

als, by the introduction of a bill looking to a general measure of home rule for Scotland and Wales as well as Ireland, preserving the integrity of the Empire and granting to each of its parts some measure of local government. Not going to the length of the States' principle of the American Union, but still securing local management in purely local affairs of a minor character.

This will be subversive of the Tory policy, but these are days of great changes and political expedients, and the party now returned to power will exert itself to the utmost to retain its control of affairs and will do much and risk much to gain the approval of the majority of the electors of Great Britain and Ireland. The prospects of the green isle are by no means so dark as they at first appeared, when the news came that the Tories and Unionists had defeated England's greatest statesman.

WHY WORKING PEOPLE ARE SO DEPENDENT.

The working people of the United States, like their class in Great Britain and continental Europe, rivet the shackles that keep them in subservience to capital, by their improvident habits and their indulgence in strong drinks. The majority of them spend every cent they earn, and throw much away in stimulants that do them more harm than good. They thus keep themselves in a condition of dependence and their necessities render them a prey to heartless capital.

We are aware that many of them, especially in crowded localities where labor is at a discount, can only obtain enough by their toil to keep body and soul together. But there are thousands upon thousands who, by the exercise of economy and forethought, might lay up a little provision for "a rainy day," and thus render themselves in some degree independent of their taskmaster.

Statistics of last year's consumption of beer, whisky and tobacco, show that \$60,000,000 gallons of beer were drunk in the United States or about a dozen gallons each for every man, woman and child in the country. The cost of the drink and the smoking for the year was no less than \$900,000,000; and of this the working classes expended more than \$600,000,000. Think of it! This was expended by the classes that strike for higher wages and complain of their hard lot. If it had not been turned into guzzle and smoke, how much better off would the millions of people who have spent it be, in body as well as in pocket!

It is too much to expect that the habits which have been formed by men and women and their fathers before them, back for many generations, will be thrown aside in a moment. They are too deeply rooted and too strongly embedded in the soil of their natures to be torn up at once. But if the laboring people could only be brought to see the folly of throwing away the millions of money which they so hardily earn, upon things that are really injurious to them, body and mind, and could muster up sufficient resolution to break loose from these overpowering and expensive habits, the means that they could save would give them a lever to raise their own class from poverty and dependence, and enable them to dispose of their skill and energies on equitable terms, and in such a way that they could soon command a fair share of what they produce.

The extravagances of working people are among the chief causes of their prostrate condition at the feet and mercy of soulless capital.

THE ANARCHISTS FOUND GUILTY.

The result of the trial of the Chicago anarchists, given in our dispatches, will be read with interest throughout the entire country. The verdict was anticipated by public opinion and will be endorsed by it: Spies, Schwab, Felden, Engel and Lingg have been found guilty of murder as charged in the indictments, and death has been named as the penalty. A verdict of guilty was also reached in the case of Neibe, but, owing to certain mitigating features in the evidence against him, the punishment prescribed for him is imprisonment for fifteen years. The penalties will not be inflicted for some time. Indeed it is not an absolute certainty that they will at all. That can only be decided after the motion for a new trial, to be argued next month, is disposed of. The question that now remains to be determined is whether the vigorous action of the courts in those cases will extinguish the lurid flame of anarchy which has been threatening the vitals of the social structure. Time alone can prove whether it will act as an effectual check or whether it will but add fuel to the fire. If such murderous combinations are suffered to grow up and flourish it will be a source of great sorrow to the nation. They constitute an element of structural dissolution.

A CHINESE ROMANCE.

READERS of our dispatches will no doubt remember the account, given some time ago, of a Chinese youth attached to the legation at Washington, who became violently enamored of a young lady moving in the highest circles, and who appeared to encourage his advances, not looking upon them as anything serious. When she discovered that the pigtailed son of the Flowery Kingdom was in dead earnest, she endeavored to make him understand that his wishes were impossible to be complied with. But he was as persevering as devoted, and would not be made to see that he could not win for his wife the fair maiden who had entranced him. The young lady had to leave the capital to escape his importunities, and the almond-eyed suitor became inconsolable. The finale to this little romance is a sad one. We find the following dispatch in the columns of the New York Times:

WASHINGTON, 14.—This morning pedestrians in the neighborhood of Castle Stewart were startled by a shriek from one of the fourth-story windows of that building, now the headquarters of the Chinese legation. Those on the Massachusetts Avenue side looked up and beheld a sight which would tend to curdle one's blood. A young Celestial, attired in a loosely-fitting garment of silk, was standing on the window-sill. Around his neck was a rope, the other end of which was secured to a hinge of the inside blind. In his right hand was a hari-kari sword, such as is used by Chinese officers when they fall to win a battle. In his left hand was a bit of cardboard on which he was intently gazing. Then he jumped. The rope about his neck tightened and he uttered a few gurgling sounds distinctly audible to the people below. The alarm was quickly given and several servants rushed above and burst open the bolted door and proceeded to rescue the would-be suicide by pulling him back into the window. In the meanwhile the bit of card-board had been dropped and was picked up by a small boy. It proved to be the photograph of the young lady who caused such a commotion in the legation by flirting so desperately with a young Chinaman, who, it was afterwards ascertained, was the would-be suicide.

One of the servants stated to-day that last Monday the same young man attempted to take his life by drowning in the bath-tub. This is denied, however by members of the legation. The young man is not seriously injured. He has one wound behind the ear caused by the hari-kari sword. Inquiry was made at the legation this morning in regard to the affair, but the servants and members were extremely reticent.

IN THE INTEREST OF THE HORSE.

Sore backs and sore shoulders on horses, which may frequently be seen, are signs of negligence and carelessness on the part of those who own or attend to them. There is no necessity for the torture to which many of the noble animals are made subject. If you will bathe the shoulders of your horses with cold water or brine as quick as the collar comes off, before the sweat begins to dry, thus driving or drawing the feverishness away from the flesh and muscles there, then rubbing all the sweat and dirt off the collar and saddle piece with a moist cloth before hanging your harness up, or throwing it down upon the floor as careless, shiftless people do, you will prevent sore shoulders and sore backs on horses. Nothing in the world will excise cruelty to horses or other dumb brutes that are the servants and helpers of men. Every day horses suffer untold agonies for want of water which can or should be supplied to them, often letting each animal drink all that he wants of clean, fresh water.

THE DOOMED ANARCHISTS.

The verdict in the anarchists' cases is in accord with general public sentiment. The press of the country, so far as heard from, universally approves it. That the fanatics who prepared the bomb and those who threw it or assisted in throwing it, and all who advised or conspired to perpetrate the murder of the policeman in Chicago, are assassins in spirit and intent and are thus worthy of death there cannot be a doubt in the minds of those who are well disposed towards order and the preservation of society.

But we have not been satisfied by reading the particulars of the trial which have been sent over the wires, and further accounts of which we have seen in eastern papers, that the charges against the prisoners have been fully sustained by the evidence. The facts that the accused are anarchists, and that they have advocated extreme views and indefensible propositions cannot be denied. But we have failed to find any positive evidence which directly connects them with the atrocious deed for which they are condemned to death.

We have no doubt that they have aided by their incendiary utterances and inflammatory publications in arousing passions that have led to the awful crime which calls for redress. But this is not the offense with which they are charged, and the testimony for the defense is quite as strong, to say the least, as that for the prosecution, and goes to show that the prisoners were not the actual perpetrators of or accessories to the wholesale murder.

The condition of public feeling has been such that no other verdict than that rendered would have satisfied the press and the country. Any other would have raised such a general storm of popular indignation as would have been a far greater menace than anything that might be apprehended from anarchical sources in consequence of the present verdict.

We think that a fair and impartial trial was almost an impossibility under the circumstances. It may be that a new trial will be granted, but that seems quite unlikely. The public feeling will not be toned down enough by September to contemplate with equanimity a possible chance for the escape of the accused. It is more likely that

the anarchists who have not yet been implicated in the crime, but are known to the police, will be pursued and either driven out of Chicago or brought within the grip of the law and made to suffer some of its minor penalties.

Extremists will be made to understand that while they have the right under the laws to advocate the most unorthodox and peculiar ideas and notions, they will not be protected in overt acts against peace and good order, or in urging others to break the law. A man may advocate any doctrine he chooses, but he may not break the law or incite others to do so, without bringing himself under its lash. There is a wide difference between exposing the wrong of a law and violating its provisions; between showing the rightfulness of something that the law forbids and practicing it in defiance of law. Anarchists may declaim against what they call the evil of government, but if they do anything to destroy government they render themselves liable to punishment. Freedom of speech and of the press is one thing, an act to injure an individual or a nation is another and different thing.

Society has the same rights of self-preservation as a person. Laws are framed to protect the State as well as the individual. The principles on which that preservation is founded may be held up to reprobation, opposite principles may be advocated and remedial measures may be proposed, and constitutional enactments will interpose no barriers in the way and require no punishment of the advocate. But if he proceeds to deeds that tend to destroy society or aid in the overthrowing of government, he is amenable to violated enactments.

We regard the condemned anarchists as revolutionary firebrands, whose teachings are baneful to the country. We have no sympathy with their views or their methods. But we have not seen in the evidence adduced against them, when weighed with the testimony for the defense, proof beyond reasonable doubt that they were accessories before the fact, such as the law contemplates by that term, to the dreadful and inexcusable murder at the Haymarket in Chicago.

NO LIGHT IN THEM.

The numerous proofs that have been given to the public of the impositions practiced by many so-called spiritual mediums, seem to have little effect upon the over credulous, and people continue to be deceived and swindled by the crafty charlatans, who practice upon the superstition of the ordinary mind and that regard for the departed which makes so many souls sensitive and open to hasty impressions. And confirmed spiritualists contend that the frauds perpetrated by impostors do not invalidate the manifestations produced by the true mediums and attested by a cloud of witnesses.

There is some show of reason in that proposition. The passing of a counterfeit is more of a proof in favor of the genuine coin than evidence against its non-existence. But granting that there are real spirit manifestations, that the exhibitions of force and of a certain class of intelligence which appear to be supernatural are not the result of a purely human power, that is yet misunderstood but caused by the presence of spirit personages seeking to communicate through perceptible media, it does not follow that those unseen spirits are the individuals whom they represent themselves to be, or that their communications are genuine or of any value to the living.

We must say that we have never yet seen anything professing to come from the spirit world through the mediums who submit themselves to control, which is superior to ordinary thought among mortals or conveys any intelligence that is unattainable by ordinary means among men in the flesh. Neither have we ever known any positively good results or great achievements in any department of human existence, which are the direct result of so-called spirit guidance purporting to come from the dead.

Revelations from God and from His Son Jesus Christ are not to be confounded with the phenomena and messages of that which is called spiritualism. The Father is a perfect and exalted being who comprehends all things, and the Son is a resurrected, glorified being in His perfect image, one with the Father and possessing all power both on earth and in the heavens. They are not disembodied spirits, occupying the sphere of the departed. They are above and infinitely superior to men in mortality or in the spirit world. And with the Holy Spirit which is the light and life of all things, they form the Eternal Godhead. What they reveal is truth, it comes with authority, and it is binding upon the obedience of all who are made acquainted with it.

The imperfect mutterings and conceits that purport to emanate from the dead are unreliable, contradictory and often deceptive. Here is the testimony of a celebrated spiritualist who is also a scholar and a gentleman, W. Stainton Moses of the London University, he says:

"The spirits who are able to deal with gross matter so as to produce physical manifestations are beings who are not possessed of high moral consciousness. Whether they are instruments in the hands of more progressed intelligence or not, the fact remains that they cannot be relied on as judged by the laws of human integrity."

Commenting on this, another spiritualist writing to the Boston Herald remarks:

"I should go even farther, and say mortal, as well as physical. But, as I have often said, we must drink the water through dirty pipes if there are no other. The people in the black hole look it out of dirty vessels gladly. In a sense, this world is a black hole. I believe Emerson says we must fetch the pump with dirty water, if there is no other."

The answer to this is, there is no need to pump for this "dirty water." There is a fountain of pure intelligence open to every soul. All may "partake of the waters of life freely." Inspiration is free, and the spirit of truth can manifest things past, present and to come to those who are under the proper conditions. These are attained by obedience to the Gospel and its ordinances administered by legitimate authority, and that Spirit is a medium of communication from the Father and the Son, who know all things, have power over all things and will yet subdue and rule over all things.

In reflecting upon the vagaries and follies and anti-Christian influences of modern spiritualism, one is invariably led to think on the advice of Isaiah the Prophet:

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God for the living [to bear from] the dead?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—viii, 19, 20.

REASONABLENESS OF THE RESURRECTION.

A WEEK ago we made some remarks on the subject of the resurrection of the dead, in answer to the declaration of Dr. Lyman Abbott in the *Christian Union*, that the doctrine was unscriptural and contrary to science. We are pleased to see in the latest issue of that paper, a letter from a gentleman named G. J. Dingman, who takes up the subject on the same grounds as occupied by the *Deseret News*. He strongly deprecates the course of a "aristocrat" paper in becoming the vehicle of publishing to the world criticisms upon or denials of a cardinal doctrine of the Christian faith, and proceeds to support the Biblical doctrine of the resurrection in a cogent article, from which we make the following extract:

"In the article under consideration a quotation is given from Jacob Abbott further to stigmatize this grand old doctrine of the resurrection of the dead. Mr. Jacob Abbott's sentiments are very much like a great deal that passes for science in our day among a certain class, and, to say the least, they are very illusory and delusive, and by their unbounded pretensions and fair show many are led astray. He is either a deeply prejudiced or a very partial observer of nature's beautiful processes. The transformation of a decayed animal body into vegetables, grasses, flowers, foliage, herbage, or vegetation in general, does not necessarily destroy the identity of the human body thus decomposed, and entering into these exquisitely fine processes through which they come forth to again embellish and beautify the landscape, the garden, the field and the forest, and in these new and beautiful combinations afford something rich, wholesome and tasty for other animals. An exceedingly small percentage of the animal body enters into these new forms of vegetables, flowers and fruits. Alluvial deposits blended with the decomposition of a past generation of vegetable growth, solutions of silica, minerals, gases, water and chemical portions of atmospheric air, are the chief and almost

sole ingredients that enter into the new growths of vegetation. Whoever examined with minuteness, candor and care a seedling of a vegetable, fruit or flower, and saw such a diminution in the parts of the delicate seed, that was planted as to mistake it for some other seed or grain? Absolutely, the parts and the bulk of the planted seed are so nearly the same that the natural eye, unaided, can detect no reduction in the quantity or in the form, though the blade or the stem of a new plant appears above ground. The germination of the seed and the production of another life in the new plant have not diminished the form or the bulk of the seed, which still remains in the ground, or, as in certain plants, is carried upward and adheres to the new stem. Suppose, now, the bulb or seed planted be destroyed, or a measure of it enter into the growth of some other variety of vegetation, the identity is preserved in the new plant which has already sprung up, from the identical bulb or seed, which subsequently entered into new combinations, and contributed to other varieties of vegetable growth, and these vegetables, following their natural course, enter into new and beautiful animal combinations. One would require a powerful microscope to detect any loss in the bulk or form of the planted seed for some time after germination has taken place and the identity of the seed has entered into the new and delicate formations we see above ground. So, though the old seed, in its decay and dissolution, pass away, the identity is retained and maintained. Why not, now, accept the law of analogies and admit with Christian candor a resurrected body that shall preserve and perpetuate the identity germ of the decayed body in a similar form, only more ethereal and permanent and beautiful, fitted for its celestial circumstances, surroundings, and requirements? He who preserved the identity amid the natural growth and decay as it is carried forward in the vegetable and animal kingdoms around us can surely preserve the identity and personality of the godlike form of man, though subject to decay and dissolution. A human body was assumed by the Holy One in redeeming the world, and therefore there can be nothing repugnant to the divine nature or beyond the circle of his operations to preserve the identical germ of the human body for any number of ages, and again rebuild it, retaining much of the same figure, but in a beauty and radiance and youthfulness ever new, to shine on in fresh splendors, like Christ's own glorious body, amid the realms of bliss forever."

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