

recent purchase was made through the efforts of President Harper of the Chicago University and will be added to the properties of that institution. Chicago may now be regarded as holding a prestige over Boston, New York, or Washington for its literary resources. It has been the book-writers and book-makers that have given to Boston much of its greatness. Chicago may never become the "Athens" of America. She possesses none of the sentimental traditions that would suggest such a comparison. She is peculiarly and, in the estimation of some Bostonians, vulgarly modern in her conditions and habits. She is the embodiment of contempt for sentimental folly. She could not if she would borrow antique glory from her similarity to any city of renown that is or has been.

#### DEATHS OF UNITED STATES' PRESIDENTS.

*American Notes and Queries* gives an interesting summary of the causes which brought death to the Presidents of the United States.

George Washington, aged 68, died on Dec. 14, 1799, of acute laryngitis, caused by cold.

John Adams, aged 91, died of old age, July 4, 1826.

Thomas Jefferson, aged 83, died of chronic diarrhoea July 4, 1826.

James Madison, aged 85, died of old age June 28, 1836.

James Monroe, aged 73, died of general debility July 4, 1831.

John Quincy Adams, aged 81, stricken with paralysis, died Feb. 21, 1848.

Andrew Jackson, aged 78, died of dropsy, June 8, 1845.

Martin Van Buren, aged 80, died of asthma, July 24, 1862.

W. H. Harrison, aged 68, died of pleurisy, April 4, 1841.

John Tyler, aged 72, died January 17, 1862. Cause of death not given.

James K. Polk, aged 54, died of cholera June 15, 1849.

Zach. Taylor, aged 66, died of cholera morbus July 9, 1850.

Millard Fillmore, aged 74, died of paralysis March 8, 1874.

Franklin Pierce, aged 65, died of dropsy October 8, 1869.

James Buchanan, aged 77, died of gout June 1, 1868.

Abraham Lincoln, aged 56, died of a gun shot wound April 15, 1865.

Andrew Johnson, aged 67, died of paralysis July 31, 1875.

Grant, Garfield and Arthur died so recently that all citizens remember the circumstances.

It will be observed that most of the gentlemen who have occupied the Presidential chair of the White House have lived to a ripe old age.

#### POPULATION OF MISSISSIPPI.

CENSUS bulletin 125 is devoted to the population of Mississippi. In 1880 that State had 1,131,597 inhabitants. In 1890 it had 1,239,600, thus showing an increase for the decade of 14 per cent. There are 75 counties in the State; eleven of these show decreases.

There are 19 cities and towns, each having a population of 2,000 or more. The three principal cities are Vicksburg, Meridian, and Natchez, with populations respectively of 13,373, 10,624, and 10,101. The cities showing the greatest increases during the decade are Greenville, Meridian, and Biloxi. They increased respectively at a rate of 208, 165, and 110 per cent. Two cities show decreases, a rather unusual thing in the present census. As a rule cities everywhere show vast increases.

#### REFORM IN INDIA.

WHEN or how nose rings became articles of adornment among Hindoo women it is difficult to find out. But that they have been such for centuries is universally known. What is more, the custom has prevailed among the ladies of the higher and richer castes, and has been religiously observed. One ring was usually worn at the left side, the other suspended from the central cartilage just over the upper lip. The origin of rings in the nose is suggestive of brutal treatment to women in primitive days. One would think so, judging from the use made of the ring in the noses of oxen and other animals. But do not European and American women wear rings in their ears? Has this custom also a barbarous origin?

The women of India, have now resolved to abolish the nose ring. For that country this is an important reform. It is questionable whether American women would so readily abolish the ear-ring. The hole in the left nostril is, however, still decorated with a flower of some kind, while that of the central cartilage has been allowed to fall into disuse. Accounts do not state what led to this radical reform among the Hindoo ladies, but it is stated emphatically that the change has been achieved. Perhaps when the secret history of the reform is known, it may be traced to an attack on the Russian influenza or American grippe among the people of that country.

#### A RATIONAL VIEW.

THE Philadelphia *American*, which has never been a friend to "Mormonism," takes a view of the Church prop-

erty question which is in accordance with the title of that journal. After giving an account of the status of the case up to date, the *American* says:

"This is a matter of difficulty. The secular power has never essayed the redistribution of ecclesiastical property and escaped severe censure. But there is a right and a wrong to this Mormon trust fund after all. So far as appears, the revenues of the Mormon Church have always been derived from Mormons. They were the proceeds of a Church tax. If Mormons contributed this money out of their own earnings, why should any part of it, beyond the cost of dealing with the hierarchy because of its rebellious conduct, be handed over to persons who are not and never were contributors to the fund? Why should the civil establishment be a beneficiary? These are hard questions. But the government of the United States cannot afford to be unjust even to Mormons. Why should not a permanent school fund for the benefit of the children of the persons who contributed to the fund now held in trust be created, and the remainder be distributed among the Mormons who paid tithes and otherwise assisted in creating the property, *pro rata*? That would at any rate be just. If the law devotes the Church property to schools, that probably determines the whole matter. But is that so?"

It is too much to call the tithing method of obtaining Church contributions "a tax." It never was and certainly is not now a tax. But this does not affect the main question. Everybody who is disposed to be equitable must concede that no one has a right to the funds contributed by the "Mormons" for Church purposes but the "Mormons" themselves. And seeing that the uses declared unlawful are no longer existent, and that there is no intent to put the funds in dispute to any purposes that are not lawful, there remains no excuse or color of it for diverting those funds to the use and benefit of any one but the donors and their successors.

As to the distribution of the money *pro rata*, as proposed by the *American*, that would be a cumbersome and difficult task. And as the whole body of the members who have an equitable interest in the property desire that it may be held by a trustee or trustees for their use in an aggregate capacity, there is no need to attempt so complicated a disbursement.

The law does not devote the personal property of the Church to the common schools. It does not escheat that property or make any provision for its dedication. The dispute over it has arisen from its seizure and its attempted control and disposition by the courts. It is only the real estate above the value of \$50,000 which the law declares forfeit and which it devotes to the benefit of the schools.

The personal property held by the corporation at the time of its dissolution was the balance of a fund collected and partly disbursed through a long