

and a melting together of various religio-philosophical principles. It will come when Judaism is lifted up to the exalted plane of ancient days when the people listened to the inspired words of Prophets and Revelators; it will come when Christianity is saved from the errors of centuries and clothed in the light of revelation that guided its first steps in the world, and then Jew and Gentile will unite, reconciled, beneath the cross, acknowledging Him who there died as their common Messiah. The Gospel of Christ as revealed through Joseph the Prophet will finally be found to be the common platform on which all can stand and worship the Eternal Father in spirit and in truth.

HARRIET BEECHER STOWE.

Friends and relatives of Harriet Beecher Stowe, today, June 14, are celebrating the 83rd anniversary of the birth of that remarkable American woman, known and admired throughout the civilized world. The history of her life is a beautiful illustration of the effects of early training and also of the power for good that can be wielded by a single individual in critical moments of the lives of nations.

From her earliest childhood Harriet had become accustomed to her father's glowing and passionate appeals in the pulpit in behalf of the slaves and to his fervent prayers around the family altar for their deliverance. Her young, imaginative mind bore from those days the impressions that finally determined the mission of her life.

In 1850 Mrs. Stowe, with her husband and family, lived in Brunswick, Mo. The excitement caused by the passage of the so-called fugitive slave law was at that time intense. To her it seemed as if an effort was being made to extend slavery to the free states, and when all influential men appeared deaf to her arguments she concluded that this was because they had but imperfect conceptions of the condition of the slaves. With the object in view of putting this condition before the world she wrote her Uncle Tom's Cabin, the most famous, although probably not the most meritorious, of her numerous literary productions. But little did she realize the future of this book. Of her fears and feelings of discouragement she says: "It seemed to me that there was no hope; that nobody would hear; that nobody would read, nobody would pity; that this frightful system which had pursued its victim into the free states might at last threaten them even in Canada." The seed sown grew, however, and in five years 500,000 copies of her book were sold in this country. Later it was published in French, German, Russian, Spanish, Swedish, Danish, Dutch, Polish, Finnish, Greek, Armenian, Welsh and many other languages, copies of which are now kept in the British Museum.

Very often champions of principles, the true heroes of humanity, pass away before they are allowed to see the final triumph of their cause, leaving to others to reap with joy where they sowed in tears; but sometimes such benefactors of mankind are spared to behold their mission accomplished.

Harriet Beecher Stowe is among these favored mortals. She has lived to see the cause so dear to her heart recognized not only in her own country but throughout the Christian world.

TALKS TO BOYS.

VII.—TOBACCO AND THE MENTAL POWERS.

A skilled mechanic cannot do his best work with unsuitable tools. If these are nicked, or dulled, or broken, their usefulness is seriously impaired, and the result is manifest in the production. So it is in the operations of the mind with the body. The latter is the instrument of the former. If it be debilitated or broken down, the greatest gifts of mind or fortune are rendered comparatively valueless, because the healthy body which is necessary to their full use and enjoyment is not associated therewith. Thus the blood that is deprived of vitality, the weak and unsteady heart, the enfeebled kidneys and lungs, and the sluggish brain, cannot exist in the fleshly tabernacle without exercising a harmful influence on the most vigorous mental organization. When these are forced upon us through indulgence in the tobacco habit, the great organ of mind falters beneath the oppressive burden and fails to attain the glorious purpose the Creator intended it to serve. Of necessity, intellectual injury results from physical injury. The boy or man who renders his brain unsound by a vile practice cannot enjoy the benefits of a sound mind; for the brain is the chief implement with which the mind works.

No man is unable to determine and describe what mind is; but whatever its nature, its close relation with the tangible body is clearly evident. Diseases of the body affect the mind, as disorders of the mind affect the body. Even the voluntary actions of digestion, beating of the heart, etc., are influenced by the mind, which in turn displays effects of which they are causes. Through the inhibitory centers of the brain the mind exercises self-control. Judgment, reason, fears, hope—these inhibit actions which might prove disastrous to the individual or to others. When people grow old they are able to control their feelings to a great extent, while as children the emotions would be expressed without restraint, in laughing, crying, etc. Some adult persons fail to exercise this faculty of self-control, giving way to fits of anger or grief in a most reckless manner, thus causing much trouble to themselves and others. They are victims of a disordered mind, the cause of which lies in an imperfect condition of the brain, which does not respond as it should do to the controlling center. So the mind of the tobacco-smoking student who cannot compete with his non-smoking companion, who is no more highly endowed mentally, is an example of the failure of mind because of a weakness produced in the brain by an unnecessary and evil habit.

Such a benumbing effect does tobacco have on the organ of mind that it seriously retards intellectual development, and on this account in several European countries its use is

forbidden to all students in public institutions of learning. Our own government has taken steps against it in the military and naval schools. In one of a series of tests to ascertain the effects of tobacco-smoking, and to determine whether the practice should be prohibited, Dr. Decaisne, of the polytechnic school at Paris, France, divided the pupils into two classes—the smokers and non-smokers. The latter excelled the former during the entire course of study. Of thirty-eight of the boys who smoked, twenty-seven were found to be diseased from nicotine poisoning. Dr. Gibbon, of the United States naval academy at Annapolis, met with similar results, upon which he comments as follows: "The most important matter in the health history of the students is that relating to tobacco, and its interdiction is absolutely essential to their future health and usefulness. In this view I have been sustained by my colleagues, and all militarists in civil and military life whose views I have been able to obtain." Subsequent experience has confirmed the mental as well as physical decadence noted by Drs. Decaisne and Gibbon, and also by Dr. Seaver, of Yale, and others, as uniformly attending the tobacco habit.

Some persons will, and do, urge that great men—philosophers, statesmen, warriors—have been inveterate users of the weed. But none will present the absurd claim that smoking or chewing made them great. All that the illustration shows is that they were great in spite of the tobacco habit, whose assaults on their mental vigor did not destroy it. Would they not have been even greater still if they had abstained from the use of the drug, is a query which should suggest itself to every contemplative mind. None will argue that it is an advantage to great men to become victims of tobacco blindness, or to die of smoker's heart, tobacco cancer, or disease of the kidneys, lungs or stomach, induced by the habit, as some have done. None can dispute the fact that their mental power was lessened by the cause which wrecked them physically.

There are people who say that tobacco users can think better when they are smoking. So also there are men who, in order to think continuously on any subject, must lay aside the pipe. The great Newton saw the point when he refused to smoke because he "would make no necessities to himself." His was the art of a master of his appetites and propensities; he would not degrade himself in slavery to a habit which demanded either that he submit to its cravings to obtain peace of mind, or that he cast it aside to secure temporary relief from its irritating effect on his brain when that was wanted for effective work. His was the order of true greatness, that will not be bound by a master vice, but follows the high rule of divine philosophy which teaches that "he that ruleth his spirit is better than he that taketh a city."

Among the many important faculties of the mind is that displayed in connection with the exercise of the powers of memory. These fall from lack of cultivation and from other causes, but there is none more completely destructive than narcotics and stimulants. No wonder that long continued smok-