

NEW AND CURIOUS.

The Earth's Moon No. 2.

The earth is richer than has been supposed. It has not simply one moon, but two, and possibly a third satellite may sometime be discovered revolving around this planet.

The second moon of the earth, the existence of which has long been suspected by astronomers, has been discovered and its size and motion have been ascertained by Dr. George Waltemath of Hamburg. It is a small satellite, its bulk being about one-eightieth of that of the old moon with whose face we are familiar, and weighing only about 10,406,250,000,000,000 tons. It is 665,600 miles distant from us, which is two and two-third times as far away as is moon No. 1. The newly discovered moon, not yet named, I believe, revolves around the earth in an average period of 177 days, its daily motion being a little over three degrees.

Now that its position has been fixed, this moon that has managed to keep itself concealed so long can, it is said, be seen with the naked eye. It has been the cause of certain discordances and accelerations of the motions of moon number 1, which have puzzled astronomers and led them to suspect that there was a little stray moon somewhere putting in its work. Its shadow accounts for certain spots on the disk of the sun—not sun spots. For the explanation of phenomena to which those here mentioned belong astronomers have been searching nearly 300 years.

Although its existence is now announced with certainty, and with definite knowledge in regard to its position and its peculiarities, this moon has been seen a number of times since 1700. Once it was described as a red ball with a white streak across it. It was seen by Cassini at Montpelier in November, 1700, and in the same century seven other sights of it were recorded. In 1885, Dr. Ritter, a schoolteacher of Hanover, saw it with the naked eye in broad daylight in the neighborhood of Naples. It was observed by Mr. Govey at North Lewisburg, Ohio, in 1879.

Of the true nature of this body none of the observers had any true conception until Dr. Waltemath's discovery. It passed over the sun Feb. 3 this year, and will do the same again July 30.

We have more eclipses of the sun than have hitherto been recognized. Of course the little moon can eclipse only a small portion of the great luminary, but it does the very best it can, and it should be given credit for so doing. The latest descriptions of it speak of a small,

reddish disk with white streaks. It is an interesting "find". So big and so far away are all the heavenly bodies, our familiar moon alone excepted, that it makes the universe seem more home like to know that our dear old planet has a second moon, one of its late children perhaps, only 665,600 miles away, and weighing only 10,406,250,000,000,000 tons! The discovery of the Hamburg astronomer tends to strengthen the neighborly spirit as well as to enlarge our knowledge.

B. F. UNDERWOOD.

Morality.

What is morality? Simply the duties men owe to each other and to the so-called lower animals. Religion has no necessary connection with morality. Religion pertains to what is assumed to be supernatural, while the science of morality is wholly natural, being founded upon known truth. The true basis of morality is utility. Happiness is the only good, and misery the only evil. The object of every one is happiness. The only reason for being moral is the fact that morality brings happiness. Man has found by scientific study that there are natural conditions governing the existence of all forms of life on the earth; that these conditions are, to some extent, uniform; and that familiarity with such uniformity enables him to adjust his mode of living in a way to cause the least amount of friction, and consequent suffering, which is misery. Science is the savior of mankind. Science is neither a god to worship nor a devil to hate. It is simply classified knowledge, the result of man's study of the universe. Knowledge is our savior because if we possess it we know how to escape many of the hardships of life. The better our understanding of natural conditions, if we use our knowledge as rational beings must, the more moral, and consequently the happier, we shall be.

Not only does every good deed have its reward in itself in making the doer better, happier and more manlike, and every wrong deed have its punishment in itself in making the doer more sordid, brutal and less capable of enjoying the highest pleasures belonging to the lot of man; but furthermore, reasoning from a purely selfish standpoint, it pays to be moral. No one can encroach upon the liberties of another without exposing his own liberties to like encroachment.

The man who thinks he can find comfort in ease, escaping labor by appropriating property belonging to another, finds himself disappointed. The constant fear that his dishonesty will be discovered and punished, the degrading thought that he knows himself to be a thief, the loss of health that results from a life of indolence and

the intemperate habits that usually accompany such a life cause him more misery than would a life of honest toil.

Act toward others as you would that others should act toward you, has been the basic principle of morality ever since that sublime rule was announced by Confucius 2400 years ago. The only way to prevent a violation, on our own part, of this rule of justice is to put ourselves in the places of those on whom we act. If we oppress our fellow men we make them less able to help themselves and thus cause them to become a public burden, which in the end we ourselves must bear. Unkindness to our dumb animals not only brutalizes those who practice it, but also lessens their ability to labor for our profit.

Experience teaches us that man cannot indulge an appetite or passion to excess without bringing upon himself more misery than the small amount of temporary happiness will offset. Although there is no scientific basis for a belief that happiness and misery will outlast our individual natural lives, it is a fact that true happiness must last longer than the days of our youth. There is no sadder sight than an old man or woman, a physical wreck, on account of early dissipation. The only way to prevent misery and prolong happiness is to guard well our own natural endowments and never to encroach upon the rights of others.

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