

God that He has given you life and existence in so privileged a land. Do not speak disrespectfully of those who founded these institutions though they were of a different faith. Do not speak reproachfully of a fellow citizen because he differs with you in faith, for he is after all a defender of those liberties vouchsafed unto us, and Providence, who is the Great Governor of all His children, will overrule everything for the establishment of peace upon the whole earth. The Armenian massacres are to us a standing comparison in this progressive age of the benefits of our system and our advantage over them. It has also assisted us to understand the results of the two powers at work in the world; the one seeks to enslave mankind and rob them of their agency and to establish class distinction, while the other seeks to show that man is created equal, with an equality of rights and responsibilities, a free agent. Now, if by taking up a few specks of the history of the world to show the tendencies and operations of the two powers and their logical conclusions, which are to the one peace on earth and good will to man, while the other brings degradation, poverty and slavery to the greatest part of its subjects, I feel I have done some justice to the Armenian question.

F. F. HINTZE.

Haifa, Palestine, Sept. 30, 1898.

LAFAYETTE, HIS SERVICES AND HIS TOMB.

Other young men about the court had asked permission to join the American forces and had been refused. Lafayette, after a visit to London, which greatly increased his desire to go to America, made all his preparations to set sail immediately, but sent first a letter, requesting the permission of his government. The letter was never answered, but he remarked that "silence meant assent," and started, landing at Georgetown, S. C., in June, and going from there to Philadelphia by horseback—a journey which he was more than a month in making.

When he reached there he was at first received coldly by Congress, which had already had more than enough of young European adventurers, but when he offered to serve as a volunteer and without pay, they realized that here was a man of different stuff, and he was immediately given high rank in the army, serving, as we all know, with great bravery and honor, through the war, spending \$147,000 of his own private fortune in the cause and helping, through the great influence of his family and friends, to secure the aid of France as a nation—aid without which our struggle might have ended less successfully than it did.

After his work was over here he went back to his own country, and after only one week of exile from the court, ordered more for the sake of appearances than anything else, he went back into court life once more. But he was soon to see great changes in his own country.

The desire for liberty spreads fast and grows rapidly, and the French soldiers who had been sent to America helped to stir up the revolution which had been brewing at home.

Though we are all more or less familiar with all that the Marquis De Lafayette did with us during our great struggle for liberty, and his life and deeds during that time comparatively little is known of his life before and after that.

He came of a French family who had been distinguished in French history for more than three centuries, and when he left France to join the army in this country he was not moved by the spirit of a mere adventurer or the hopes for advancement.

Indeed, he sacrificed more in France than he could ever hope to gain in America, and came here prepared to give not only his services but his fortune in the cause of liberty.

He was only 19 years old when he left his beautiful young wife, the pleasures of the gayest court of Europe and sure political advancement and against the wishes of his government, set sail for America. He had known from the first what difficulties he would have to encounter.

During the dreadful scenes which followed, Lafayette came out in his noblest colors. He was with the revolutionists in their fight for liberty—against them in their desire for carnage. He commanded the military and had their confidence, and at one time succeeded in giving the country a constitution approximating towards republicanism.

But the times soon became too bloody—he could not and would not countenance the wild deeds of the Jacobins, and when they finally forced the national assembly to yield to them he was proscribed and a price set upon his head.

We he saw that he could do no more to help his own country he resolved to fly to the United States, and with seven friends started on his journey.

But before their flight was scarcely begun they were captured by the Prussians, who in turn delivered them to the Austrians. Now at that time the greatest enemy to liberty of any kind was the emperor of Austria. For years he had hated Lafayette for the principles for which his name had stood, and now that he had him in his power, he meant to keep him there, out of the way of more liberty making if possible, and to anger of other nations Lafayette was cast into prison at Olmutz and treated with the most horrible neglect, suffering so much from cold and hunger that at one time it was feared that he might die.

The question of his imprisonment and release was brought up in the English parliament, and in our own congress, but the emperor was inexorable—his prey should not escape him, and Lafayette remained in prison for five years.

After his flight his wife had been imprisoned in France, but she was soon released, and with her two daughters started immediately to where her husband was confined. But when they reached there, she was told that if they went in at all they would not be allowed to come out again. Mme. Lafayette never hesitated, but with her two daughters entered the dreary prison and did all in her power to help and cheer her husband.

The presence of the three made Lafayette's imprisonment seem still more dreadful, but nothing could be done for their relief until the all conquering Bonaparte had brought things to such a pass that he was in a position to demand what he wished from the haughty emperor, when he immediately asked for the release of all French prisoners held in Austria. Even then the emperor tried to make special conditions concerning Lafayette, asking that he be in some way restrained through his after life, but Bonaparte would listen to none of it and Lafayette and his family were set entirely free.

But, as he had refused to aid the Jacobins, so he refused the honors which Bonaparte would have given him, thereby getting himself called a "noodle" by that great conqueror for his pains.

But "noodle" or not, he succeeded in living happily and holding the respect and love of his own country and ours until his death, which was more than Bonaparte, with all his greatness, could do.

But what to us is the most interesting chapter of

his life, took place in 1824 and 1825—his second visit to America.

The invitation was extended to him by President Monroe, with the unanimous desire and consent of Congress, and he gladly accepted it, setting sail from Havre on July 12, 1824, and spending fourteen months traveling through the country which had grown and prospered so wonderfully since the days when he had been there last.

His progress through the country was like a triumphal march.

All the people loved him and were deeply grateful to him for his services to them, and sympathetic for the trouble and hardship which he had since been through, and they were only too glad to be able to show him their feelings.

He visited every one of the states, and when his sixty-eighth birthday came it was celebrated in the White House as though it had been an event of great national rejoicing.

But one incident of his visit, of which few of us have ever heard, was particularly interesting, as showing the character of the man.

At that time there was in America just one "select female seminary," that one being situated in Albany, N. Y., and under the charge of Mrs. Emma Willard, a woman of refinement and education.

Mrs. Willard had an admiration for great men which amounted almost to extravagance, and this, merged with her ardent patriotism, made her receive the great Lafayette with a perfect ovation, regarding his visit to the school as one of the greatest honors of her life.

The school was decorated in his honor, his path was strewn with flowers, and Mrs. Willard wrote the following lines, which were sung by a chorus of young ladies:

"And art thou then, dear hero, come?
And do our eyes behold the man
Who nerved his arm and bared his breast
For us ere yet our life began?
For us and for our native land
Thy youthful valor dared the war,
And now, in winter of thine age,
Thou'st come and left thy loved ones far.

Then deep and dear thy welcome be,
Nor think thy daughters far from thee,

Columbia's daughters, lo, we bend,
And claim to call thee father, friend.

"But was't our country's right alone
Impelled Fayette to Freedom's van?
No, 'twas the love of human kind—
It was the sacred cause of man.

It was benevolence sublime,
Like that which sways the eternal mind,

And, benefactor of the world,
He shed his blood for all mankind.

Then deep and dear thy welcome be,
Nor think thy daughters far from thee,

Daughters of human kind we bend,
And claim to call thee father, friend."

A life of Mrs. Willard, which tells of the incident, says: "The general was much affected and at the close of the singing, with eyes suffused with tears, he said: 'I cannot express what I feel on this occasion: but will you, madam, present me with three copies of those lines, to be given by me, as from you, to my three daughters?' The local papers of the day add many details of the visit of Lafayette to Troy, where he received an unusually enthusiastic welcome, but there was nothing more beautiful than the arbor of evergreens, 200 feet long, which the seminary erected in a night, and the parade of the girls, all dressed in white, carrying appropriate banners.

Each girl wore also a silk badge bear-