

lectual fields open to him who seeks association with the great minds of the world. The resources of wealth and social influence are many, but they are all insignificant when compared to the possibilities within the reach of those whose minds are opened to an appreciation of the beauties of the intellectual world. The ancient king who sought wisdom in preference to wealth obtained both, but learned through experience the "vanity" of the latter when not subjected to the directions of the former. And as the foundation stone of all happiness is that fear of God which results in a clear conscience, so its completion is the daily communion with the eternal Father which governs all our actions in rectitude. It is the pursuit of pleasures outside of these sacred precincts that always fails and leaves disappointment.

The Almighty has communicated His laws to mankind, not because of a desire to mar their happiness, but to promote it. If these laws be examined they will be found to embody only such enactments, the transgression of which sad experience has demonstrated to every generation to be disastrous. When the divine command prohibits an act, it is because it will result in misery; when it enjoins a duty, it is because this will in the end give us enjoyment. The analogy is to be found in the government of good parents over their beloved children. In the same way, and because of the necessity of constantly guarding against deviation from the path of duty, the only one that leads to true happiness, the priesthood of the Church has been conferred for specific purposes. Submission to its divine authority, obedience to its inspired counsels will result in happiness here and hereafter. Those who choose to go their own way in willful opposition to the divine rule, are sure to be overtaken by misery, discontent and complaint—all results of wasted opportunities and a foolish life that cannot be restored by all the resources of wealth.

INFANTICIDE IN LONDON.

Within the last few days London has been startled by the discovery of wholesale infanticide. Not less than 102 little bodies have been picked up during the past eight months, all in one district of the great metropolis. The police seem to be as much at a loss to discover the perpetrators of these crimes as they were in the case of the notorious "Jack the Ripper," but they express the opinion that the slaying is done by unqualified nurses hired for that purpose and assert that a great number of persons can be found willing to dispose of the little innocents for a consideration ranging from two shillings and sixpence to seven shillings and sixpence. Most of the poor babies found dead had been strangled by a cord tied round their necks; others were suffocated by a towel tied over their faces, and one little victim had been sent into eternity by means of a ropebud forced down its throat.

London, like all large cities—and many smaller ones, too—has a sad criminal record, but this addition to it

is of a peculiarly shocking nature; the shedding of innocent blood is a crime for which divine vengeance is sure, whether it be overtaken by human justice or not. The conditions that make such systematic violation of God's and man's laws possible are terrible to contemplate, and it ought to be evident to all who reflect that no remedy that does not apply to those conditions can be effective. In a society where parents look upon their offspring as a curse; where mothers, contrary to the promptings of the strongest and sweetest instincts of nature, lay plans for the destruction of their helpless children, and where men and women are found willing to stain their hands in such crimes for a mere trifle, something must be radically wrong. Even depraved human nature revolts at such outrages. History records instances when, during times of war and famine, children have been sacrificed in order to sustain the life of men and women, but the cases are exceptional. It is not improbable that hunger and misery are at the bottom of the crimes now shocking London. Intense suffering on account of destitution, and that in the midst of plenty, has a tendency to kill tender feelings and leave human beings little better than brutes, as may be inferred from the fact that revolting crimes are most common where those circumstances prevail. A failure to recognize this truth, or to act upon it, is the great mistake of the civilized world. When statesmanship abandons the useless problems involved in attempts to "balance" the power, as it is called, mostly for the benefit of the ruling classes, and applies itself to the question of daily interest to the great masses, including the victims of legislative neglect, it will be easier to purify the morals of the nations and change the conditions which prompted "General" Booth to write his book on Darkest England.

THE MATSON DREAM.

The peculiar incidents of young Matson's dream in connection with his brother's death at Bingham this week already have awakened some puzzling reflections among local investigators of psychological phenomena, who are seeking a new theory regarding occurrences of this nature, upon the plea of finding a scientific explanation thereof. There will be nothing mysterious, however, in the event to those who comprehend the explanation scientifically made in the demonstrated truth of Christianity, as it deals with the nature of spiritual existence and intelligence in man. That young Matson's statement of having heard his brother's call is accurate, so far as any interference of improbability is concerned, may be assumed; for many similar cases have been so thoroughly authenticated as to remove all doubt as to the possibility or probability of such happenings when the subject is removed by sleep from the awakened condition that would render the occurrence impracticable.

In this relation, the barrier that would naturally exist to a person in the possession of all his faculties is not in the way of the dreamer. The out-

ward organs of thought and perception are released from their activity, and the spiritual organs are at greater liberty to exercise their wonted functions than when confined by that which is beheld in the visible world. The fleshly tabernacle being at repose, the way is opened for the peculiar communion of thought with thought and spirit with spirit which has been so often instanced in human history and stands as an unimpeachable witness of the higher spiritual nature in man. Under these conditions the intelligence is active, and while, owing to the exercises of the mind in the hours of consciousness, there is very much that is indistinct and perhaps valueless, when there is a supreme spirit effort upon the part of one or more of such organizations the powers of spiritual communion are brought into play, and people frequently hold intelligent converse with departed friends and relatives, or even with the spirit entities of those who have not passed beyond the veil but are separated by great distances from the sleeper. In just such condition as this it was not either impossible or improbable that the dying brother's despairing call for help should be wafted to the spiritual organization of his sleeping brother, where the shock of its reception was communicated to the drowsy brain with such energy as to rouse it to complete wakefulness.

Agos ago the Patriarch Job declared this principle, saying that "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction." This instruction has come for a multitude of purposes, to the soldier or sailor, the preacher, the mechanic, the people of many races. Not only has it come as the bearer of news of what has occurred or is happening at the time of the announcement, but even more often does it appear in the form of a prophetic visitant, and to all classes. In this respect the instruction may be generally regarded as a warning, by which individuals either may be able to evade danger or may be given opportunity to prepare for the inevitable fate in store for them. Taken in this connection the following, related in a recent issue of the *New York Times*, is a notable illustration:

It was one week previous to the battle of Fair Oaks that a volunteer passed the night in a tent of a member of the Fifth Michigan Infantry, and when he awoke in the morning he looked gloomy and down-hearted. When rallied about his fancied homesickness, he said, in solemn tones: "I have only one week to live. I had a dream last night that has settled the business for me and lots of others. A week from today a battle will be fought, and thousands will be killed. My regiment will lose more than one hundred men, and I shall be killed while charging across the field."

The men laughed at his moody spirit and his belief in a simple dream, but it was with a furious temper that he turned upon them and with blanched face and an impressive, and never-to-be-forgotten manner, continued: "Your regiment will also be in that fight, and when the roll is called after the battle you will have nothing to be merry over; but, on the contrary, you will find subject for great sorrow, and believe in my dream. The two sergeants who were in this tent