

this custom has existed, or yet exists everywhere—in Europe as in Africa, at different periods of course, but usually corresponding to a transitory phase of civilization. In other cases it may appear under the forms of a regular habit, common to a whole people.

"This, of course, cannot take place with pastoral peoples who are preserved from hunger by the milk and flesh of their herds; it is the consequence of a warrior regime, of a social hierarchy with a servile caste, and of a religion that sanctifies cannibalism and raises it to the position of an institution.

"There is, in fact, besides the cannibalism of necessity, that of gluttony, that of vengeance, and that of filial respect and religious feeling, or even that of justice. The habit, once assumed, is easily kept up, as we see in the cases of numerous existing races."

In North America, the learned author assures us, "where white civilization is pushing the redskins gradually to the wall," the Sioux Indians still sometimes indulge in acts of cannibalism. The Crees and the Blackfeet keep up the custom, which, according to the writer was bequeathed to them by the ancient Mexicans, of opening the breast of their enemy to extract the heart and eat it raw. The Malays, he says, also eat the tiger's heart, that they may become brave, and quite recently the New Zealand natives ate their enemies so as assimilate their desirable qualities. He goes on to say:

"The forests of the Amazon are yet inhabited by races who practice cannibalism either for vengeance or gluttony. Justice, however, requires the statement that all the Brazilian tribes are not cannibals; cannibalism is disappearing more and more, and no recent instance has been reported. Even the Fuegians, after having been long regarded as incorrigible eaters of human flesh, seem to have given up the practice.

"In Australia, the natives are supposed to be cannibals only on occasion. But Lumboltz says that 'they eat children by preference, rarely members of the tribe, but always strangers. Human flesh is to them the most toothsome of viands.'

"In New Guinea, the petty Papuan tribes ate prisoners of war as lately at 1883. The Battacks of Sumatra have invoked judicial anthropophagy; they devour condemned criminals while yet alive. The natives of New Caledonia also practice this custom, but in secret.

"But the true land of cannibalism is Africa, the land of man-hunting and slavery. Here game abounds, but war is only a mean of procuring prisoners and human flesh.

"The negroes of Southern Nubia and the region of the Albert Ny-

anza love human flesh. The Nyams-Nyams eat not only prisoners of war, but also their unprotected compatriots, and Schweinfurth was once present at a feast, of which the menu consisted wholly of a new-born babe. The coast-races of the West, Angola and Loango, indulge in cannibalism whenever they get the chance. The Kaffirs of the South seem to have given it up; at least, no recent case has been reported among them. It may be hoped that European influence will cause the disappearance of anthropophagy in these regions by suppressing slavery and man-hunting.

"But we find cases of cannibalism elsewhere than among these miserable people, and numerous facts may be cited to show that it exists sometimes even in Europe. There are isolated cases due either to diseased conditions or to peculiar instances of absolute necessity.

"In 1852 an Englishman killed an old woman, boiled her flesh with potatoes and ate it. About the same time another Englishman killed a man in the woods, cut up the body, hid the pieces, and carried them one by one to his house, where they were eaten by him and his wife.

"In 1872 a young Italian, seventeen years old, killed seven women and cut them up. He declared that he took pleasure in eating their flesh. Another Italian killed and ate his own two-year-old babe.

"In 1884 shipwrecked English sailors killed and ate one of their comrades. How many similar cases have occurred without coming to public notice! The survivors of the second Flatters expedition to the Sahara, during a halt at the Hassi-el-Hadjadj well, killed and ate no less than eleven of their comrades, one by one, to avoid perishing of hunger. The butcher of the caravan conducted the executions with the tacit consent of the survivors.

"It may be seen that cannibalism is far from being completely extinct, and that we find it practiced sometimes by representatives of the most civilized nations. Anthropophagy from necessity will probably exist for a long time, but civilization will cause the traces of other manifestations of cannibalism to disappear rapidly."—[Literary Digest.

Sighing is but another name for oxygen starvation. The cause of sighing is most frequently worry. An interval of several seconds often follows moments of mental disquietude, during which time the chestwalls remain rigid until the imperious demand is made for oxygen, thus causing the deep inhalation. It is the expiration following the inspiration that is properly termed the sigh, and this sigh is simply an effort the organism to obtain the necessary supply of oxygen.—Ladies' Home Journal.

For the Torch of Reason.

Dreams and Visions.

BY J. M. BERRY.

I was never much of a believer in dreams and visions, but it seems that John the Revelator was not only a great believer, but what we may call an expert in this branch of business. In the following I propose to give the readers of the Torch a few of his visionary sayings with comments.

In the first place he claims to be a brother and companion of the Lord, and while he was in the Lord's service on the Isle of Patmos, he has some marvelous visions of things past, present and to come. He commences by telling us that he was in the spirit on the Lord's day, but does not tell us what kind of spirit it was, and perhaps he meant that the spirit was in him. Neither does he explain what he means by the Lord's day. For my part I cannot possibly see any difference in the days. Why should one day be any more devoted to the Lord than another? At all events he was either in the spirit or the spirit in him, and he heard a great voice as the sound of a trumpet, and the voice told him to write, and to send what he wrote to the Seven Churches which are in Asia. It seems strange, does it not, that in a great country like Asia, they were able at this time to support only seven churches. They were not as numerous then as they are today, and perhaps they were taxed a little heavier. At all events John sends an epistle to each one of them, and has more or less remonstrance to raise with each, except the church located at Philadelphia. This he lets go with only an admonition to hold fast to the faith once delivered to the saints, and if any of them lied and said they were Jews and were not, he would make them of the synagogue of Satan, and make them come and worship at her feet. To the church located at Ephesus, he has a few consoling remarks to make, because she had tried some that claimed to be apostles and found them to be liars. Nevertheless he had somewhat against her because she had left her first love. We wonder what John would have to say if he could witness the churches today, that have their lying apostles, and are leaving their first love by the thousands. Only a few years ago the churches loved to preach and teach the doctrine of election, foreordination, infant damnation, endless punishment, and all the notorious and miraculous absurdities taught in the Bible. But today all intelligent people are leaving them as fast as possible. And to the church located at Symrna he says: "I know thy tribulations and poverty, but thou

art rich. Nevertheless the Devil will cast some of you into prison to be tried and you shall have tribulation ten days." Why should they be tempted just ten days? John does not say. It is not a very long time, to be sure, but it would be just ten days longer than I would wish any devil to be tempting me and leading me up on high mountains and church steeples.

To the church at Pergamos he writes: "I know thy works and where thou dwellest, even where Satan's seat is (Curious place is it not, for a church to be located?) Thou holdest fast my name and hast not denied my faith, but I have a few things against you, because I find that you have those amongst you that hold to the doctrine of Balaam and Balak, and eat things sacrificed unto idols, and to commit fornications, and to teach the doctrine of the Nicolaitans, which thing I hate. Pretty good charge for one church is it not? We wonder if John could find any of those things taught and practiced by the churches of today if he was here.

But the church at Thyatira he gives a round setting up. He says: I know thy works and charity and service, and thy patience, and the last to be more than the first, notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants (the ministers of course) to commit fornication and to eat things sacrificed unto idols. I gave her a chance to repent, but she would not do it, so I will cast her into a bed, and them that commit adultery with her, into great tribulation. And I will kill her children with death, except they repent of their deeds. Is not that rather a curious way to punish a woman for adultery? And then to kill her children for the sins of the mother. Does not that border very strongly on infant damnation? We wonder how many Jezebels could be found in the churches of today. In almost every paper we pick up now-a-days, we have an account of where some woman has seduced her minister or vice versa, but still the good work goes on.

To the church in Sardis he says: "I know thy works, that thou hast a name. That thou livest and art dead." Rather a peculiar position is it not, for a church to be placed in, dead and alive at the same time? But the name is all that John could find. It is our opinion if he were here today, he could find plenty of the same kind.

And finally to the church of the Laodiceans he says: "These things saith the amen, the faithful and true witness, the beginning of the creation of God; I know thy works that thou art neither cold nor hot. So then because thou art luke-