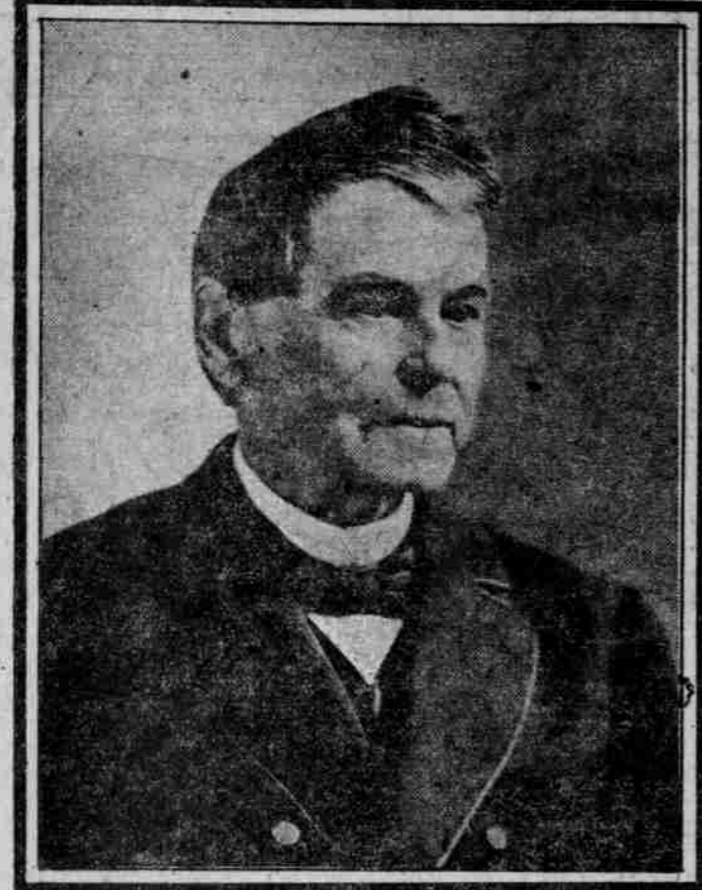


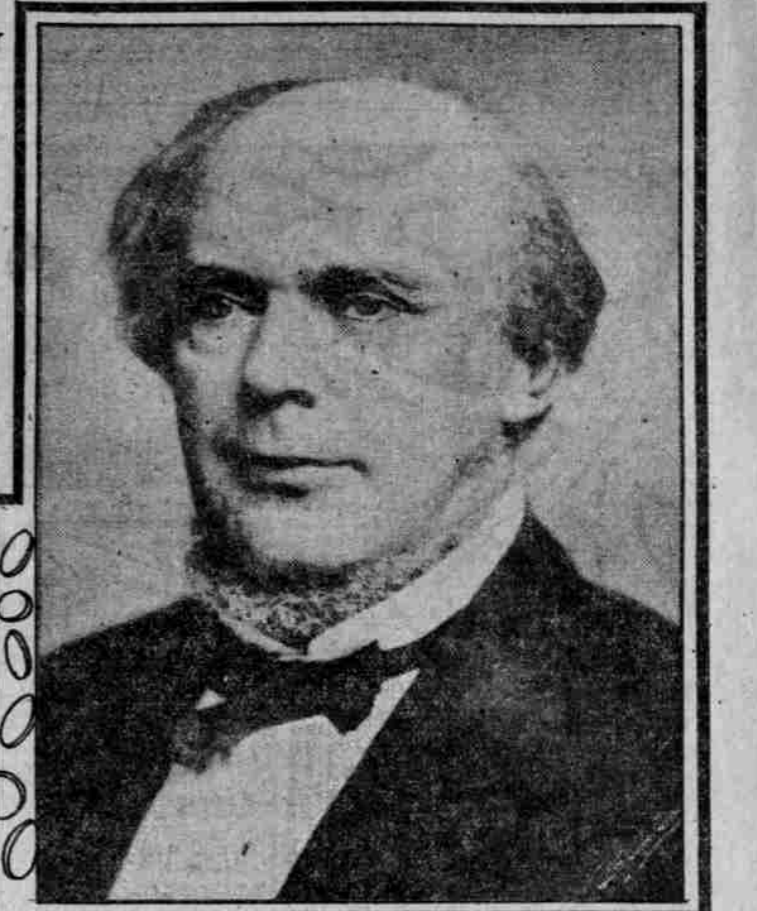
LINCOLN APPROVED "IN GOD WE TRUST"



JAMES POLLOCK, FORMER GOVERNOR OF PENNSYLVANIA, AND DIRECTOR OF THE MINT, WHO SUGGESTED MOTTO "IN GOD WE TRUST"



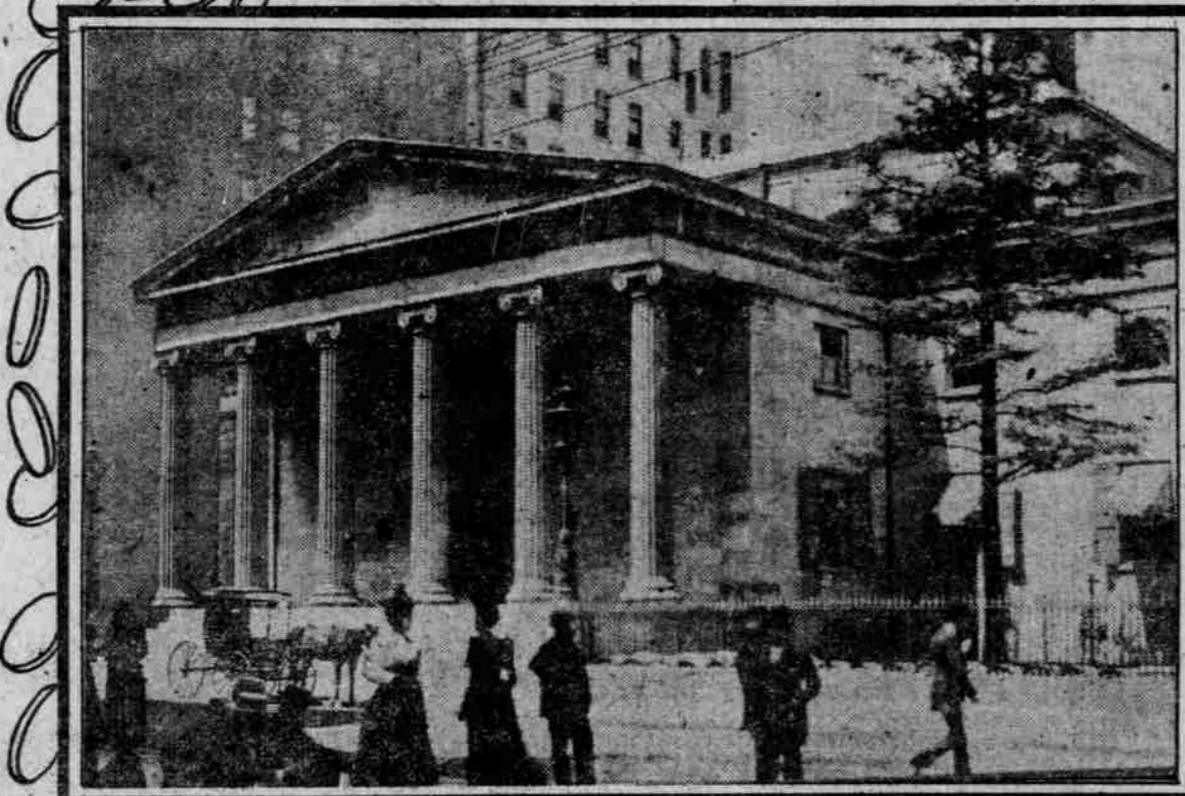
Story of How in the Civil War the Motto Was Placed on Uncle Sam's Coins.



SALMON P. CHASE SECRETARY OF THE TREASURY UNDER LINCOLN

EVEN despite all the attention directed to the motto, "In God We Trust" by President Roosevelt's much-discussed order of removal, the story of how the sentiment first came to be placed on Uncle Sam's coins has been curiously overlooked.

It was in a crisis in the National life, at a time of never-to-be-forgotten strife, that a devout and patriotic official in the Treasury Department, James Pollock, made the suggestion, and with the full approval of Salmon P. Chase, at that time Secretary of the Treasury, and of Lincoln himself, the motto was adopted. Pollock, author of the suggestion, was one of those useful citizens who, while their services are many and varied, never force themselves sufficiently into the limelight to get the measure of credit due them.



OLD MINT, PHILADELPHIA, WHERE FIRST COIN'S WITH MOTTO "IN GOD WE TRUST" WERE COINED

REPRESENTATIVE J. HAMPTON MOORE, OF PENNSYLVANIA, WHO INTRODUCED A BILL IN CONGRESS REQUIRING RESTORATION OF MOTTO "IN GOD WE TRUST" ON OUR COINS

to his aid the able Pennsylvanian. In 1861 Pollock was appointed to the post of Director of the Mint.

Most of his time the new Director spent in the famous old building in Philadelphia, which has now been torn down, but which for 33 years was the main minting place for Uncle Sam's coin.

It was early in 1864 that Mr. Pollock first conceived the plan of putting some religious sentiment on the Nation's money.

As a devout Christian he constantly felt the need of appealing for Divine aid, and his thought was that a declaration of faith placed on the medium of exchange, which is ever circulating from hand to hand, would help to give men courage in godly guidance, would make them more often lift their thoughts to the Supreme arbiter of all destinies, man or Nation.

Mr. Pollock at once wrote to Mr. Chase and asked his opinion as to the propriety of putting on the coins one of two sentiments, "In God We Trust," or "God Our Trust."

"We didn't mean any sectarian god," explained Mr. Pollock. "There was no bias in this reverent sentiment. We meant equally the God of the Protestant, the Catholic, the Jew. We wished an appeal directed to that Superior Being, which in one form or another is the basis of all creeds."

Secretary Chase immediately approved

the idea, but his preference was so entirely for the first mentioned of the mottoes that the second was dropped entirely.

The President was consulted and interposed no objection. In fact, his trust in Secretary Chase in all matters relating to finance was so complete that it was almost out of the question to expect any protest from him. But it was more than an acquiescence that came from the mint; he felt that a recognition of God on the Nation's coin was a National as well as a personal religious duty.

But in those days executive desire was not enough. The matter had to go through the law-making channels before being incorporated in the Nation's statutes.

Mr. Pollock was delegated the task of drafting a bill to be introduced in Congress, which provided that the motto should be placed upon all coins of the United States, gold or silver. The only exception was made in the case of coins not large enough to contain the motto. In this latter class naturally come the dime, and the now forgotten 3-cent piece, which in that day was as frequent as the nickel of today.

In neither body of Congress was there raised the faintest hint of opposition, and the bill was passed. A physician said it in 1865, before the final passage of the bill, coins were struck off to be used as specimens in order to show the legislators that the motto would look like with the devout words included.

The design was heartily praised, President Lincoln signed the bill, one of his last official acts, and from 1865 the motto appeared on all coins without interruption until President Roosevelt recently ordered its removal from the new gold coin.

Naturally this action did not escape criticism. It was inevitable that the re-

ligious sentiment of the community would be moved to protest.

In explaining his action, President Roosevelt said that his motives had not been lack of religious deference, but rather an objection to irreverence. He told of how the phrase had come into vogue, how in some stores could be found such signs as "In God We Trust, Others Must Pay Cash," and similar perversions, which showed that men no longer took to heart the purpose of the sentiment, but were only actuated to levity by it.

Under these conditions Mr. Roosevelt argued it was far better that a cause for profane use of the sacred name be removed.

Undoubtedly much of what President Roosevelt said in his letter is true. The stress of war times past the custom of invoking divine aid in matters involving the Nation's financial system has been almost forgotten, and the unthinking make sorry jests out of what was projected and put through in pure reverence.

But the sentiment in favor of the motto will not die in spite of the admitted force of the objections. Born in the midst of the terrible experiences of the war, it has a historic appeal entirely apart from its religious one, and the discussion is likely to continue.

Appropriately, it was a Pennsylvanian, Representative J. Hampton Moore, who introduced the bill to restore to the Nation's gold coins the motto that another Pennsylvanian originally put there.

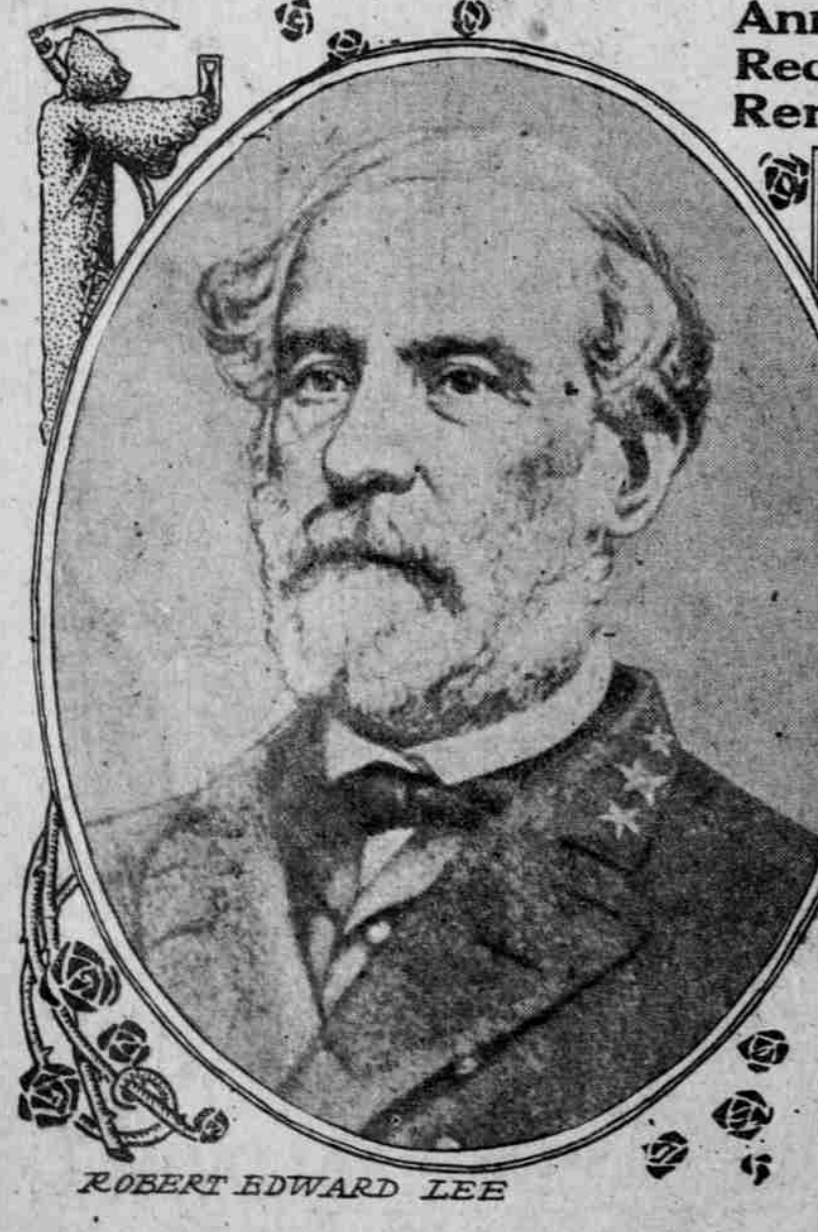
Mr. Moore is a great admirer of the Chief Executive and a consistent advocate of his policies, and in this case he felt that an error had been made, and that the motto should not have been discarded.

It is not probable that should this prove to be the sentiment of Congress that President Roosevelt will veto a bill to restore the motto. He has said that he would be glad to hear what Senators and Representatives thought on the subject, which is not far removed from intimating that he will be guided by their wishes.

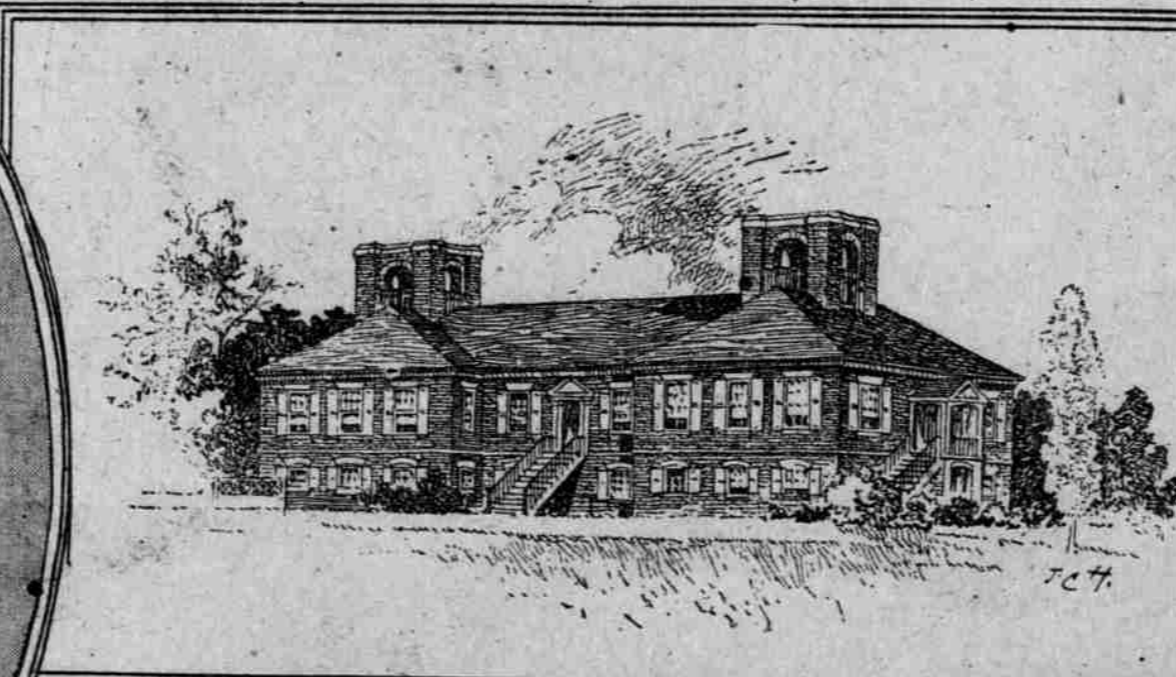
Pollock passed out of his office just after accomplishing his plan to make each coin speak the Nation's confidence in the Maker. But he was only allowed to stay out of the office briefly. In 1869 President Grant appointed him again, and he served ten years till 1879. Later he became naval officer of Philadelphia, and died in 1884.

BORN A YEAR AFTER HIS MOTHER WAS BURIED

Anniversary of Robert E. Lee's Birth Recalls a Little-Known Fact. Other Remarkable Cases of Reviviscence



ROBERT EDWARD LEE



STRATFORD HOUSE, WESTMORELAND COUNTY, VA.

TODAY is the 161st anniversary of the birth of General Robert E. Lee, and it recalls the little-known fact that he was born more than a year after his mother had been buried, furnishing to the world one of the most astonishing cases of reviviscence on record.

The body was prepared for interment, and the morning of the third day after her supposed death the remains were laid to rest in the family vault in the graveyard of that pretty little Virginia village.

Members of the family made frequent visits to the vault and while the sexton was cleaning up and arranging some fresh flowers to be placed on the casket, he heard a faint voice as though of someone calling for assistance. Of course the old man was somewhat alarmed, but as he had seen many years of service in the "city of the dead" he did not leave the vault. He listened closely and the voice was distinctly heard again. Becoming satisfied that the voice came from within the casket he at once set to work and opened it, discovering that Mrs. Lee was alive. Releasing the poor woman from her awful fate, assistance was soon summoned and within a short time she was safe in bed at her own home.

Mrs. Lee's recovery was slow, but she did regain good health and a little more than a year after she was buried alive her youngest son, Robert E., was born,

and thus came into the world one of her bravest men.

Sir Richard Edgecumbe's Escape.

But there have been a number of cases of reviviscence, and General Lee was not the only celebrity who was actually born after the burial of his own mother. Sir Richard Edgecumbe's mother, after a brief illness, was believed to have expired, and she, too, was laid away in the family vault. About a week after her supposed death the sexton, from motives sufficiently obvious, and entirely too often exercised, entered the vault and tried to take a valuable ring from Lady Edgecumbe's finger. During the sexton's efforts to secure the ring by pressing and squeezing the finger, the body moved almost to one side. This sudden awakening of the dead caused the sexton to flee in terror, leaving his lantern in the vault.

Lady Edgecumbe succeeded in extricating herself from the casket, and taking the lantern which the frightened sexton had left in his flight, she walked to her home. Under careful treatment she re-

gained her health, and five years after this Sir Richard was born.

Still another notable case of reviviscence was that of Ebenezer Erskine, one of the founders of the United Free Church, of Scotland, who was born after the burial of his mother. Mrs. Erskine, while in a trance, was pronounced dead, and was buried in a grave. There being no vault, the gravedigger had noticed a very costly diamond ring on the finger of Mrs. Erskine and he determined that he would that night open the grave and secure the ring. Stealthily he removed the earth from the newly-made grave and opened the coffin. The lady's hand had swollen and the gravedigger could not get the ring off the finger, so he was in the act of cutting off the finger when the supposed corpse gave a loud shriek. Perhaps no man ever vacated a grave-yard quicker than did that gravedigger, and Mrs. Erskine arose from her coffin, hurried to her home, and lived to become the mother of one of the greatest pulpit orators Scotland ever produced.

Henry F. Hupers, at one time a large

planter and cattle owner, of Beaumont, Tex., was born after the supposed death of his mother. Mrs. Hupers, like Mrs. Lee, suffered from catalepsy, and while in a long trance, her physician pronounced her dead. She was placed in a coffin, but just before the funeral services she opened her eyes and asked in a faint voice for a drink of water. The grief-stricken family and her sorrowing friends were greatly alarmed and frightened over this sudden coming to life, but the water was pressed to her lips and in a few moments she had returned to entire consciousness, and after a short illness regained her health. Her son, Henry, was born six months after this.

Still another case of reviviscence nearer home is that of John Adams, of Del Rio, East Tennessee. Adams is a mining engineer, and one morning he was found in bed apparently dead. A physician said it was a case of heart failure. The remains were made ready for interment and relatives and friends in Philadelphia were notified. A check was received from Philadelphia in payment of the undertaker's bill, but the undertaker declined to accept anything save the hard cash. This caused further delay, and while waiting the coming of the money by express, the eyes of the "corpse," which lay on the cooling board, opened as from a refreshing sleep, there was a gasp, and there was likewise a sudden disappearance of the undertaker and others from the room. Mr. Adams recovered and is still alive.

Many other cases could be cited, and so frequent are premature burials becoming that it is now a serious question as to what measures can be taken to guard against this terrible fate.

Guard Against Premature Burial.

Physicians and undertakers are agreed that there are but few infallible signs of death, and, possibly, none absolutely sure save that of decomposition. However, it is positively and absolutely certain that no person will ever be buried alive if the embalmer does his work well, for if the corpse is not "already dead," it will be after the embalming fluid is used. There is little consolation to know that the embalmer is sure and certain death.

It is not a difficult matter to tell the difference between a dead person and one seized with a catalepsy. There is a tremendous difference in the rigidity. The temperature will also show you, and you will be able to feel that the pulse is beating. Should these tests fail, open a small blood vessel and you will know whether a person is living or dead. The greatest danger of premature burials lies in countries where there are extremes in temperature, and interment should not be made under from four to six days, by which time decomposition will have set in if death is really there.

In the case of *Barnegat Cloquet*, who died in Paris in 1888, it was seven days before decomposition set in. The *Baroness* labored under the impression that her mother had been buried alive, and in-