

crime, but only to a limited degree. The proportion of criminality to the population of seventy-five years ago and now would, we believe, make an exhibit favorable to the older times. This is a result of the selfishness of modern civilization, which differs in its expression from that of barbarism. The former is, however, the same concentrative unchristian instinct as the latter exhibited by different methods. One of the most notable tendencies of the times is the decay of human sympathy in the world. This of course is but another way of stating that selfishness is being developed. The symptoms of this situation bubble and boil at every exciting cause, no matter how comparatively small, as, for instance, in the recent brutal resistance to the landing on Fire Island of the "Norman" passengers. The increase of selfishness, which is anti-Christ, must be co-existent with clashing, quarrelling and violence, because it means commotion resulting from men seeking to gain advantage over their fellows.

In view of these considerations it will be well to give Finland its due credit for morality, while commenting on the barbarous character of some of its penal statutes.

EVILS OF CARELESSNESS.

THE following excellent hints on the bad results of negligence are clipped from the *Youth's Companion* and are worthy of universal attention:

"Every one knows, in a general way, how fatal habits of carelessness may prove. Yet few mothers—we say mothers, because the training of the young is mainly in their hands—are sufficiently impressed with the importance of vigorously training their children to habits of carefulness.

"An old Latin proverb said, 'The mothers of the timid seldom weep.' We do not wish children trained to timidity, but to thoughtfulness—to considering the probable consequences of their conduct. Certainly, in the transition period from childhood to youth, the formation of right habits in this respect can be begun.

"I didn't think," should not be a full excuse for many little misdeeds, or for a costly piece of carelessness.

"If the habit of negligence is once formed, it will assert itself through life—probably in a disastrous way. If a habit of carefulness is formed, it will be a lifelong benefit—probably beyond all that its possessor may realize.

"Stagings are constantly giving way, resulting in death or broken bones, because those who put them up were careless in their construction. A friend of ours, a retired housebuilder, never had an accident of the kind during his long life. He had formed the habit of assuring himself that every stick of timber and every nail was sound, and that every nail was well driven home.

"A gentleman who had gone to watch with a sick friend opened a door which led to the cellar, but from which the stairs had been removed. He fell and was killed. What a wicked neglect to have such a door unbarred in the front hall!"

"A mother stepped out for a moment, leaving a tub of boiling water on the floor and a young child in the room. She was detained somewhat, and returned to find her child scalded to death.

"At a camp-ground last summer a lady intending to do some ironing filled her stove with wood and went to

a neighbor's while the irons were heating. The stove door opened, coals fell out, the cottage and several others were burned, and the utmost exertions barely saved from destruction all the other cottages and public buildings, with many grand and priceless trees.

"A physician left his horse and buggy in a lane a short distance from his patient's house, where he thought he could see them from the window. The horse was well-broken, kind, tractable, and accustomed to stand untied for hours. But it quietly backed out of the lane and ran, and killed another horse. The law held it a case of gross neglect, and the physician had to pay for the other horse, besides the cost of the suit."

A NEW KIND OF FUEL.

HERETOFORE the lower grades of molasses caused considerable annoyance to the sugar planters of Louisiana. Last year the article, being unfit for commercial purposes, was dumped in large quantities into the rivers and ponds to get it out of the way. Some planters who entertained the idea that by storing the stuff for a time it would improve tried the plan, but it only became still more useless.

The molasses could be manufactured into a species of rum which doubtless would command a sale, but would take capital and plant to start rum distilleries, and the planters have enough to do to attend to their sugar making.

The next purpose for which it can be utilized is fuel. It is worth about two cents a gallon, that is, about \$3.33 a ton. It will equal Pittsburg soft coal, and can be used for running the machinery of all the sugar houses. A "sprinkler" has been invented which distributes the molasses on the dried sugar cane, which burns better than most kinds of coal and emits a stronger heat. The planters, having concluded that this is the most profitable way to utilize the waste molasses, have determined to avail themselves of this process and are using it as fuel, and are doing so this season.

A MAGNIFICENT PROGRAMME.

THE World's Fair committee on ceremonies has prepared a magnificent programme for the dedicatory services on the 21st of next month. President Harrison will be present, but the two orators of the day will be Breckenridge and Depew—both splendid speakers. The exercises will take place in the manufacturers' building, the hall of which has a capacity of 125,000 people. And it is expected that it will be crowded on this occasion to its full extent. This means that its capacity is about twelve times that of the Tabernacle in this city. The musical part of the ceremony will be performed by a chorus of 5000 voices, besides instruments in large numbers.

It is rather disheartening to learn that not more than three of the South American countries will be represented at the Fair. It is reported that Mexico's site was forfeited two weeks ago, and that the sites of others of the Latin-American will soon be abandoned also. This is peculiarly unfortunate, because the relics and curiosities of ancient America, which are found in

abundance in these countries, would make a most interesting feature of the Fair. The managers should endeavor to obtain, at the expense of the United States, as complete a collection of these remains as possible.

THE SPIRIT OF MAN.

"THE spirit and the body are the soul of man." That is the "Mormon" idea of human existence. That there is a spirit in man" is one of the oldest inspirational sayings on record, and "Mormon" theology regards it as signifying that there is within the body of man a personal spirit which is the intelligent ego. The account of the creation given in the Book of Abraham, published in the Pearl of Great Price, states that when man was formed from the dust his spirit, (that is the man's spirit,) was put into the body, and the breath of life was breathed into his nostrils and he became a living soul.

The spirit of man was, therefore, a preexistent entity, and the body is formed for a covering to it, a medium by which the spiritual being may be brought in contact with grosser material things. The spirit, having existed before the body which it quickens and animates, can exist after the body has paid the "debt of nature," or, rather, the penalty of sin, and has crumbled back to dust. It is that which thinks, feels, moves and gains experience; what are commonly called the senses being vehicles of communication from the material world to the spiritual being that dwells in the physical body. These two components become so intimately connected that they form one person and are mutually affected by things both temporal and spiritual.

The spirit of life, light, intelligence and wisdom is not the personal spirit of man, but it operates upon him. When it ceases to do this entirely, the spirit and the body separate. The dust "returns to the earth as it was, and the spirit returns to God who gave it." Both return. The body to the elements out of which it was formed, the spirit to the Creator who placed it in the body, the process being ordered according to eternal laws, both in the union and the disunion of the components of the human being.

What becomes of the individual spirit when freed from the flesh, and what its condition was before it was placed in the body, are subjects which we do not wish now to touch upon. It is the fact of a spiritual entity within but different from the body, and capable of a separate existence, that we now desire to draw attention to. There has been a belief in this existence from the earliest ages. The spirit, commonly called the soul, has been regarded as immortal by thinking people among all races.

There have been different opinions, however, as to its origin, substance, location and destiny. The common idea is that it was born with the body and had no anterior existence. Also that it is immaterial in substance. Some have contended that it was located in the brain, some in the heart, others in various vital organs, an old idea being that in was in the pineal gland at the base of the brain.