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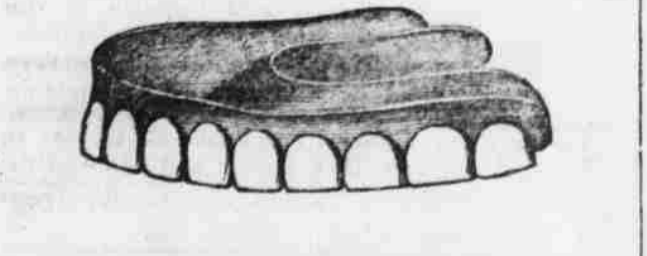
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CALL and SEE for yourselves.
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NO CHINESE COOKS EMPLOYED
I am prepared to furnish good accommodations to the traveling public, and will do every endeavor to merit the patronage of the public. **FREE COACH** to the House Regular Boarding at very low rates.
Feb 15, 73 1/2

THE FOREMOST PROBLEM.
It is natural that each man, and each class of men, should have certain ideas and certain wants which seem to them to be most imperative. And it is natural that each should hold up his ideas as the specific which is to cure the world's woes. How could it be otherwise? Men look forth upon the world, and see certain wrongs which need to be righted. To them the problem is presented, "How to supply what is lacking?" And each responds, "adopt my policy," "apply my specific."

Many men think they can point out the defects of modern society and the dangerous tendencies of our time, and each thinks he is able to suggest the ground problem of all the problems—the principle which, like an algebraic theorem, shall develop a correct answer every time, and set the world at rights. Some men argue that the world needs a Pope voted infallible. To them that appears as the one thing needful. But, unless Papal brains were more fertile of progressive ideas and magnetic sentiments, there would not be much probability of a universal blessing coming from that quarter, though a thousand Councils should vote him infallible. Yet there are minds that seem to perceive no greater need than that. Others say, to prevent innovations, is what most needs to be done; and history shows how much the world has acted upon this recommendation, how much talent has been employed in combating the incipient yearnings for change with a view to improvement, and the terms, "Agrarian" and "Radical," have been the warning beacons of the Conservative world.

More than half of England's clerical force of to-day—men carefully educated, men well paid and well fed for leading the people into whatever is good, and instructing them in that which is true—are vexed and alarmed for the sake of the people, because a certain other clerical gentleman has been detected to preach a series of discourses in the University of Oxford, who fires his rhetoric not according to the usual method, and who plumes his pulpit arrows with feathers from some unsanctified radical bird. The question with them is not whether Dean Stanley's sermons shall be vigorous and manly, but whether the people can be trusted to hear them. If they should answer the question, "What do we need most?" the reply would be, "To hunt down all heretics, in order to guard the ark of the Lords' covenant from the army of investigators."

Whoever will tell how that article may be produced will deserve the gratitude of mankind, will prove himself able to pilot society out of innumerable ills. The teacher who can tell how to produce that unpurchasable, incorruptible kind of men has a divine right to teach and to stand pre-eminent in the world's esteem. It is not more faith, but more conscientiousness, that the world needs to-day. Talk about development, unfoldment! Faith is but the green blade. Conscientiousness is the full corn in the ear. Faith does work a salvation from some things; but the number of things it saves from is not to be compared with the number of things it leaves us a prey to. I do not believe that the world is losing either faith or conscientiousness, nor that it ever had half as much of either to lose as it is supposed, especially of the latter.

The aspect of society under faith is to the aspect of society under conscientiousness, as the paler brilliancy of the night is to the sun's blaze at meridian light. Light there is in faith; but it is a light in which there is more concealed than revealed—as much excused as performed; a light which makes the distant stars more luminous than the dangerous places of earth—the approaching, glimmering future more inviting than the impending, imperative present.

Some men sweat over the question of Science vs. Scripture, as if the sudden settlement of this belabored controversy were all that is required to bring in the millennium. They say this is the long-sought, unknown quantity which is to yield the answer to the last question in the world's moral algebra. But solve it, settle this question forever, and you have the world where you found it—a prey to the same knowing vultures of evil. So we might go all the way around and find that each man's answer to the question, "What need we most?" is different from his neighbor's, and most of them as good as none at all.

Suppose you discuss these vexatious questions in theology, the question of the methods of baptism, of High Church and Low Church, of Trinity or Unity, and all the rest, and then settle there either way, no matter which, what lack we yet? Everything the world needs to know; everything that men feed upon—that makes life enjoyable or death endurable. Settle the question of Papal Infallibility either way (for you can do it without injury, so little do men generally care about it); lay to its long deserved rest the controversy between Science and Scripture (at least, till we have time to spare); decide about a method of baptism; draw the lines sharply between orthodox and heterodox, or obliterate them entirely, and you have not touched "one of the vital needs of society. We would still lack as much as men do who have never heard of these questions, or who repudiate the whole of them. Life would be just as hazardous and society just as needy as to-day. There would still be one other want, beside which all others are weak indeed.

For the answer to one single question, society can afford to deed away forever its whole interest in the question of Papal Infallibility, all its concern about soundness or unsoundness on the catechism, and all it ever knew or heard of points of doctrine. You may settle all these questions as you please, and the world will be but little worse and no better. They are not the unknown quantity in the world's moral equation. They meet no natural want.

Take a boy, try to understand him, analyze him, and what is the problem? What is the best thing you can do with your charge? Without hesitation I say, to give him integrity. Not intellect so much as honesty, not faith so much as conscientiousness.

The want of our time is commercial honesty; and until we can educate this faculty in men, they will ride theological hobbies without a purpose, and never leave them without a crash!

We have intellectual acuteness enough on this continent to last ten generations. But it is yoked to the service of selfishness generally. If there be trouble in the Government, it is not because the Government is to blame, but because the men are bad; in that they lack, what the world has all along lacked, a regnant, indomitable conscientiousness.

If justice fails in the courts, it is not because justice is so hard a thing to administer, but because the judicial opinion gravitates toward a heavy purse as the magnetic needle toward the pole. The trouble is with the men—the men with the one who will offer a price, and the one who will take it. In their moral composition they lack the same element—not faith so much, but as incurruptible integrity; not theology, but morality, without which they get what they desire by hook or crook, skill and courage, wit and venture, just as foxes, hawks, and vultures do.

We must have a generation of men whose morals are sound at the core before we can get out of our troubles. It is of but small consequence what a man's belief is on Sunday, if on Monday, behind the counter, he gives fourteen ounces for a pound of sugar; or sells one hundred and ninety pounds for a barrel of flour; or retails a worth less patent medicine, or conceals the cause of a disease, in hopes of profiting by its effects; or makes a corner in grain, gold, or stocks; or buys or sells a vote in Congress or an opinion on the bench; or is unfaithful to the marriage contract; or practices seduction; or wrings service from the unpaid laborer; or tramples the feeling of men, or trifles with the heart of women; or lives beyond his income, asking credit without the ability to pay; or charges exorbitant fees—all such evil deeds from which society suffers so much, result from the lack in men of one thing, which ought to stand over them with a flaming sword to keep them in the way of life—a vigorous sentiment of honesty. How can we secure it? is the question. "Make the tree good and the fruit will be good," do you say? But how? How shall we obtain the first good tree? How shall we keep our bad trees?

So long as there is such a problem unsolved, there is no room for minor ones.
A CRUM

PREVENTION OF CRIME.
We think the rationale of vice and time is very imperfectly understood by those who lead public opinion, and who make and execute our laws. Little do they dream how intimately connected are outward acts of depravity with internal morbid conditions. The Golden Age has a paragraph on this subject, worthy of profound attention:

"This subject needs a more radical and profound treatment than it usually receives. The increase of crime we deplore is not the result of the altered sentiment respecting punishment, but of a number of causes we have not space to mention to-day. Conspicuous among them are the loosened habits of our people; the neglect of moral training at home and at school; the greed for wealth and the worship of success, however gained; the breaking up of the old order of society by railways and emigration, and the immense growth and preponderating influence of cities which abound in the arts, opportunities

concluded on fourth page.