

benefit from public worship, and that it is a pleasant feeling to sing and pray in the company of fellow creatures."

"Can you not get as much benefit by staying at home or praying to God in your garden?"

"I suppose I can, but still I like to go to church, and I believe public worship is recognized and enjoined in the Scriptures."

"Where do you find that?" insisted the count.

"In the Acts of the Apostles and in the Epistles."

"Christ says: 'When you pray pray in secret, and not in the public haunts of men;' their very presence distracts your mind from holy thoughts, and if we wish to pray rightly we must pray alone."

"But the early Christians," I urged, "met together for prayer and worship."

"The early Christians erred in so doing," he answered slowly and emphatically. "Christ never meant people to make a show of praying as they now do in our churches."

The views here expressed may be relied upon as being a true reflex of the religious make up of the famous author of Kreutzer Sonata. He evidently acknowledges Christ's authority as a teacher but is unable to comprehend more than one side of the subject under consideration. Else he would have noticed that the same high authority, which he quotes for secret prayer, enjoins united worship and emphasizes its efficacy. Prayer in general has great promises and united prayer especially so. The nature of the teachings of the great Master is to unite His followers. And their common interests and common views, and above all the true sympathy and brotherly love which result from the real acceptance of the Gospel, necessitate union in prayer as in all other efforts for the propagation of the truth. Some human natures there may be that are almost incapable of the sentimental, even that of the most sanctifying character. They are enough in themselves and need no sympathy, no love—as little as they are capable of giving any. Their highest ideal of human attainment seems to be the isolated existence of a hermit. Possibly Tolstoi is inclined to this view, and probably the peculiarities of his works depend thereon.

THE GAMBLERS' TRADE.

"A subscriber" submits for our inspection a letter from a firm in Chicago, soliciting an examination of certain parts of a catalogue inclosed in the letter. The goods named in the letter, the firm modestly says it has made a most wonderful success of; and they consist of loaded dice warranted perfect and sure of winning four times out of five or better; marked back playing cards, so perfect in finish that none but the initiated can distinguish them from the ordinary card; a hold-out, at cheap price, and such other paraphernalia as would be necessary "to rig out a shrewd customer for sure and easy money." No attention would be paid to replies, the letter continues, unless "this offer be sent back to us (this letter)," presumably as a guarantee of good faith. As the letter was not sent back, it is fair to assume that the person receiving it here entered into no business relations with his alluring correspondents.

When one considers the strictness of the laws with reference to such matters and the usual vigilance of the postal secret service officials and others charged with the detection of these high crimes, it is hard to understand how the scoundrels operating in the lines alluded to are able to enjoy the immunity that their continued boldness gives evidence of. It is not so hard to believe that they find many willing correspondents, and that their rascally wares are freely used in circles where such things are the implements of trade. Nor is it difficult to find at last the proof that gudgeons enough exist to make profitable not only the business of manufacturing swindling devices but also the business of using them. As for the followers of the two last-named pursuits, the law and the public should hound them without mercy. As for those who walk into the snare and then whine when they are fleeced, the community should scorn them without pity. Gambling is a crime in any country where law and civilization have any weight; and in savage and uncouth sections one who not only follows the trade, but makes a success of it by cheating, is summarily killed. While every officer of law should use the utmost zeal in ferreting out and bringing to punishment those who engage in the disreputable and proscribed business, the fact remains that the surest safeguard against the evil is a moral sense so highly developed that the gaming table has no attractions for any member of the community. Among a people where there are no "suckers," there will be few gamblers, and such as there are will only prey upon each other. The more eagerly they bite at such baits as this letter holds out, and the more recklessly they use the fraudulent weapons described, the sooner will they be killed off, and the fair earth rid of their foul presence.

IMMENSE PROFITS.

It is generally understood that the American Bell Telephone company has been making extraordinary profits on its principal patents, which expired January 30th. The Boston Herald has compiled a history of the company, showing what it has earned for its stockholders. From this it appears that when the present company was organized it was with an authorized capital of \$10,000,000, and an issued capital of \$6,500,000. This was increased to \$7,350,000 by giving a right to the National Bell Telephone company's shareholders to subscribe for \$850,000 stock at par. From that day until recently subscription privileges at par have been issued, and sundry extra and valuable rights have been given to shareholders. None of these are included in the computation given here.

The National Bell Telephone company had a capital stock of \$700,000. When it concluded to reorganize as the American Bell it sold 500 shares in its treasury for \$600 per share to meet its "immediate wants," presumably floating debt. It then gave each shareholder six shares for one and turned the property over to the new company for \$6,500,000, taking pay in stock at

par. The first year ended February 28, 1880, and included two months of the National Bell year. In 1884 the fiscal year was changed to the calendar year and covered but ten months. The total dividend payments and capital at the end of each year have been:

	Dividends.	Capital.
1880-81	\$ 178,500	\$ 7,350,000
1881-82	416,500	7,350,000
1882-83	595,000	7,350,000
1883-84	1,051,479	9,602,000
1884	1,440,815	9,602,000
1885	1,562,236	9,802,100
1886	1,568,336	9,802,100
1887	1,568,336	9,802,100
1888	1,789,878	9,962,100
1889	1,898,813	11,303,000
1890	2,213,913	12,500,000
1891	2,625,000	15,000,000
1892	2,919,080	17,500,000
1893 Estimated...	3,387,500	20,000,000

Total \$23,106,096

Average per year 1,600,435 \$11,209,035

Large as are these dividends they do not represent the full earnings of the company. In 1884 the company began paying extra dividends and continued these up to the present. They brought the earnings on the capital stock to sums varying in different years from 18 to 27 per cent. The highest dividend was in 1889, when \$2,661,888.69 was paid. The company ought to be able to stand a little competition and still pay handsome dividends.

THE YAQUI INDIANS.

The announcement made in the dispatches that General Louis Torres, governor of Sonora, Mexico, had decided upon a war of extermination against the Yaqui Indians is not anything particularly new. Governor Torres has made many attempts of that nature, costing a great deal of blood and treasure, and the Yaquis are still unexterminated. A great many of them, however, have been put to death in the frequent wars with the Mexicans, whose forces greatly outnumber those of the savages.

It is not to the credit of the Sonora authorities that this warfare continues to be waged. A proper respect for Yaqui rights would have produced very different results, and the tribe, uncivilized though it be, receives much sympathy for its determined attitude. The Yaquis are virtually fighting for their independence as a people, though they are being gradually driven to the wall. The Spaniards could not subdue them, and thus far the Mexicans have failed. They insist that the latter have no governmental authority over them, but that it is their right to rule themselves, and they seem to be determined to a man to die rather than have it otherwise. When there is no interference with their lands they are easy enough to get along with. They are the hewers of wood and drawers of water for the inhabitants of Sonora, and are willing to perform hard labor for a mere pittance. But when the government attempts to exercise any control over the affairs of the tribe or the country it claims, they are ready for fight.

The long standing conflict has led the Yaquis to engage in depredations upon the Mexicans even when the latter have not been