

land owner is no more justifiable than to devise means to rob him of his movable goods.

"BY DIVINE THRUSTING ON." The phrase is Shakespeare's. It means simply that there is a divinity within us, which moves us to action, but which, under free will, is our privilege and duty to direct for ourselves, this way or that.

The doctrine of free will is the hardest of all metaphysical problems; yet hard and difficult only in proportion to the firmness or weakness of the individual mind that tries to deal with it. Still, it may be said that this begs the question. For if the mind is weak, then free will is out of the question. It was the woman that misled the man. Whiskey was responsible for his fall.

Such pleas are entered every day. But they are very contemptible. Most of those who plead "weakness" for their faults and crimes are themselves responsible for that weakness. And all must be held responsible. Man is nothing at all, if not superior to all "the mortal instruments" that he would blame for his lapses or his downfall.

It is a false philosophy to assume that there can be more free will in human conduct than chance in physical affairs, and that by predetermined necessity there is a fixed quantity of crime in every society, which the struggles of the individual will not be able to change. Example and habit do, indeed, go far; yet there always is, in every society, some quantity of choice. Also every principle of virtue would soon disappear from the world.

There is no basis for human law except in the moral order. This moral order must be assumed. It is suggested by Nature and confirmed by reason and experience. The laws of had actions, even more than that of good, confirms and supports the moral law.

Human sympathy makes allowance for apparent necessity, which seems to drive on toward evil. But human laws cannot. Optimism and alcohol cannot. There are indelible marks and proofs of a morally constituted world, moving towards righteous ends. Still it is true that nowhere within us or out of us do we find the fulfillment of this idea, but only, as Martineau says, "the incipient and often baffled tentatives for realizing it by partial approximation." We are here in the very center of the doctrine of determinism and free will, which in one form or another, through all ages, has fascinated the human mind. It has been especially the problem of Christian theology; and a great writer has truly said that "in Western Christendom it is the Catholic Church alone, especially in its Dominican and Jesuit schools, that has saved any ability in man to obey the will of God, while the Augustinian theology, whether sheltered in Port Royal, or breaking forth into branches of the Protestant Reformation, has merged all human power in Divine grace and foreordination." Hence the celebrated Provincial Letters of Pascal, with all their acerbity and willfulness, and the standing their general service in clearing up theological subtleties, were written on the wrong side of the question.

MAKE NO MISTAKE ABOUT TAFT. Mr. John C. Young is correct in his statement that the vote of Oregon in the National Republican Convention at Chicago, being less than 1 per cent of the total, will have small influence in its proceedings. It would appear, then, to be of no great importance as to whether Oregon shall send to Chicago an instructed or uninstructed delegation. The Taft men in Oregon will want a Taft delegation because they desire to be on the Taft "bandwagon," while the opponents of Mr. Taft, and even those friendly to him, desire to be on the Roosevelt "bandwagon." Mr. Taft, and even those friendly to him, desire to be on the Roosevelt "bandwagon." Mr. Taft, and even those friendly to him, desire to be on the Roosevelt "bandwagon."

This is about the situation as The Oregonian understands it. Yet it would seem that there is an unnecessary lack of information as to the real strength of Mr. Taft. The Oregonian prints today a letter from Mr. Walter Wellman, the well-known correspondent, which it believes gives the truth as to the various state delegations to the Chicago convention as nearly as it may be given by anybody at this time. Mr. Wellman thinks that Mr. Taft will have enough, or very nearly enough, instructed delegates to nominate him, and his resources among the uninstructed delegates seem to guarantee absolutely his success. This is, of course, merely an opinion from a well-informed newspaper correspondent.

There is another condition quite helpful to Mr. Taft that would in a close contest greatly aid in turning the issue in his favor. He is unquestionably the more popular of the two important delegations instructed for "favorite sons" like Cannon and Hughes. It is notorious that the New York delegation, nominally for Hughes, is very largely in the hands of Taft's friends. With Illinois, too, the situation is very much the same. When these delegations abandon the candidates of their respective states, if they ever get a chance to abandon them, where are they going? To Taft undoubtedly, unless meanwhile the long-anticipated Roosevelt stampede shall have occurred and Mr. Roosevelt shall have been nominated. But the

stampede that everybody expects rarely or never occurs, for the element of surprise is missing and the delegates are completely fortified against it. The Roosevelt stampede suffers from too much advance advertising.

It is impossible to avoid the conclusion, then, that Mr. Taft today has the nomination for President in his own hands. That he will, in all probability, be nominated on the first ballot is obvious to all careful and impartial observers. Whatever action the state and Congressional conventions take next Thursday should, therefore, be taken advisedly.

OLD AGE. It does not follow necessarily that Jacques was any better off for the sermons he found in stones. Perhaps, like many sermons found in pulpits, they were too long to be truly edifying. The honey which the industrious bee gathers from innumerable calyxes during a long summer day fills but a little pouch when she returns to the hive at nightfall. Likewise, it may be surmised that the piety and wisdom which most preachers distill from their researches during a whole week can usually be condensed into the space of twenty minutes or half an hour on Sunday, with plenty of room left over. One of our valuable amendments to the Constitution which we can recommend to the Initiative and referendum voters is an article forbidding any minister to preach more than thirty minutes upon the stretch. Think with what enthusiasm the suffering multitude would welcome this blessed amendment, and how much the joy of the world would be enhanced by it, with no loss to anybody. Incidentally, a clause might be annexed making it a capital crime for any orator, of whatever stripe or hue, to speak more than forty minutes consecutively.

The poets allege that garulity is the besetting sin of old age, but we have not found it so. In our experience Dogberry's glibble-gabble is a trait which belongs to youth rather than senectitude. Young politicians are especially fond of imprisoning a helpless audience in a maze of words and wringing their souls with oratory. Who has not been through one or more awful scenes of this kind. Who does not retain in his memory, among the pictures he would fain forget but cannot, a vision of some youthful monster on a platform shaking his hyacinthine locks and rattling his chains of words while he smiled at the agonies of his victims? Torquemada in the chamber of the Inquisition was an angel of mercy compared to a boy politician with an audience in his toils. There has been much vain discussion among theologians about the unpardonable sin which the Lord had in mind when he said that everything should be forgiven unto men with one exception. What was this exception? "Nobody hitherto has been able to specify it with certainty, but in our opinion he meant garulity.

Certainly boys are more garrulous than old men, more given to boasting and all sorts of gibberish. The gift of beauty may be hereditary in women, but to young men the gift of gab is much more deadly. Beauty may have slain its thousands, but gab has slain its tens of thousands. Which sex is the more subject to this lethal disorder it would be difficult to decide. There is a common report that women's tongues are more agile than men's and their brains less active, but brought face to face with cold facts, this report loses a good deal of its credibility. It is extremely doubtful whether a sewing bee or a mission meeting runs to gossip more than a beer party in a corner saloon does. In both sexes and at all times of life, when people have nothing to do, they will talk. Wordsworth's boy whistled as he went for want of thought, and among Goldsmith's party under the hawthorn the loud laugh bespoke the vacant mind, but as a rule it is the active tongue that bespeaks the vacant mind. When a man finds himself indisposed to think, he gets on his feet and makes a speech. We remember an erudite and upright judge, now in Paradise, who was much invited to dinners, funerals and other diverting scenes, but before promising to go he would always ask warily: "Are there to be any speeches?" If there were he would resolutely decline. Long subjection to the society of lawyers had filled him with a preternatural horror of speeches. This judge passed away in the prime of life. Perhaps if he had lived to old age he might in his decline have fallen into the vice of garulity. He might possibly have acquired the habit of oratory, just as some aged men launch a speech, but speakable practices, but we think not. As he advanced in years his mind seemed to grow more powerful and his intelligence more alert. The common belief that the approach of old age impairs one's useful faculties was not true in his case, nor do we believe it is true in general. Nature has so constructed us that we may enjoy life to the end, unless in youth we have squandered our inheritance of vitality. It seems to be the plan of Providence that a human being should grow more valuable as he grows old, although we often thwart the Almighty by our follies.

ON THE WITNESS STAND. Under this title Hugo Muensterberg—a name suggestive of scholarly research and radical opinion—has published a volume of essays, eight in all, which is entitled to more than passing notice. It deals with matters that confront the world today and fascinate while they appal the philosophers, so-called of advanced thought, the students of cause and effect in the realm of occultism. The topics treated are, "The Memory of the Witness," "The Detection of Crime," "The Traces of Emotion," "Untrue Professions," "Suggestions in Court," "Hypnotism and Crime," and "The Prevention of Crime." The presentation of these subjects is preceded by an introduction in which the author remarks that there are in the United States alone about fifty psychological laboratories, and that the average man of education has not noticed, or, if he chances to hear of them, fancies that they serve for mental healing or telepathic mysteries or spiritualistic performances." Continues Professor Muensterberg:

What else can a laboratory have to do with the mind? It is not the seat for 2000 years the domain of the philosopher? What has psychology to do with electric batteries and intricate machines? Too often we are misled by the fact that the visiting friends who came to the Harvard Psychological Laboratory in Emerson Hall and found a room overgrown with electric wires and filled with chronographs and kymographs and ergographs and a mechanic at work.

Considering that perception and memory, feeling and emotion, attention and volition, and so on, are the chief factors of daily life, entering into every one of our enjoyments and duties, it is not surprising that the psychological workshop to the market place of the world.

The conclusion reached by the author is that the time for applied psychology is near, and that the fields of practical life that come first in order for study and development are "education, medicine, art, economics and law." The latter he considers the field where greatest resistance will be encountered. The lawyer is more abundant, more closely wedded to precedent, more dependent upon the power to make the worse appear the better reason in plying his vocation than are workers along other lines enumerated.

It is with the hope, not altogether forlorn, to exert some pressure upon the just, to tempt public opinion, that will compel him to make some concession to the spirit of modern psychology that these sketches have been written. That they will change the tactics, indurated in custom, that have made the "witness stand" what it is—a dreary, uncertain and unsatisfactory element in our jurisprudence—is at least doubtful.

A TEMPEST STILLED. A short time ago there occurred a genuine tempest in a milliner shop in Wash, Ind. The press of Spring orders was great—it was, in fact, just before Easter—and the distracted forelady—we use the term "forelady" as a synonym for "mistress"—was kept up a brave heart and a fortify our courage with gorgeous attire? If our women of 90 were truly philosophic it would be they who would wear the merry widow hats, while solemn bonnets of sabbic hue would be left to schoolgirls.

The ancient world valued old men more highly than we do. One of them inclined to thrust the aged into corners out of the way and give everything over to the young. Much boasting is heard that "this is an age of young men." There is an accepted belief that everybody does his best work before he is 25, but it is wholly fabulous. Except in the realm of experimental science nobody knows when to be very useful before he is 40. Man's muscular power declines after that epoch, but his mental vigor increases. It is then that he begins to reap the harvest of his early sowing and it

gravelly considering the matter, he ordinarily should not rescind his action, saying: "I am old." A forelady has an unquestioned right to assist in the performance of any work, and in any establishment foremen and foreladies are required not only to superintend work but to do work themselves.

This is easily the most important decision that Mr. Gompers has rendered in his official capacity for months. It may be doubted whether any that he has rendered during his official career as leader of organized labor surpasses in interest, certainly none outranks it in plain, ordinary common sense. If there is any reason why a foreman or forelady in any establishment should not be allowed to use his or her own judgment in the interest of the employer, such reason is not apparent to the unprejudiced observer. Why, then, should not an employe in such capacity do what he or she is hired to do, look after the interests of the employer? Why, indeed, should he or she not be permitted to use his or her own judgment in the discharge of the duties of such vocation?

THE GENERAL CONFERENCE. The governmental machinery of the Methodist Episcopal Church has been admired by almost everybody who has taken pains to study it. Not by any means a pure democracy, it makes abundant use of the representative device, and even retains vestiges of autocracy. Still the voice of the lay membership is potent in its affairs and ultimately predominates. This voice is heard four times every year in the quarterly conferences which assemble under the leadership of the "presiding elders." Here primary tendencies become manifest, new ideas begin to ferment and changes of policy are debated. From these original assemblies what is left after the preliminary business goes up to the annual conferences, each of which is presided over by a bishop, while the ripened judgment of the denomination embodies itself in fundamental law at the great general conference, which assembles once in four years. This is the supreme legislative body and the court of appeal for the Methodists.

It is a coincidence not without significance that the quadrennial conference comes in the same year with the Presidential election, for the Methodist Church has never withheld its hand from secular affairs. From the stormy days of the slavery agitation down through the troublous temperance reform to the election of the local and general conferences have invariably been heard on the side of righteousness. When some genius is born who shall adequately write the social history of the United States, he will assign no mean place among the factors which have molded our life upon the ideals of genuine integrity to the persistent presence of the Methodist Church. Soldiers of the cross and followers of the Lamb were the old circuit riders; militant protagonists for the God of Justice are the delegates who are now assembled in Baltimore. Marvellous in its origin, wonderful in its achievements, the church of Wesley has steadily clung to its high ideals and relentlessly fought the world, the flesh and the devil. Nor does it think the victory won now, or show any disposition to lay down its armor. The Baltimore conference confronts the questions of the day like a young man stripped for the race. The bishops have spoken their mind to the delegates, and their brains, upon labor and capital, upon worldly amusements, upon divorce, and we search in vain for any abatement of the ancient courage, the unflinching integrity, the inexorable hostility to sin, which have characterized this noble church from its humble beginning until now.

Not without a sympathetic beating of the heart can one read the account of the enthusiasm which swept over the conference when the bishops called upon the delegates to "pledge eternal hostility to this foe of man and God," the liquor traffic. It recalls old historic scenes when men forgot their souls and bodies for the moment and merged themselves in the eternal, every voice rose triumphant in the mighty hymns of the church. So Hannibal, one man against the military oligarchy which threatened to submerge the world, knelt at the altar of his God and vowed eternal warfare upon Rome; so the Hungarian nobles, when the Emperor Maria Theresa, in her imperial majesty and with queenly in the beauty of motherhood, held up her baby for their fealty, drew their swords and swore that they would die for their King; so the gathered multitudes of Europe caught fire at the exhortations of the Hermit Peter and took up their march to redeem the world from Christ. It will be a sad day for the world when the breath of heaven hath blown out these enthusiasms and strewn the cold ashes of prudence upon the deliberations of conferences and legislatures. It is a good thing for great assemblies to burn with high ideals.

And the high ideals of the Methodist Church are high. We bow to their splendid consecration. We do homage to their unflinching steadfastness, even if our own thought cannot quite accept them all. As to worldly amusements, the bishops wish to drop from the discipline certain condemned pastimes, like gambling and dancing, and return to Wesley's simple rule. This was that a Christian should go nowhere and do nothing which would involve "the denial of the Lord Jesus." The probability is that Wesley was wiser than those who altered his original regulation. The advice of the bishops tends toward individual freedom and true piety. Consciences are not all alike. An act which is sinful under some conditions is innocent elsewhere. Religion is a state of mind, not a system of rigid formulas. One source of the power of the Methodist Church has been its uncompromising hostility to frivolous living, but there is a frivolity of asceticism as well as of indulgence.

When the bishops come to speak of divorce, however, they lose something of their persuasiveness. They refer to the present faculty in dissolving the marital bond as an "unfortunate" "consecutive polygamy." Are they quite sure that additional restrictions would not encourage simultaneous polygamy? Their contention is that divorces break up homes, but the fact seems to be that the home is broken up before the divorce is sought. The duty of the divorce would not restore the home. It would simply drive the parties to unlawful cohabitation. More than that, it would subject women in particular to intolerable hardships. It is not divorces which threaten the home, but those social conditions which make people seek divorces. In

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this field it is an inveterate habit of clergymen to deal with symptoms and ignore the causes which underlie them. It would probably be a mistake for the Methodist Church or any other church to try to restrict the freedom of divorce, but the bishops are eminently wise in advocating uniform laws upon this subject throughout the country. In this effort they will enlist the cooperation of everybody who cares for the public welfare.

"Logic and Its Uses" is the subject of an extended dissertation written by George H. Smith, formerly Supreme Court Commissioner in California, for a well-known magazine devoted to the legal profession. He urges that lawyers and judges should be well grounded in the principles of logic as invented by the school men of the Middle Ages. And there are many who will agree with him, especially since reading some of the recent decisions of courts in the jurisdiction in which Mr. Smith resides. The trouble is that the logic used by the lawyers and judges today is not that founded by Aristotle and modified by the school men of the Middle Ages, but is a variety developed by the legal fraternity in modern times. As Mr. Smith aptly quotes: "What thief e'er felt the halter draw, With good opinion of the law?"

There are all the trouble lies. The thief, whether a pickpocket or a political boss and bribe-giver in San Francisco, must devise a system of logic by which judges may divide a hair 'twixt south and southwest side, thereby allowing the guilty to escape. In the immediate past there has been a departure from that fundamental principle that "law is the perfection of reason. It always intends to conform thereto, and that which is not reason is not law." Mr. Smith has undertaken a huge task when he endeavors to interest lawyers in the uses of logic of the old school. But his efforts may be specially commended to the attention of the fraternity in his own state.

One of the strongest arguments against an increase of pay of members of the Legislature from \$3 a day to \$10 a day is that it would breed a spirit of extravagance. There would be a tendency to raise the compensation of all officers and employes of the state, including the clerks and stenographers, in a corresponding degree. There would be a greater readiness to increase salaries of county and state officers and to enlarge the force of officials and assistants beyond the needs of the public service. We shall get just as good men in the Legislature with compensation at \$3 a day as we would if the pay were \$10 a day, and the service rendered would not be improved by an increase in per diem.

A recent article in the Michigan Law Review says that "the profession of the law exists in all civilized countries save China, and it is hard to see how society gets on without it there." If the author of the article, who is a lawyer, were a resident of the Pacific Coast he would know that the Chinese have the reputation of being the more truthful in their speaking and more honorable in their dealing than any other class of people with whom we have business relations. He would then admit, perhaps, that the Chinese have no need of lawyers, for, having had none, they have never learned those nice technicalities by which men convince themselves that wrong is right.

A news dispatch from Albany says that "it is no uncommon sight to see youths of immature years intoxicated on the streets of Albany." If this is true, it conclusively proves one thing—that a new set of prosecuting officers is needed pretty badly up there. What else can one think of being the more truthful in their speaking and more honorable in their dealing than any other class of people with whom we have business relations. He would then admit, perhaps, that the Chinese have no need of lawyers, for, having had none, they have never learned those nice technicalities by which men convince themselves that wrong is right.

Judge Cameron's principal objection to John Manning as District Attorney is that Manning has found it expedient in important cases to employ special counsel. Cameron as District Attorney would not hire special counsel. Here is another first-class reason for the re-election of Manning.

It will be well for all women traveling alone to equip themselves with identification cards or photographs, showing that they are not Mrs. Belle Guinness, of La Porte, Ind. Otherwise they are likely to fall into the hands of some able detectives.

It would appear to have been quite unnecessary for the President to inform those Senators that he is the commander-in-chief of the Army and Navy. He always knew it himself, and he has proved it to the Army and Navy a great many times.

Admiral Evans has been in the American Navy for forty-eight years. He ought to know something about eggshell armor belts; but he never saw them, apparently, except in the muckraking magazines.

VERSE

BY HARRY MURPHY. Why God selects a saturnine, Into! rind sword in hand, To represent his love divine, I'd like to understand. Deliverance from every vice yet known is possible, save avarice alone.

The day of love of country's by; The day of love of mankind's high. No sham so shallow that it ever need Seek followers; but who the truth will heed?

We call our court at Washington supreme— And, put just slightly slangy, that's no dream. Perhaps the reason why so few of us Are good, we fear to be ridiculous.

March of Mind. The baron, bandit, buccaneer, Are but a memorized name; When came their modern trust compeer, They forthwith died of shame.

Your Turpin, Rob Roy, Kidd and Hood Were but a simple lot; 'Tis well they've gone from wave and weed— Such bunglers be forgot!

Perhaps their blunderbus and lance Were fit for untaught time; Be we've progressed to high finance— To rob's no longer crime.

For paltry purse we never knock Our victim down or shoot; O gentler far's statute and stock; And nations are the foot!

Epigrams From the Latin of Martial TO POMPONIUS. Your guests applaud, but if you only knew It is your feast that's eloquent, not you. TO VACERRA. Alone to poets dead you praise— you give; The price I think's too high— and so 'I'll live.

TO A BAD DOCTOR. A doctor, you're a soldier made; the name Is different, the employment is the same. TO THEODORUS. You've vainly begged my verses? Well, you see, I feared lest you present your own to me. ON THEODORUS, A BAD POET. By flames the house of Theodorus the bard Has perished; that it's owner's spared is hard. TOMATHO. You speak too finely, Matho; if you would Speak well, speak sometimes neither ill nor good. TO REGULUS. No money, Regulus, at home have I; Only your gifts. Are you inclined to buy?

ON BASSIUS. Bassus' new robe's a bargain? Why, Ten thousand times as good as mine, quite high. High, yes; but cheap you will admit, For Bassus, who'll ne'er pay for it.

"The poor always ye have with you." Quite so! Likewise the privileged few. Most folk are right some time; not through intent, Of course. Ah, no; it's merely accident.

Our locks and laws and jails are just A trifling mark of mutual trust.

Our "sense of humor" all a myth, else we Die with laughter being called "the free."

The "good of greatest number" is to say In specious phrase, that strong on weak shall prey.

Females most laud the beauties of the mind. Who lack those beauties of another kind. To teach divine good will Your heart with hatred fill.

Behave as though you think a man a thief. He'll likely give you grounds for your belief.

The most surprising thing that we Meet with 's an act of honesty.

Men with brutes themselves compare. In the brute's case, this is quite fair. Usually 's an instance where Ignorance is bliss.

Nothing is wonderful whose place Is not far off in time or space.

Who cares his own infirmities to mend. When he can rectify those of his friend?

Our kind of government is all Right for the few who take the toll.

Laurel for conquest o'er A fool, who ever we'er.

When someone else is being damned we all agree.

Call no people free Wanting honesty.

Optimism somehow fails To account for laws and jails.

In selfishness and jealousy, Men differ only in degree.

The barbarous of human kind Have less of vice than the refined.

Great wealth and poverty's the ground Where worst iniquities are found.

Of folk to pass the hat there's no Talk—filling it is different, though.

We doubt one who would render us A benefit gratuitous.

We exclude our own infirmities and their Virtues when with others we ourselves compare.

"Widow" Hat Too Big for Phone Booth. Baltimore News. Miss Marguerite Shonts, of New York, daughter of Theodore P. Shonts, and a sister of the Duchess de Chaulnes, is a black, trimmed with a single wreath of four magnolias.

The revenge of a long-suffering public who have been dodging these military cartwheels for the last month seemed to have vented itself, all unconsciously, at Sherry's the other day.

Miss Shonts was about to telephone. She went rather hurriedly to the booth designated by Central, reaching the door when she suddenly tossed her head over as does a long-horn in close quarters.

It was unquestionably a dilemma. She looked hastily about, then out came the long hat plus and off came the offending hat. Miss Shonts, with the hat held sideways, entered the narrow but now no longer impossible portal.

Bad Attack of Nephritis. Chicago Record-Herald. Colbourne Huxey, of Springfield, Ill., aged 12, frequently runs away from home, in order, he says, to get his name in the newspapers. He gets his ideas of making escapes from novels.