

have, despite his denial, the stories that when in German Africa he caused natives to be caught, killed and eaten for the amusement of himself and associates. As to the great moral objection that cannibalism is associated with murder, Mr. Petrie dispenses with any computations on his part in his statement that:

In nearly half the tribes practicing it, more or less, it is the dead who are eaten, and in most cases where people are killed it is the sick, infirm, and aged, who, in a low state of civilization, and especially among nomads, must find their lives a burden to them.

This last assertion has a good deal of the ring of Ingersollism, which to effect is that when a man gets the idea that life is not worth living he is justified in committing suicide.

After all, it would not be much stranger to find cannibalism resorted to by modern civilization under some conditions than to have a representative of high civilized life apologize for it. In having cannibalism portrayed for his own delectation, as alleged, Dr. Petrie did no more than point the extreme of the present tendency in amusement and sensationalism. Civilized Rome had her bloody gladiatorial combats, wherein murder was a feature of popular amusement; and modern civilization is not far behind. The elite of society will rush today to see a professional brute who brutally batters his opponent, and the same society delights in witnessing the actual beating process. It is only a step farther to the gladiatorial killing for the amusement of a crazed pleasure-seeking public, and one more step to eating the flesh of the victim to satisfy the morbid craving for sensationalism in news and in exciting entertainment. No cannibalism for the amusement of civilized African explorers and for sensationalizing civilized society are not very far apart.

The future of the present fast-living civilization is not hard to depict in general terms, with its steadily increasing crimes against life itself and the fountains of life, and its disregard of virtue and self-restraint. In the light of conditions which now exist, the spirit of prophecy truly is in the Scripture which, referring to the present age of the world, declares that "except these days should be shortened, no flesh should be saved."

#### DESTRUCTIVE HAILSTORM.

The destructiveness of hailstorms becomes more apparent with the record of this year than of any previous time. In the past accounts of heavy hailstorms these have been uniformly limited in extent, and so far as crops are concerned have done comparatively little damage, although in some cases they have killed animals and even human beings. This year, however, the heavy hailstorms that have been noted are remarkable for the broad extent of country they have covered, and the further fact that they have centered upon cultivated localities where crops have been within reach of their ruinous work. So notable is this, that if there had been a deliberate design in

them to destroy crops, it could not have been better directed. Now comes another account from South Dakota stating that on Friday a hailstorm there destroyed five million acres of crops, and that hundreds of farmers will lose every vestige of their field production this season. If this news is true, then the effect upon the people there will be appalling in its destitution. It begins to look as though the Austrian plan of breaking up hailstorms by cannonading would be a good financial investment in this quarter of the globe.

#### A CHILDREN'S HOME.

Every effort to redeem from misery—moral and physical—the portion of the human family that by circumstances has been placed in the depths of society is worthy of encouragement and emulation. There is still so much to be done by way of humanizing human beings that there is room for every energy, every influence that can be brought to bear in that direction.

An interesting effort for the benefit of children has recently taken the form of a home for the little ones. It is called the Lotus home and is situated at Pleasant valley, on a hill overlooking the Hudson, amid most beautiful surroundings. It is presided over by Mr. Williams, an ex-clergyman, and is notable on account of the entirely new methods prevailing with regard to discipline and training. It may be regarded, probably, as an experiment, and the result should be of great interest from a philanthropic point of view.

Some details of the home, furnished by the New York World, will give an idea of its methods. Only a fortnight ago twenty-one little street arabs were taken care of and given a home by Mr. Williams. At that time they were ragged, dirty, unkempt and uncivilized. They had, apparently, as the World puts it, but one form of expressing their emotions—physically, and this consisted of a well-directed blow from either hand or foot, as the occasion seemed to demand. All their language was mostly confined to epithets varied with the less elegant than forcible assurance, "I'll smash your face." Pandemonium was loose. Here were demons to exercise, to cast out. Of the first dinner in the new home the following graphic description is given:

When that feast was announced the youngsters fell upon and over one another and fought like young Turks for first place, while the general, [as Mr. Williams is called], with the perspiration pouring down his face and determination in his eye, resorted to military discipline. Suddenly in his loudest and most oratorical tones, he shouted:

"There will be one moment's silence in this house before any one can have a mouthful to eat."

In utter astonishment, the children were dumb. The general raised his hand and said: "This moment of silence is to prepare us to live in love and gentleness with each other. When it is over we will go to the dining room, and each will try to show that the silent moment has not been lost."

Order was inculcated in the hand of hoodlums through the inspiration of the silent moment, and its effect has been a revelation of the power of one mind

over the scattered matter incorporated in a score of typical east side street youngsters.

The work of keeping the home in order is divided between the children. There is a housekeeping department under the command of Col. Mable Doyle. It is further divided into the dishwashing company, the broom brigade, and the bed-making company, and so on. There is a ground brigade at other departments.

One feature of Mr. Williams's educational experiment is his system of correction. From the first corporal punishment was abolished. The proper self-respect of the little ones was not to be crushed to death. On this point the account says:

The sternest discipline in vogue at the theosophical home consists in the delinquents each holding one end of a stick measuring about five feet in length. To an outsider the sight of two little offenders standing in utter and abject misery with the fatal stick grasped in one little hand is a long lesson in the power and beauty of a real gospel of humanity. To hold the end of a stick in silence for five minutes is a punishment befitting any crime, according to the code at Lotus House.

The proper treatment of children both in the home and in the schools, not to mention charitable institutions, is a subject of general interest. It is not believed that any method or system covers all individual cases of children. Successful trainers and educators depend largely upon their own resources as the occasion demands. But as long as there is ample room for improvement in the educational work, any idea put to a practical test is very well worthy of attention.

#### NOT A TRUE PROPHET.

The Tulare, Cal., Register has an article on the Jubilee celebration in this State, in which the Register writer seems to have exhausted the vocabulary of a low bully to say all the hard words he could about the Mormons, admitting at the same time that they have been "a wonderful people" in the work they have wrought in these mountains. Certainly if the Register man were to be judged by his expressions, there could be no other conclusion than that with him virtue is a myth and honor and decency a barren waste. The people who have to take their expression of public opinion through no channel are indeed to be pitied. The Register writer further passes as a prophet on the Mormon prospects, saying:

Industrially the Mormon colony in Utah has been about all that it well could be, but from every point of view it was, first, an ugly blot on the face of the wilderness and afterwards an ugly blot on the face of our western civilization. It has endured fifty years in some shape, but in another fifty years it will be little more than a memory, a historical curiosity which curious men will study, finding here and there a vestige yet remaining. Let it pass. The little good there was in it will never work its redemption.

If the Mormons had been a thousandth part as bad as the Tulare Register has painted them, any person