THE DISBASE OF THE TIMES. No thoughtful person can have failed to remark the prime characteristic of these times. Variously stated, it is the pursuit of wealth, the respectability and power of money, the universal worship of Mammon. Modera civilization seeks the improvement of men's condition, and the necessities and the opportunities for such improvement unlie to make it the grand object of effort. One vast domain of want and the most pressing need of amelioration, is physical. The endeavor for this has always been the main endeavor. But at times it has been modified, directed and subordinated to some extent by influences that, in this age, and particularly in this country seem to have reached or to be reaching their minimum of power.

In monarchical or aristocratic realms the status of clauses and people is comparatively fixed. The more favored have few anxieties, the toiling masses few hopes, in comparison with the hopes and fears of the residents of the United States. This has heretofore been true to even a greater extent than now. The attractions of material good have therefore less absorbed attention, and the arts and religion have more occupied men's minds, than they do in our land and time. The holidays, sacred festivals and church consolations were and are the solace of the multiwere and are the solace of the multi-tudes who have dreamed not of the es-tate of competency or independence for which the humblest Americans

tate of competency or independence for which the humblest Americans stretch every nerve.

Religion conspicuously and impressively first took possession of the New World. Devotees profoundly possessed with spiritual truths here founded the state, and strewed the land with churches whence God seemed directly to awe the people. This influence was far from all-controlling, it is true, yet it was long mighty, and mightier far than now. It permeated society and made men extensively feel virtue to be worth more to them than gold. It came in to powerfully modify the general quest of this world's goods.

Within a few decades we have entered a new phase of American civilization. The worship of wealth has immensely increased in the number of its votaries and in the fervor of their devotion. Fewer are now spellbound by the awful wand of supernaturalism. Beliefs that ence thrilled the multitudes and precerved them in temptation have faded away, and religion and moral principle have flown with them. The naturalist's keen search and bold doubt reenforced necessity and opportunity in their work of claiming the whole of mortal effort for mortal life. Society is inspired and moulded from its many centers of dominating personal influence; exclusive and sharp devotion ts wealthgetting makes the practical athelets the scular forces in communities; the young and emulous adopt their maxims; and whole communities live in the feeling that there is but one success, to make money. True there are many ing that there is but one success, to make money. True there are many and eloquent protests, but the general ear is deaf to them.

ear is deaf to them.

Desperate efforts are making to cure certain annoying symptoms of this radical disease of the time. One of these symptoms is corruption in official life. It is loudly complained that the Legislatures are full of Winans, that the lobbies make the laws, that even the courts are bought and sold, that accounting and treasury officers in state and in corporation are everywhere "on the steal." Though there is much exaggeration, there is yet great truth in these complaints. What is the remedy? The evil is the inevitable fruit of the prevalent estimate of the real objects of life. Looking at the matter in the gross, the defaulters in posse are everywhere; they wield the capital; they do the business; they crowd the mart; their example and spirit educate the youth. The defaulters in cases are, in the gross, those who can be—and who get caught.

It must be seen how vain are all superficial appliances to heal these surface sores of society. They come of the bad blood of the whole system. This is not an encouraging conclusion, but if correct it is the only one that can yield rational hope. It suggests the true field of inquiry for reformers, vast and perplexing though that field may be. Break, if you can, the tyranny of man's physical necessities. Whatever can bring the masses up out of the old man's physical necessities. Whatever can bring the masses up out of the old plane of the cave-life, and dethrone the despot of threatening want, that only can shatter the sceptre of Mammon. Whatever, next, can command the affections and win the tastes to the finer pleasures of the arts and the divine life of religion divorced from superstition, will abolish Mammon utterly and forever. It will then no longer be deemed desirable to be rich, but only to be cultured, genial, informed and beneficent. Remote though that day may be, only in struggling for it can any progress be made towards curing the disease of the times.—Missouri Democrat.

BREVITIES.

Dean Swift said: "It is useless to attempt to argue a man out of a thing he

Of the eleven lady authors who have achieved distinction in America, 181 are of southern birth.

Thirteen women want to enter the chool of journalism at Yale, so as to be ble to go to the theatre free.

Intense craving for food of improper tinds and at unesseenable hours, can be prevented to a great extent by drinking water.—Public Rural Press.

The trial of Hepworth Dixon's libel uit against the Pall Mall Gasette, for concuncing him a vender of obscene iterature, is anxiously awaited by Lon-

The "Steam Irishman," a leveling and outling steam machine for road-making and ditching, does the work of 100 men, and is doing it in good style for the Pennsylvania railroad company in Ohio.

A Kaneas paper informs the public that "Mr. of Missouri, got to ewning horses that didn't belong to him and the next thing he knew he couldn't plans & Specifications, get his feet down to the ground."

George Francis Train annihilates cer-tain unfortunate Cincinnati editors, who have ventured to speak of the aforesaid as a "lunatic," in this sleehing verse:

You miserable snarling dogs, Who cares for your scurrilous pen? You talk to a city of hogs,

I to a world of men.

A Charleston, Mass. photographer gives a striking instance of feminine artifice. While arranging the instrument preparatory to taking a young lady's picture he suddenly turned to give some directions to his fair customer when, to his astonishment, he beheld her bustly engaged stuffing her cheaks with paper to fill out the most proportions which nature had so rudely neglected.

A half dozen ladies called on the heeper of a house of doubtful repute in Troy, the other day, and attempted to missionize her into life. The woman listened with eager attention until they had finished, and then said: "Do you know who it is that supports my house? It is your own husbands and your own some, and to prove that I am not imposing on you, I only ask that you call have quietly any night—I will place you in a safe position in a closet, and you can see with your own eyes and can see with your own eyes and with your own ears. Don't take

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