

larger proportion of proverbs than has the Egyptian, Persian, Indian or Hebrew—the original language of the Old Testament. And, the question is but natural, how do we know that many of the Old Testament proverbs were not originally from the Greek writers? And some go so far as to assert that Christ drew largely on Greek classics for his proverbial sayings.

Thus, an old Greek proverb has it "a scorpion for a perch," and Christ asks: "If a son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" And the ascended Savior addressed Saul of Tarsus in an adage familiar to all the world, unless it were the Jews, from the odes of Pindar, the tragedies of Æschylus and Euripides, and from the Latin comic poets, "It is hard for thee to kick against the goads." This referred to the refractory oxen kicking and hitting their legs against the sharp goads used to drive them, and thus hurting themselves all the more. Thus, also, Æsop has an adage about "washing the blackamoor white," and the prophet in the Old Testament asks: "Can an Ethiopian change his skin?" The Spanish has it: "The bath bath sworn not to make a negro white," while the French put it: "Wash a dog, comb a dog, still a dog is but a dog," and our modern proverb preserves the idea in: "There's no getting white flour out of a coal sack." Our modern "set a thief to catch a thief" is found in Zenobius i, 70: "To play the fox to another fox."

But those proverbs from the Greek which are now common to all nations will be most interesting. "Some have labored, others profited" is found in some form in almost every language of the earth. It is as old as Hesiod, who, in his "Theogony," applies it to the bees and drones. Callimachus, the Alexandrian poet, 200 B.C., wrote: "And those who plowed the field shall reap the corn;" as if he would shadow forth a rectification of the universal injustice set forth in the proverb. The French and Spanish have it: "One man beats the bush and another catches the bird," and the Italians put it, "One man starteth the game and another kills it." In the New Testament it is recognized by the Savior thus: "Herein is that saying true, 'One soweth and the other reapeth.'" Also it is set forth in Galatians, vi, 7, and in II Corinthians, ix, 6. When a man was seen rushing into fascinating but certain ruin, the Greeks likened his "to the moth's fate," and sudden destruction was pictured as "destruction's wing," a phrase that beautifully ends a striking line in "Marmion;" and of a thin man, whose leanness seemed incurable, they imagined as "drawn through a ring," or "It's as much use to try and fatten a whetstone." Hence our modern phrase, in an attempt of some one to be original, "As fat as a match."

Our modern "Friends, like your shadow, are only seen in the sunshine," is traced to Menander's "When a man's in trouble friends

landaloof." Early English had it, translated by Erasmus, "Boil pot, boil friendship." From this it is easy to infer we get another common proverb, "The way to a man's heart is through his stomach," made so forcible by De Quincey.

Every one has repented at some time or other, "A burnt child dreads the fire." Sophocles says it sprang from a fisherman who, in his over anxiety to see what he had in his net, was stung by a scorpion and explained: "Now that I'm stung I shall be wiser." And Chapman renders a passage from Homer: "A fool knows naught before 'tis done, and still too late is wise." The Spaniards have it: "A scalded cat dreads cold water," and also "He who is bit by a scorpion is alarmed at its shadow." Burton gives us this from his Oji language: "He whom a serpent has bitten dreads a slow worm," a harmless reptile. From this it will be seen we get another modern proverb: "Experience is a dear school, but fools will learn in no other."—*Chicago Times*.

#### ENGLISH POETS.

Tennyson, notwithstanding his human sympathy and his power for expressing tender passion, is chiefly the poet of abstract qualities, says a writer in the *New England Magazine*. The struggle between conscience and passion and doubt is a real enough one, but the poet who devotes himself to its illustration is not and cannot be the champion of divine right of personality. He is rather the defender of the eternal law of righteousness. We may go a step further and cite George Elliot as an illustration of another modern tendency. Though she wrote so little in verse her lyric "Oh, may I join the choir invisible?" is a most characteristic expression of her deepest thought. It precisely and determinedly ignores the inexorable demand of the spirit for a personal hearing, and bids it find repose in the hope of an immortality of absorption into the eternal love.

Now Robert Browning is removed from Tennyson and George Elliot and the schools of thought they represent by a wide chasm. He may write chiefly of a remote time and place, and he may speak with numberless dramatic intonations. But this great, modern fact he never for one heart-beat forgets: The true force which the ages have spent themselves in conserving, and which is to be the sublimest product of the universe, is found in the spirit of this man and that man and the other man. It is the word which Emerson spoke, but it is emphasized by the poetic voice and developed by the thought of another genius.

#### THREE TIMES A FORGER.

George Cresswall has been employed on the Rio Grande Western for several months. In December he was moved to the Salt Lake division. Feb. 24 he received an-

other removal, this time to the penitentiary, where he bids fair to remain more permanently than he has at P. V. Junction and other places that have known him for a short time.

The cause of the last removal was the discovery of an altered or forged time check which was issued to him. Originally it read, "14 days labor at \$2." This, with a small amount of extra time, made the aggregate sum \$28.66. Of this amount \$28 was deducted for board and hospital expenses, leaving 66 cents for Cresswall. When the time check was presented, however, it was changed to 24 days' work, the amount was made \$48.66, and the balance due \$20.66. This was realized on by Cresswall, but when it reached the R. G. W. cashier the fraud was detected. Cresswall was still in the neighborhood, and was arrested.

Today he was taken before Commissioner Norrell, and entered a plea of guilty of forgery. Witnesses testified to the changes in the time check, and Cresswall's bail was fixed at \$1500. Being unable to find sureties, he was taken to the penitentiary. As he was about to depart he remarked, "I didn't do it; somebody else did it for me." He was pressed to state what he meant, but replied "I'll stand it myself, if they won't come up; but I could bring some of their prominent men in. But I won't do it." Further than this he refused to proceed.

Cresswall made admissions with reference to other checks which show that this is not the first time he has been connected with this class of offenses. In November last he changed a check for \$4.64 to \$14.64, and cashed it with a P. V. Junction bar tender. At that time Cresswall was sailing under the name of Edgar Trethorus.

Once before this, he was heard of in this city, by Noble, Wood & Co. When he was known as Arthur Turley. This was in August. He bought a hat, and presenting a \$90 check on the R. G. W., received the change. It afterwards developed that the original check was for only \$9, and the hat firm was \$81 out of pocket.

Cresswall, or Trethorne, or Turley, or whatever his real name may be, is about five feet six inches high, of light build, with dark mustache and small dark eyes. His manner and appearance are the reverse of frank. All of the cases against him will be investigated by the grand jury.

WASHINGTON, Feb. 24.—In executive session of the Senate this afternoon the publication of the proceedings of secret sessions was considered. The practice of discussing nominations behind closed doors was criticised by several senators as un-American. It is understood, however, that in accordance with Dolph's resolution, offered several days ago, it was decided to make inquiry into the method by which the newspapers secure their information concerning proceedings in executive session.