

NEW AND CURIOUS.

Bacteria multiply very rapidly, and they do it in a very curious way. A single one breaks itself in two, and then each half grows until it becomes as large as the original.

The Russian soldiers invariably wash and dress with extra care before a battle, as they believe physical cleanliness to play an important part in helping them to enter heaven.

The whistling tree which is found in the West Indies, in Nubia and the Soudan, has a peculiarly shaped leaf, and pods with a split edge. The wind passing through these produces the sound which gives the tree its name.

On meeting or leaving a friend the Chinese shakes his own hands, while the American shakes the hand of his friend. The Chinese do not let their mustaches and beards grow until they are past fifty years of age, while the Americans let them grow when they are young and after fifty often shave them off.

A crusade against consumption has been inaugurated by physicians throughout the world, the object of which is to diminish the ravages of tuberculosis by preaching and practicing the doctrine of pure air. The "plan of campaign" varies somewhat in different places, but in general it concerns itself with the treatment of the disease in sanatoria chiefly by means of an abundance of fresh air. The leaders do not lose sight of the fact that prevention is to be prized above cure, and their crusade contemplates a propaganda in the press and by public lectures against dirt and foul air in the homes. As one writer says, "Any one when in a low state of health may become consumptive, but what keeps the malady alive among us is poverty and distress, dirt and overcrowding, darkness and lack of air. The cure of consumption may be attained by fresh air in the open, but its prevention is pure air in the house."—[Youth's Companion.

The Indian may be as religious as is the Presbyterian, yet he never kneels when he prays. He never addresses the Deity by word of mouth at all. Yet he asks for the blessings he needs, and asks for them with as much faith and as much reverence as does his whiter brother. They want a good corn crop, and they gather a handful of green twigs or grasses, bind them together with a reverent faith that the Deity is able and willing to help them. They lay the emblems or hang them in a place where the sun will shine upon them, and leave, assured that their prayer has been heard. It may not be answered. The corn may not prosper right

away, but they are in no wise discouraged. They bind together another emblem and offer it in another place. Some places have particular favor. It is believed the Deity sees them place them there better than in some other places. It is simply the Christian's idea of sanctuary in another form.

Our Mission.

Our movement is not dead, nor even sleeping. Secular principles are ousting religion everywhere, and even the churches have to adopt Secular means to hold their own at all—that is, they have to renounce Christianity in order to live. It is our influence that compels this change; we are making it impossible for all but the most brutishly ignorant to believe Christian dogmas and the fudge of the new testament. This is our work, our 'mission,' as some might call it; and certainly no mission could be more successful. We cannot make money, but we can impress thoughtful people for good, and we can help them to see what the clergy are anxious to hide. It matters not in the least how the clergy speak about us behind our backs, nor what their dupes and tools spread in the way of slander; for our work goes forward in spite of all. Secularism is come to stay, everybody likes it, the clergy as well as any—for themselves, if not for their dupes. All that is good, honest and wholesome in civilization is Secular; religion at its very best is perverted, and more or less corrupted, Secularism. Faith is growing less, for intelligence is growing in extent and influence. Devotion in the pious sense is giving place to devotion to the world and worldly pursuits. The most devout now go through a little mummery, and spend most of their time in worldly things. This great change is growing and deepening. We are teaching people that this world and this life may be made worth the having, that a future life is all fudge; and the people are believing us and acting accordingly.—[Jos. Symes, in the "Liberator," Melbourne.

Six Tracts to Promote

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- 1 Can sins be Forgiven?
- 2 Does Christianity or Science Promote Civilization?
- 3 Is Religion or Science More Reliable?
- 4 Evolution and Comparison of Religions.
- 5 Does Belief in Miracles Benefit?
- 6 Immortality or Annihilation?

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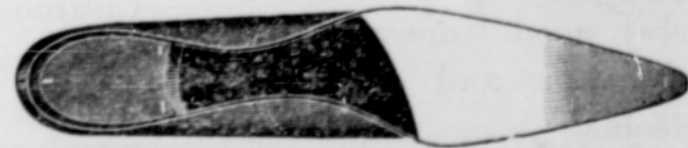
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