crop Report of Director Bauer.

The following is the weekly bulletin of the condition of the weather and the crops issued Wednesday by Director Bauer of the South Carolina section of the United States weather bureau's climate and crop service:

The week ending Monday, July 1, averaged slightly warmer than usual with a maximum temperature of 102 at Batesburg on the 25th, and a minimum of 60 at Cheraw on the 27th. The temperature was generally favorable for the growth and development of field crops, and there was about the normal amount of sunshine. High winds caused some damage to corn on the 25th.

There were numerous, scattered showers throughout the week, generally light, but heavy in places, with a maximum rainfall of 2.0 inches in Pickens county. Cultivation made fair progress where the rainfall was light, but much land remains too wet to cultivate, and many fields continue to be grassy, although much grass was killed during the week. There are complaints of the ground b[illegible] Bamberg, Barnwell, Newberry and Saluda counties, and light hail was reported from a few other points. There are numerous reports of corn and cotton fields being abandoned on account of their foul condition and the cost and difficulty of cleaning them.

There was a general improvement in the condition of cotton, greatest on red lands that could be worked, and in the sea island section, while on sandy lands the plants continue to die to some extent, and generally are not thriving. Cotton is unusually small for the season, but has begun to bloom in places, although yet it is fruiting sparsely. The general condition of cotton continues to be unpromising. On low lying lands is decidedly off color.

The condition of corn varies greatly, although generally poor over the eastern half of the State, where it is being laid by. Upland corn looks well over the western counties, but in bottoms it was almost entirely destroyed and is now being replanted to some extent. Planting stubble lands in corn is also underway.

Over the greater portion of the tobacco regions the plants are backward and small, but in Kershaw county tobacco is doing well. Cutting and curing made slow progress in Florence county, and has not been begun in other sections. Rice is generally thriving. Wheat and oats are being threshed, and many correspondents report the yields the best in years. Oats were greatly damaged by rain after cutting, but the damage to wheat was slight.

Minor crops are generally in a thriving condition, but peaches and plums are rotting extensively as they ripen. Apples continue to drop. Pastures and gardens, with some exceptions, are fine. On the whole, there is a marked improvement in the crop prospects, but they are still reported discouraging.

Hanged Him to a Tree.

Robert White, a negro, was lynched Tuesday near Tallahasse, Elmore county Ala., Robert White and brother, Winston, were tenants on the farm of a Mr. Goodwin and their chickens annoyed a truck farmer named Thomas. The latter killed all the fowls belonging to the Whites. Monday night the two negroes attacked Thomas and fired several shots at him, but doing no damage. Thomas returned the fire and slightly wounded Winston White, Robert White was arrested and while on the way to Watumpka a mob took him from the officers and hanged him to a tree.

THE Charlotte Observer says that the gold miners who have been operating a hydraulic plant in the Catawba river have made the discovery that the black sand in the bed of the river is rich with gold. An assay of a quantity of this sand recently made, shows a yield of $350 per ton. This is an extraordinary rich yield, and if all the sand in the company's workings holds up to it, the result will be a veritable bonanza.

Weather conditions have been favorable for farming operations and much effective work is being done to a very backward crop. Stubble lands are being seeded down in peas and a genuine effort to make hay will be general.

TAFT TAKES CHARGE

Judge Taft Installed as Civil Governor of Philippines.

PRESIDENT'S MESSAGE.

Governor Taft Hopes Filipinos Will Soon be Glad They are Not Free. Gen. Chaffee Relieves M'Arthur.

Civil government in the Philippines was auspiciously inaugurated Thursday. Commissioner Taft was escorted by Gen. MacArthur and Gen. Chaffee from the palace to a great temporary tribune on the opposite side of the Plaza Piacio. Standing on a projecting centre of the tribune, Mr. Taft took the oath of office as civil governor of the Philippine islands. The oath was administered by Chief Justice Arnello. Gov. Taft was then introduced by Gen. MacArthur, the gun of Fort Santiago being fired by way of a salute.

A feature of the inaugural address of Gov. Taft was the announcement that on Sept. 1, 1901, the commission would be increased by the appointment of three native members, Dr. Wardo Detavera, Benito Legarda and Jose Luzuriaga. Before the 1st of September, departments will be instituted as follow, the heads being members of the United States Philippine commission:

Interior—Worcester.
Commerce and Police—Wright.
Justice and Finance—Ide.
Public Instruction—Moses.

Of the 27 provinces organized, Gov. Taft said the insurrection still exists in five. This will cause the continuance of the military government in those sections. Sixteen additional provinces are reported without insurrection, but as yet they have not been organized. Four provinces are not ready for civil government. Gov. Taft said that with the concentration of troops in large garrisons it would be necessary for the people to assist the police in the preservation of order. Fleet launches will be procured, he said, which will facilitate communication among the provinces, as well as aid the postal and revenue departments.

In connection with educational efforts, Gov. Taft said that adults should be educated by an observation of American methods. He said that there was a reasonable hope that congress would provide a tariff, suitable to assist in the development of the Philippines and not a mere application of the United States tariff.

According to Gov. Taft there is an unexpended balance in the insular treasury of $3,700,000 and annual income of $10,000,000.

The governor said that any possible friction between civil and military subordinates should be discouraged. The patriotism of the leading Filipinos was commended. In conclusion Civil Governor Taft reiterated a hope expressed by the president that in the future the inhabitants would be grateful for the American Philippine victories and that they would be indissolubly linked in ties of affection with the common country.

The reading of President McKinley's message of congratulation was enthusiastically ch[illegible] the entire front of the tribune [illegible] officers with their families and friends were seated therein. Gen. MacArthur, Civil Governor Taft and Military Governor Chaffee occupied the centre, with the other generals on their right. Rear Admiral Kempff and his staff were on their left. The United States commissioners and the justices of the supreme court were immediately in the rear with the foreign consuls. The mass of the people stood in the park opposite. The Filipino leaders were there, but there were more Americans than Filipinos present.

The president's message is as follows:

"Taft, Manila:

"Upon the assumption of your new duties as civil governor of the Philippines, I have great pleasure in sending congratulations to you and your associate commissioners and my thanks for the good work already accomplished. I extend to you my full confidence and best wishes for still greater success in the large responsibilities now devolved upon you, and the assurance not only for myself but for my countrymen of good will for the people of the islands and the hope that their participation in the government which it is our purpose to develop among them may lead to their highest advancement, happiness and prosperity.

"(Signed) William McKinley."

The transfer of the military authority to Gen. Chaffee was carried out in the presence of the generals, in Gen. MacArthur's office. There was no formality. Gen. MacArthur presented the new commander to the generals and remarked:

"I bequeath to you all my troubles."

All the high civil and army officers accompanied Gen. MacArthur to the river front, where he formally embarked. Gen. Chaffee then returned to the palace and received the public.

Four Negroes Hanged.

At Vernon, Fla., four negroes were hanged Friday morning for murder. The names of the negroes were: Belton Hamilton, John Simmons, Jim Harrison and Will Williams. Williams, Harrison and Hamilton had been convicted of killing a helpless negro and almost killing his wife. It was adduced in the evidence that the three had warned their victim. Jeff Davis, to leave a certain turpentine camp. Davis obeyed instructions at once but was forced to return on account of lack of transportation of his household goods. He came back on Oct. 2 last and was at once spotted by his enemies who surrounded him in his home, and stationing themselves behind convenient trees proceeded to riddle the cabin with rifle balls. Davis was told to put his gun outside, which he did and was soon afterwards dragged from his house and shot to death while in his wife's arms. During the trial Hamilton on cross examination confessed, saying: "I'm guilty, before God I am guilty, and I ought to be hung until dead." By his confession also the others were convicted. John Simmons had killed anothe negro. The town of Vernon is without railroad connection and long rides of 16 miles were made by all classes of people. At least 2 500 were present. The four negroes were made to ascend the gallows at one time at 10.55 a. m., and after short statements from each, who claimed to be on the road to heaven. The trap was sprung and the four were plunged into space, remaining suspended for 50 minutes. Only one neck was broken, and the others having died from strangulation.

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THE HYGIENE OF THE BIBLE.

Scientific Sanitary Regulations Anticipated in the Mosaic Law.

The religion taught by Moses, that great law-giver, lays greatest stress upon proper life conduct as the means of prolonging life and the enjoyment of it. "You shall observe these laws," Moses taught, "that you may live long." He did not command to believe this or that, nor did he point to reward and punishment in the life to come, but he laid down rules for conduct in his life and ordained punishment for the violation of these laws. Nor must we overlook the fact that religion as defined by the laws of Moses involved all laws for the government of man as in vidual and as member and integral part of the State. All laws were promulgated in the name of God, the laws of days of rest and festivity as well as sanitary regulations.

The greater knowledge we have gained through our ability of deciphering the libraries of cuneiform tablets and hieroglyphic medicine books convinces us that many of the sanitary laws contained in the Pentateuch have been observed by the Egyptians, Babylonians, Assyrians and other Semitic nations previous to the existence of the Israelitish nation, but no nation has lived in such close conformity with these laws as the Jews, and by the overwhelming majority of them are strictly observed to this day. Whenever we find in the Mosaic code a law prohibiting the drinking or eating the blood of animals because blood is the nephesh, the life, we may assume that the law giver knew the intrinsic essence and properties of blood, the rapid chemical change which takes place there in after death, the ptomaine poisoning of which it is the cause, the poison which it gathers from the deceased bodily organs and which are transferred to human body when taken as animal food. We may safely assume, therefore, that the ritual mode of slaughtering practiced by the Jews since time immemorial has been found the best safe guard against the transfer of disease from the meat of animals used for food, and which also accounts for their greater immunity from epidemics which decimated large populations among whom they lived.

The fact is well established that tuberculosis, which is the greatest scourge of modern times, is largely due to the transference of the germ from the meat and milk of diseased animals. Before modern hygienic regulation ever insisted upon the introduction of any mode of inspecting meat of animals previous to its offer in the public market for consumption the Jews had made it obligatory upon those who were authorized to perform the slaughtering of animals to examine closely and carefully the carcass, to see whether the lungs were sound, whether the vital organs were free from disease, so that health was not endangered by the consumption. The slaughtering and inspecting of animals was not intrusted to the first comer. It was performed by persons trained and educated for the office; they had to pass an examination as to their knowledge of anatomy of animals and of the ritual laws prescribed for the p[illegible] duty. The Talmud, [illegible] work the redaction of which has be[illegible] completed some sixteen hundred years ago, contains extensive treaties on the subject and discloses a wonderful knowledge of the anatomy of the animal.

As much stress is laid in modern days upon the proper observance of a proper diet for the presevation of health as upon the use of drugs. The Jews who lived strictly in compliance with the dietary laws found in them protection against infection by many of the microbes and bacteria which generate disease. Thus was not only a thorough inspection of the carcass of the bovine killed for the use of man required by the religious law, but even fowls were examined and if any internal injury was found of a character that would have produced their natural death, the animal was declared unfit for food. As a protection against deleterious effect of microbes and bacteria, though not known by their technical names, it was commanded to thoroughly rinse berries and all fruits, leguminous and other vegetables, in water to purify them from all parasites and the dust particles which made them dangerous to health before eating them when raw It is only in modern days that we have discovered the trichinea in hog meat, which at least proves that some good reason existed in those ancient days for forbidding the use of swine flesh.

Another rule, probably of simple cleanliness, required the washing of hands before partaking of any meal and the rinsing of the mouth after rising from the table. The legislators evidently had a shadowy idea of the infinitesimal cocci, animalculæ, spiriliæ and baccili, which float around and give the pathologists and biologists so much trouble. However, the rule was part of the hygienic system and served well its purpose. It may referentially be remarked here that "discussion" was the great characteristic feature of the Jews. The Talmud, which records the disputes among the various schools of learning from the time of the great Sanhedrim to the year 600 of the present era, furnishes evidence of the constant flow of discussion on the most vital questions of life, of health and sickness, of religion and practices during that early period, and the "discussion" has ever flowed on to this day, so that opinions among the Jews as to the binding character of ceremonies and ritual practices differ and variegate more than ever.

England's New Warships.

A special from London says: In the house of commons Friday, Arnold Forster, the secretary of the admiralty, announced that the year's shipbuilding progress included three battleships of a new improved class, six cruisers of the Monmouth class and ten improved torpedo boat destroyers. The battleships will be of 16,500 tons and 20 feet longer than those of the Formidable class. Their indicated horse power will be 18,000 and their speed 18 1 2 knots. The armor of the new battleships will be a belt eight to nine inches thick. A peculiar feature of the new ships will be six inch guns not mounted in separate casements but enclosed in a battery with seven-inch armor. The ship's armament will consist of for forward fire, two 12 inch guns, two 9 2 inch guns and two 6 inch guns. Aft fire, of the same guns of the Formidable character. It is thought these ships will compare favorably with anything building by any European power. The new ships will be named the King Edward, the Dominion and the Commonwealth, to comemorate the great support to king and country by the two great branches of the kindred race. The cruisers will be of a speed of 23 knots. Their armament will be heavier than the Monmouth's. It is believed that the cruisers which are about to be built will be equal to anything likely to be brought against them. The torpedo boat destroyers will be of stronger construction. All the new ships will be fitted with wireless telegraphy as will also all the other British warships as they come in for repairs.

Couldn't Be Done.

Ostensible Head of the Family.—Maria, there was a book agent around to-day who wanted to sell me a work on etiquette and good behavior. Teaches it in six lessons. I told him I'd ask you if you thought we wanted it.

Real Head—It's a humbug, John. I can't be taught in six lessons. I've been trying to teach it to you for years, and haven't succeeded yet.—Chicago Tribune.

Achievement's Instability.

Fame is not an honest mountain
We can conquer for all time;
No; it is a moving hillside—
Slipping backward as we climb.
—Detroit Free Press.

MUTUAL COMPASSION.

"Oh! my poor woman! My heart bleeds for one in your condition!"

"Thanks, sor; Oi was thinkin' the same of the loikes of you!"—Chicago Chronicle.

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