

stances warranted, it is truly encouraging all around. Said he in the Senate yesterday:

He had been in the city of Denver when four National banks there, all solvent, closed. He had gone on the street where the crowd gathered and asked the people what the trouble was and he was told, "We do not know what the trouble is. We have been told there is to be a great financial disturbance in the country. We do not know whether the banks will be able to pay us our money when we want it, and we think it is safest to get it now."

It is the old story over again—the people do not know how well off they are, but in order that all uncertainty may be removed they make it sure that they are badly off by their own foolish acts. There is little real cause for so much of apprehension, as the News has all along shown; let us make the most of what we have and this will prove to be the widening of the way wherein other benefits will come. It is and has been something of a storm, but spanning the financial sky is the rainbow of promise as bright and beautiful as ever brought renewed hope to the human heart.

THE MUNICIPAL GUILLOTINE.

Tally one for our Councilmanic colonel! They are becoming industrious, actually energetic! Their last session passed the witching hour of midnight and penetrated almost into the gray-tinted hours presaging the dawn. And it was an animated meeting, too. There was no time wasted. Each little minute was made hoisterous of musical, as the case might be, with notes of denunciation and reprimand in stentorian tones, or the cadence of that milder and more soothing phase of oratory which applied at the right time and in the proper place amounts to a lullaby. It was very fine taken altogether.

The cause of this unexpected outlay of energy in behalf of the suffering municipality was, as usual, largely personal considerations. The (now) despoiled Amorines were the principal bone of contention, and the way the members of the Western Star were made to understand that theirs was an ill-starred combination was a caution. It was proposed to bring out the guillotine and, with the Danton, Marat and Robespierre of the municipality in charge, to decapitate by the wholesale until not one of the (now) luckless members of the concern was left in the public service. It was also insisted upon that the guillotine be set to work at once without waiting for its rusty joints to be oiled, the blade sharpened or the basket repaired. It looked so much like forestalling the elections in November by leaving almost none at all of the present regime in place, that it was finally determined to take a breathing spell before inaugurating the gory revolution.

Great is our City Council!

SCIENTIFIC PRAYER

A writer in the *North American Review* discusses the possibilities of prayer in a quite original way. He argues that if there are natural forces which can be reached or directed by prayer,

it is not unimaginable that human intelligence may gain a more definite use, and some measure of control of them also. Prayer then would not be an argument or entreaty to influence the sentiments of the Almighty, but a force acting on some force which is included in God, much in the same way as running water acts on the wheel or the electricity on the street-car.

It strikes us that this idea is not essentially different from the one that must underlie the practice of incantation or conjuration. But the Scriptural idea of prayer is as far from this as can be. Christianity represents God as the Father of the human family. By prayer His children make their wants known to Him, communicate with Him, and the promises are that the prayers will be heard on certain conditions, one of which is faith in God. Faith is the moving cause of all intelligent action, nay even of prayer itself.

What prayer is, is best exemplified in the life of the Master. To Him it was a daily exercise, as necessary as food. After a day of mental labor, when His followers, exhausted, retired, He went out to a place where He could pray, seeking rest in communion with God. In prayer He sought strength to combat temptations and to conquer the evil influences which met Him in His work. By prayer He sought guidance in His actions, for we read that before He selected the Twelve He spent the whole night in conversation with His Father. By prayer He obtained strength to meet death and submit to the Supreme Will, by whose direction He was to sacrifice Himself for the exaltation of His brethren.

Prayer is natural to the man who believes in God. By faith he recognizes His power, wisdom and goodness, and by prayer he places himself under the more direct influence of the Deity. Prayer may not be understood by the secular sciences, but its effects have been felt by all who have tried it in faith. The facts are plain enough whatever may be the explanation.

ANARCHY WILL NOT DOWN.

It is an undoubted aphorism that a principle cannot be annihilated with gunpowder; it is just as true that convictions cannot be strangled with hemp. Those who advocate them may be trampled upon, imprisoned and even slain; but let but the tenets which they uphold obtain deep root and there is no extirpation in it save perchance through the slow and uncertain influences of superior education and example. A few years ago some men were hanged in Chicago and others imprisoned in the Illinois penitentiary for participation in a riot in which some policemen were killed. It was a quarterly outrage and those who were responsible for the murders richly merited death; but it was plain to candle and unprejudiced minds elsewhere that at least a portion of the defendants were not in the riot at all and knew not of it till afterward; nevertheless three such were sentenced to imprisonment for life while two more were hanged. The excitement ran so high and the pressure was so great at the time that to be an anarchist and

to have had the means of participation was to be guilty—that is, guilty of anarchy, which was all that was proved directly against the men last spoken of. The cry was "Down with anarchy!" and it was thought, perhaps, that that object was accomplished.

In another part of the News appears a lengthy account of an anarchist meeting in Chicago at which the notorious Lucy Parsons, wife of one of the executed men, made a fiery but nevertheless argumentative and effective speech. By toils the reader will see that anarchy is not only alive there but "very much so." The proceedings were hoisterous and some of the language used scarcely to be tolerated—would not be, perhaps, were not those whose duty it is to preserve order conscious of the fact that in the matter of a former settlement a little more was exacted than was due, and there was still a balance in favor of the anarchists.

Anarchy is a dangerous doctrine even when it is only preached; it is not to be applied at all. It would unsettle social conditions, overturn the law and make of fixed principles so much chaff in the presence of a huffr-cane. But anarchists have a right to believe as they choose; have a right to hold peaceable meetings and to make converts if they can. They have no right, however, to break out into disorder and must respect life and property or take the consequences; on the other hand, we have no right to take their lives unless they are actually guilty of murder or treason.

THE PLAGUE OF THE SOUTH.

For some few years past the South has not been as greatly afflicted with its hereditary foe the yellow fever as formerly. Indeed the scourge seems to have its cycles or periods within which widespread devastation is wrought, and then to betake itself to the vast depths of space and remain there for a time. It has lately visited parts of the South and in some places its effects are described as quite severe, notably in Brunswick, Georgia, where the trouble has been so great that sympathy is extended from all quarters, and aid is called for.

The *New York World* says it is true that the city is not pest-stricken in the ordinary sense, that the yellow fever which has appeared there has so far claimed but one or two victims, and it is not yet certain that it will assume large proportions. But it has nevertheless brought dire calamity upon the people of the town, and especially upon the poor. All who had means have fled. The shops and stores are closed. All industry is at a standstill. Work and wages are no more. The 4000 people who remain are shut up in the town, cut off from communication with the outside world and heretofore of the means of living. It is starvation, actual and immediate, that stares them in the face, and that is more terrible than the pestilence itself. The cry has gone up for help. It should be answered generously, as undoubtedly it will be.

"WHAT ARE WE HERE FOR?" Flanigan, of Texas, has now more reason than ever to ask it. Secretary Carlisle has asked him to resign.