

Still still talking too much.

Our accomplished brother of the Epworth Era seems bent on proving that Rev. Samuel P. Jones has been subjected to the processes of martyrdom. If such a suggestion does not bring a broad smile to the face of the mirthful Georgia evangelist, who is himself a sort of censor general by vocation, and who has had the free run of the Church, with moral and material compensations, beyond any other man of his day, then we are much at fault in our judgment. But Dr. Steel publishes to the world the categorical allegation that "bishops and saloon-keepers have made common cause in denouncing" Sam Jones. This is either correct, or it is incorrect. If it is correct, our bishops are a disgrace to us, and ought to be unfrocked. If it is incorrect—Dr. Steel has spoken unadvisedly with his lips, and ought to acknowledge the fact. Nashville 1897. C. Advocate

## THE PUNCTUATION POINTS.

Six little marks from school are we,

Very important, all agree,  
Filled to the brim with mystery,  
Six little marks from school.

One little mark is round and small,  
But where it stands the voice must fall.  
At the close of a sentence all

Place this little mark from school:

One little mark, with gown a-trailing,  
Holds up the voice, and, never failing,  
Tells you not long to pause when hailing  
This little mark from school:

If out of breath you chance to meet  
Two little dots, both round and neat,  
Pause, and these tiny guardsmen greet—  
These little marks from school:

When shorter pauses are your pleasure,  
One trails his sword—takes half the measure,  
Then speeds you on to seek new treasure;  
This little mark from school:

One little mark, ear-shaped, implies,  
"Keep up the voice—await replies;"  
To gather information tries  
This little mark from school:

One little mark, with an exclamation;  
Presents itself to your observation,  
And leaves the voice at an elevation,  
This little mark from school:

Six little marks! Be sure to heed us;  
Carefully study, write, and read us;  
For you can never cease to need us,  
Six little marks from school!

—Julia M. Colton, in St. Nicholas.

How they must have welcomed the parlia- heels of this proclamation, that the effect of this to employ British subjects in warring upon the e

<sup>1</sup> Vol. VI, page 4.

<sup>2</sup> Lord Russell to Mr. Adams, Vol. I, page 578.

<sup>3</sup> Vol. V, pages 486 to 91.

what is not war; but the subt on which ns on British verpool, Hey- er, Trenholm into money ne insurgents ese persons, British Gov- ich Mr. Fish duct was, to oorhood and ne principles d, while pro-

I have \*done the same [312] uch necessity. If they

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manufacture and \*sell [313] nitions and military

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At the quarterly conference of the Methodist church, on last Wednesday, the following delegates were appointed to the district conference, which meets in Lumpkin: N. W. Dozier, S. R. Chris- tie, J. G. Parks, W. A. McLain and W. K. Pilsbury, who, as recording steward, is ex-officio member of the conference.

The report comes from Washington to the effect that as soon as the tariff bill is out of the way the Republicans are going to take up the question of currency reform. It is thought that a currency commission, after the Indian- apolis plan, will be appointed to report by bill or otherwise at the regular session next winter. We trust the tumor is well founded. There is no need for further delay. The currency question is a great ques- tion, and the sooner it is tackled the better. The public mind has been con- fused on the subject of standards and systems, and it is time some clearing up was done, as well as some needed repairs made upon our miserable sys- tem.

The country has heard nothing else for several years past but a discussion of finance, and it is time our law- makers were getting down to the busi- ness which they were commissioned to do. The verdict at the polls last year was: "Reform the system; let the standard alone."

Gold is the measure of values, but gold is not all of our currency system. We have to deal with several kinds of paper money, and a silver dollar which is worth intrinsically about fifty cents. The standard is all right, but it is a great strain to make some of our money reach up to the measure. The stand- ard does not need to be lowered any more than the standard of morals need to be lowered. The thing to do is to keep the currency up to the standard of gold. There are a great many people who wish to lower the money stand- ard, as there are those who would lower the moral standard, but both propositions are against public policy and common morals alike.

Mississippi on the 30th of July arrived ed there six being made of this act as f Neutrality,"<sup>2</sup> Lord Rus- nor was in conformity to Hillyar, of Her Majesty's her nationality, the com-

manding officer showed a commission signed by Mr. Jefferson [321] Davis, calling himself the Presi\*dent of the so-styled Confederate States."<sup>3</sup> Her Majesty's Government thus held this vessel to be a man-of-war as early as the 30th of July, 1861. Having got a full supply of coal and other necessary outfit, the Sumter sailed on the 5th of August, 1861, and, after a cruise in which she destroyed six vessels carrying the flag of the United States, she arrived in Gibraltar on the 18th of the following January. Before she could again be supplied with coal and that port, she was shut in by the arrival of the Tuscarora, a vessel of war of the United States, which "anchored off Algeciras."<sup>4</sup> The Tuscarora was soon followed by the Kearsarge, both under the instructions of the Government of the United States.

Finding it impossible to escape, an attempt was made to sell the Sumter, with her armament, for £4,000.<sup>5</sup> The consul of the United

<sup>1</sup> Bernard to Seward, Vol. II, page 485.

<sup>2</sup> Adams to Russell, Vol. II, page 484.

<sup>3</sup> Russell to Adams, Vol. II, page 486.

<sup>4</sup> Sprague to Seward, Vol. II, page 502.

<sup>5</sup> Sprague to Adams, Vol. II, page 507.



# MRS. FELTON'S REPLY.

She Reads a Lesson to the  
1897 Boston Transcript.

## SHE REVIEWS HER SPEECH OUTRAGES DENOUNCED AND REMEDIES SUGGESTED.

The Georgia Woman Finds Fault With  
Methods of Politicians in Dealing  
With Negro Voters, and Then  
Roasts the Boston Editor.

To the Editor of The Telegraph: A special dispatch to The Telegraph gives a synopsis of an attack upon myself and southern society, which appeared in the editorial columns of the Boston Transcript, because of a garbled statement of my address made before the State Agricultural Society at Tybee—in which I declared that white women must be protected upon the secluded farms in the rural districts, from rapists, and these outrages must be stopped by harsh means, when legal means had failed. If the Boston Transcript had waited for a full text of my address or had even quoted correctly what I said upon the subject of lynching, there would have been no necessity for its savage declarations in regard to southern women.

I am sorry that I have not yet been able to read the editorial in full, because I am tempted to retort by saying that we owe much of our race troubles in the South to the maudlin sympathy for the negro, and the unmitigated hate for Southern people, indulged in by such journals as the Boston Transcript.

It is positively unsafe to allow young white women to walk alone on the highways, or to be left at home without male protectors. The brutal lust of these half-civilized gorillas seems to be inflamed to madness—for five lynchings took place in Georgia for the crime of rape in the week preceding my address at Tybee—and the audience at Tybee knew exactly our condition, when I made my address to the Agricultural Society.

They all understood that I urged a reform in our criminal law, that crime should be promptly punished, and the patience relieved from its present uncertainty and unhappiness, by the out justice promptly to criminal. They all understood that I only urged the lyncher's rope as the resort. Hear my words: "I have seen much of the millions sent to prison—China, India, Brazil,

in towns under police regulations. It comes with poor grace from such persons as the editor of the Boston Transcript to brand as "frenzies" the women of the South who demand protection for these country homes that courts and juries have failed to give them. In all probability he is never far away from the protection of a policeman, and I suppose he is without a family, for it cannot be presumed that a father or husband would ever such a defense for a crime that merits the most condign and summary punishment known to civilization and justice. Where was the word of sympathy for the innocent and helpless victim of such villainy? Respecting to his hatred for the South and Southern women, his sympathy lies up with the perpetrator of the crime!

I am aware that there are bad men in the white race, and they are guilty of many fearful and astounding crimes, but the crime of rape has for its perpetrators in the South nearly black men in every hundred of these cases of outrage upon white women.

Granting that there are bad white men among the criminals in the South, who might be justly termed "wild beasts," how do these compare with the atrocious conduct of certain inhabitants of Boston, as reported in their daily papers?

The truth is, the editor of the Boston Transcript does not regard these assaults upon defenseless women in the South as crimes—when they are committed by his pet and political favorite, the negro. With him the crime consists in lynching the negro criminal that sets would appear to encourage and promote the mixture of the white and black races—because these laws authorize and permit marriage between the two races. It is possible that he cannot understand why such miscegenation is forbidden by the laws of Georgia, for according to Boston culture and civilization, this mixture of the two races is endorsed by the lawmakers, and representatives of Massachusetts, in thus formulating the privileges of the black race, in the birthplace of abolitionism. I have nothing to say in regard to the taste or policy of Massachusetts on this line, but let the editor of the Boston Transcript remember that the irrevocable edict has gone forth, from every farm house in Georgia, and from every true man's heart, that the black fiend who lays unholly and unjust hands on a white woman in the state of Georgia shall surely die! The people of Georgia greatly prefer that such a criminal shall have the sheriff to tie the rope, under the forms and with due process of law. They greatly prefer that he shall have trial by jury, with every opportunity to prove his innocence. But if he is identified by the victim of his lust, and if the crimes is confessed, as it happens in a majority of the lynchings in this state, let the editor of the Boston Transcript remember that such a criminal is already condemned by the civilization of this country.—Boston, perhaps, excepted.

What is this death by the rope compared to the humiliation, ignominy and degradation of the innocent victims of the white race?

on, the subject of profound melancholy. He reflected that up to that day he had given his life to the church for a compensation that was a trifle compared with that his talents might have brought him in another line of effort; he was growing old, he had nothing and a family was dependent on him for their support. So profound was his dejection that he seriously meditated the propriety of leaving the ministry and seeking some other calling. In the midst of his gloom, however, came this thought: "Do right and trust in Providence for your bounty." He abandoned the idea of change, went on with his work and finally at a very great age, lived to see the members of that family do all they could to make his declining years comfortable and happy. Such a spirit as this is not exceptional in the Methodist itinerancy. It may be pronounced the rule. It is the spirit which was displayed at every one of the autumn Conferences when the preachers, not a few with salaries unpaid, listened to their appointments and departed without a word of complaint to their several charges. There is something heroic about such a spirit. It is a spirit of self-sacrifice that is destined to make Methodism tenfold more successful in the future than it has been in the past. 1897

## WOMAN'S STATUS IN THE SOUTH.

The Freilance Against Her Participation in Business Feud.

From the New York Evening Post. An Atlanta special says: Since the abolition of African slavery there has been no change in the south so remarkable as that which has taken place in the status and prospects of woman. This change is, perhaps, more marked in Georgia than in any other state in the south. Not until after the adoption of the state constitution of 1868 could a married woman hold property in Georgia. Now more than one-third of all the taxable property in Fulton county, where Atlanta is situated, a country that contains one-eighth of all the property in the state, is owned by married women, and the property of women, married and single, amounts to almost half the taxable values of the county. Women are large stockholders in many of the best banks, manufacturing corporations and other enterprises in this state, and several of the leading wholesale business firms of Atlanta have women as partners.

In every city of the south women are now found by the score and hundred in lines of work where twenty-five years ago hardly a woman was to be seen. The writer can remember when there was not a shop girl in Atlanta, and it was several years after the war before the first appearance of a woman behind a counter in this city. The woman as stenographer, typewriter, bookkeeper, journalist and physician made her appearance in this city much later, but she is here now in all the callings mentioned, and in others. The prejudice against woman's participation in business or professional life, once so strong in the south, is practically dead. With the increasing number of women at work, contrary to the usual operation of the law of competition, there has been an increasing appreciation of the value of woman's services. They are better paid in Georgia than they were ten years ago, although many more of them are employed. The difference between the wages of men and women in the same lines and grades of work is also disappearing fast.

It has hardly been ten years since the first employment of a woman in newspaper work in Georgia. Now there is not a daily paper in the state which has not at least one woman on its staff, while some papers have three or four. They not only do "society" work, but act as regular reporters, and in that capacity prove highly satisfactory. Several weekly papers in Georgia are owned and edited by women, and there is one daily paper, the American Recorder, which is being successfully conducted by the widow of its late owner and editor. The Woman's Press Association of Georgia was formed several years ago, and has about fifty members.

Several women are practicing medicine in Atlanta and two young women of this city are studying law. Scores of Atlanta girls, some of whom had been prominent in society, have become professional nurses. Ten years ago the only professional nurses in At-

Crossing The Line" Loop  
out and don't cross that line.  
Spiritually, cross the line & say God may  
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Five years ago the State Normal and Industrial School for girls was established at Milledgeville. It was bitterly opposed by the ultra-conservative element in the legislature, but has become one of the most popular institutions in Georgia, and its accommodations will need to be enlarged. In this school the girls are taught telegraphy, typewriting, dressmaking, cooking, bookkeeping and other practical sciences. Many graduates of the school are earning their living. The pupils do not come entirely from families of small means. Wealthy fathers send their daughters there, preferring this school to the purely classical colleges.

The office of assistant librarian in the state library has been filled by a woman during the past three years, and it is generally believed that at the expiration of the term of the present librarian a woman will be appointed, the recent legislature having made women eligible to the position. The Atlanta public library has been managed by a woman for several years, and there is only one public library in the state where a woman is not in charge. Recently there was a vacancy on the Atlanta board of education and the election of a woman was generally demanded.



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I am sorry that I have not yet been able to read the editorial in full, because I am tempted to retort by saying that we owe much of our race troubles in the South to the maudlin sympathy for the negro, and the unmitigated hate for Southern people, indulged in by such journals as the Boston Transcript.

It is positively unsafe to allow young white women to walk alone on the highways, or to be left at home without male protectors. The brutal lust of these half-civilized gorillas seems to be inflamed to madness—for five lynchings took place in Georgia for the crime of rape in the week preceding my address at Tybee—and the audience at Tybee knew exactly our condition, when I made my address to the Agricultural Society.

They all understood that I urged a reform in our criminal law, that crime should be promptly punished, and that the patience relieved from its present uncertainty and unhappiness, by being out justice promptly to criminals. They all understood that I only resorted the lyncher's rope as the last resort. Hear my words:

"I am sorry that I have not yet been able to read the editorial in full, because I am tempted to retort by saying that we owe much of our race troubles in the South to the maudlin sympathy for the negro, and the unmitigated hate for Southern people, indulged in by such journals as the Boston Transcript."

Alas, but I feel that the newspapers are so close at hand and need such that I must make a strong effort to stop lynching by keeping close watch over the poor white girls on secluded farms; and if these poor victims are destroyed in a land that air fathers died to save from the invaders' foot, I say the shame lies with the survivors who fail to be protectors for the children of their dead comrades.

"I do not discount foreign missions. I simply say the heathens are at your door, when your young maidens are destroyed in sight of your opulence and magnificence, and when your temples of justice are put to shame by the lynchers' rope. If your court houses are shams and frauds and the law's delay is the villain's bulwark, then I say let judgment begin at the house of God, and redeem this country from the cloud of shame that rests upon it!"

"When there is not enough religion in the pulpit to organize a crusade against sin; nor justice in the court house to promptly punish crime, nor manhood enough in the nation to put a sheltering arm about innocence and virtue—if it needs lynching to protect woman's chastest possession from the ravaging human beast—then I say lynch, a thousand times a week, if necessary."

"The poor girl would choose any death in preference to such ignominy and outrage and a quick death is mercy to the rapist compared to suffering of innocence and modesty in a land of Bibles and churches, where violence is becoming omnipotent except with the rich and powerful before the law."

"The crying need of woman on the farms is security in their lives in their homes. Strong, able-bodied men have told me that they stopped farming and moved to town because their women folks were scared to death if left alone."

"I say it is a disgrace in a free country when such things are a public reproach and the best part of God's creation are trembling and crying for protection in their own homes. And I say, with due respect to all who listen to me, that so long as your politics takes the colored man into your embraces on election day to control his vote; and so long as the politicians use liquor to beddle his understanding and make him think he is a man and a brother, when they propose to defeat the opposition by honey-sugging him at the polls, and so long as he is made familiar with their dirty tricks in politics so long will lynching prevail because the causes of it grow and increase."

I expressed my grief that corrupt politicians had defaced the negro voter until familiarity bred contempt, and also expressed my great regret that the honest and honorable colored people should have their hopes for their race thus darkened by the bad conduct of men in both races.

Yet the Transcript calls my words, and the applause they gave me, "fendish sentiment," and wonders that negroes adhere to progressive "human standards." In dealing with our people, and judging by my words, the Transcript thinks there are other "wild beasts" in Georgia besides the black man.

My rebuke was intended for the in-ertness of our pupils in this crisis; my indignation was at the

in towns under police regulations. It comes with poor grace from such persons as the editor of the Boston Transcript to brand as "fendish" the women of the South who demand protection and pupils have failed to give them. In all probability he is never far away from the protection of a policeman, and I suppose he is without a family, for it cannot be presumed that a father or husband would enter such a defense for a crime that merits the most condign and summary punishment known to civilization and justice. Where was the word of sympathy for the innocent and helpless victim of such villainy? Responding to his baited for the South and Southern women, his sympathy lines up with the perpetrator of the crime!

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Grinding that there are bad white men among the criminals in the South, who might be justly termed "wild beasts," how do these compare with the atrocious conduct of certain inhabitants of Boston, as reported in their daily papers?

The truth is, the editor of the Boston Transcript does not regard these assaults upon defenseless women in the South as crimes—when they are committed by his pet and political favorite, the negro. With him the crime consists in lynching the negro criminal that committed it. The laws of Massachusetts would appear to encourage and promote the mixture of the white and black races—because these laws authorize and permit marriage between the two races. It is possible that he cannot understand why such miscegenation is forbidden by the laws of Georgia, for, according to Boston culture and civilization, this mixture of the two races is endorsed by the lawmakers and representatives of Massachusetts, in thus formulating the privileges of the black race, in the birthplace of abolitionism. I have nothing to say in regard to the taste or policy of Massachusetts on this line, but let the editor of the Boston Transcript remember that the irreparable edit has gone forth from every farm house in Georgia, and from every true man's heart, that the black fiend who lays unholy and justful hands on a white woman in the state of Georgia shall surely die! The people of Georgia shall prefer that such a criminal shall have the sheriff to tie the rope, under the forms and with due process of law. They greatly prefer that he shall have trial by jury with every opportunity to prove his innocence. But if he is identified by the victim of his lust, and if the crimes are confessed, as it happens in a majority of the lynchings in this state, let the editor of the Boston Transcript remember that such a criminal is already condemned by the civilization of this country.—Boston, perhaps, excepted.

What is this death by the rope compared to the humiliation, ignominy and

degrading suffering of the innocent victim?

Any sort of death would be preferred by a pure-hearted Southern girl to this shame and unmitigated disgrace! Far better that the brutal beast should kill his victim at one fell stroke than to leave her thus maimed for life—in body, mind and spirit! There have been many discussions and frequent arguments as to the effect of education or "progressive human standards" upon the editor of the Boston Transcript, within the colored race. But I would call his attention to the fact that these criminal assaults upon the white women of the South are rarely, if ever, committed by an old time ante-bellum negro. These veterans were only remarkable for their loyalty and fidelity to the women in Southern homes, before and during the war, but they are yet remarkable for their orderly and law-abiding conduct, as a rule.

It is the younger class of negroes that have enjoyed the tutelage of the Boston Transcript and its admirers, and who have preached social and political equality as a "man and brother" to the young and ignorant colored men, and whose apparent aspiration seems to be to level all distinctions between the African and Anglo-Saxon races, not only in Massachusetts, but in Georgia—to make this amalgamation and unity complete. I repeat, it is this class of negroes that gives all the trouble in these lynching cases in the South. Plausible ignorance on the part of the negro and malignity on the part of the Boston Transcript has made, perhaps, many unfortunate but criminal victims for the lyncher's rope all over the South.

What the end will be no man can tell. Of one thing, the Boston Transcript must rest assured, namely: the white race will be exterminated in these Southern states, or become exiles from home in native land, before they will tolerate a permit to escape from justice, or exertion, the black rapist that invades the sanctity of their homes.

It disgraces my very soul to hear a demagogue, or the puling preacher, the paid attorney, declaim upon the crime of lynch law, when, if any of the daughters or wives were assaulted in the South, they would be the very first to tie the rope, or pull down the swinging limb to hang the brute.

It is the one crime for which there is no human forgiveness, and the quick fact is made plain to ignorance and intemperance just the better it will be for this country of ours.

If this fomentation of ignorance with evil desires is kept up by unwise counsellors, like the Boston Transcript, no one can tell how soon the country will be plunged into anarchy or pronounced civil war.

The South has faced a tremendous problem in dealing with the emancipated slaves in its midst. That there has been hardship and suffering among all classes in the South no one will deny. However, unless the North can better manage its strikers and discordant elements in its midst, which already threaten the peace and prosperity of the entire country, it would appear to be common sense and good policy to let us protect our Southern households from violence and outrage without interference or malevolent criticism.



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"I say it is a disgrace in a free country when such things are a public reproach and the best part of God's creation are trembling and crying for protection in their own homes. And I say, with due respect to all who listen to me, that so long as your embraces on election day man into your embraces on election day to control his vote; and so long as the politicians use liquor to befuddle his understanding and make him think he is a man and a brother, when they propose to defeat the opposition by honey-sung, gluing him at the polls, and so long as he is made familiar with their dirty tricks in politics so long will lynching prevail because the causes of it grow and increase."

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My rebuke was intended for the in-ethiness of our pupils in this crisis; my indignation was expended on the incapacity of our courts, and my contempt was freely expressed for the deficient manhood which could not protect the innocent and helpless, in a land their fathers died to save.

I used plain words to the politicians, because of their flagrant attitude towards the negro at election times, and warned them that rape would be more common and lynching increase, unless this conduct was changed; because the negro voter when debased by bribery and political trickery would not hesitate to follow his instincts wherever they led him—in revenge or lustily.

Lynch law is in the same category with other lawlessness, namely, the disregard of law, in the commission of crimes against the franchise, such as registration frauds, ballot box stuffing and false counting. After initiating the negro into these mysteries and protecting him against prosecution before a political judge, no one need be surprised that he will be inclined to theft, rape and murder, and expect similar protection before the courts. The increase in crime in Georgia under such political methods is simply the whirlwind and in sowing the wind the whirlwind becomes inevitable. The disregard of law is also seen in the "blind tiger" cases that throng the court dockets, and it is a reproach to our state that punishment is delayed for a great measure of these crimes until forcible and sometimes accompanied with injustice.

It is a remarkable fact that it is the women in the rural districts that are exposed to these fiendish assaults on the highways and in their secluded homes. Such atrocities are not known

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The South has faced a tremendous problem in dealing with the emancipated slaves in its midst. That there has been hardship and suffering among all classes in the South no one will deny. However, unless the North can better manage its strikers and discordant elements in its midst, which already threaten the peace and prosperity of the entire country, it would appear to be common sense and good policy to let us protect our Southern households from violence and outrage without interference or malevolent criticism.

For twenty years I have warned our people that they were carelessly handling dynamite in not forcing these public questions with honest elections and prompt justice for criminals. There has been injustice to the negro in many cases, but there is no law, human or divine, that forbids the protection of our homes in their innocence and purity, even if it needs the lyncher's rope to do it.

Mrs. W. H. Felton.  
Cartersville, Ga., Aug. 18, 1897.



xx B. L. D. may, editor Dawson News

13

Our Whole Supply. God is to man all that man needs in God. If he is man's strength, he is also man's refuge. He puts hard things in our way, and bids us to overcome them. But he does not forget our limitations, our need of cover and refuge. We must go out to do battle, but he covers our head in the day of battle. There is a mother-like side to God. If he forces us out under the scorching sun, he provides us also the cool and sheltered nook for our refreshing. We have a storm to breast, and he provides an overshadowing wayside rock, where we may take refuge as we go on, and so gather strength for renewed progress. As our refuge, God is strength to us; as strength to us, he is our refuge. Men aid us in this or in that; they go with us part way. God goes with us the whole way; he aids us in all; he meets our full need.

1897

EUROCLYDON.

A TEMPESTUOUS wind now raging and causing disaster all around. It comes from—we know not where, but it increases in intensity until the stoutest, strongest craft are feeling its influence, have reefed sail, are scudding under bare poles, and many, alas! have foundered with all on board. We are letting her drive, and are being exceedingly tossed; and though we have lightened sail and cast overboard the wheat and the tackling of the ship, though we see not the sun nor stars in consequence of the tempest, yet we are of good cheer; and though we understand not His way or will concerning us, yet we trust, obey, and abide in the ship;—the ship shall be lost, yet not one of us but shall be saved. The financial Euroclydon has struck the nations. What to do is the question? Where we are, and whither bound is in need of a large interrogation point (?). We are off our course, we are out of the way, in dangerous places. It is a long, hard time of fasting and trial. We must take soundings, we must have the mind of the Spirit; we stay aboard the ship even though the ship goes to pieces and we are made safe by broken boards and pieces of the ship. We are safe, and as we trust and obey shall never be confounded. These times of testing are peculiar. We may lose all but we are safe, are saved, and the enlightenment is glorious. Stand the storm! Anchorage is near!

1 Bernard to Seward, Vol. II, page 455.  
2 Bernard's Neutrality of Great Britain, page 267.  
3 Wells to Seward, Vol. II, page 538.  
4 Governor Ord to the Duke of Newcastle, Vol. II, page 557.  
5 Duke of Newcastle to Governor Ord, Vol. II, page 558.  
6 Wells to Ord, Vol. II, page 539.

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X "We are all living on 'borrowed Capital' and know not when it may be called in. There is no map of the great future into which we are traveling." Dr. Selmae Sept. 24, 1897

KUMAMA, THE CHEROKEE INDIAN GIRL.

A pretty incident of Indian life upon the banks of the Etowah river, about the year 1822, has been brought to the notice of the writer of this article. In that year lived near that river a wealthy half-breed Indian by the name of Miller, whose father had sent him in his boyhood to Massachusetts to be educated.

As the years rolled on Miller raised a large family of sons and daughters, and accumulated a nice property. About that time a party of visitors to north Georgia stopped at Miller's house for the night, and special mention has been made by one of them to two Indian girls, daughters of the head of the house, each of whom had been sent north and educated. The name of one of them in Cherokee language was Wa-la-hue (Humming bird), but her Christian name was Julia. The young lady was about sixteen years of age, a rich brunette, whose high cheek bones showed the peculiar contour of the Indian. The other sister, in Cherokee language, was named Kumama, (Butterfly), but her Christian name was Harriet. She was about twenty years of age, intelligent, attractive, and a sparkling conversationalist. She was also of a decidedly religion turn of mind. This young Indian girl, in religious conversation with one of the gentlemen of the party that night, said: "I see it now! I see it! Jesus Christ came into the world to illustrate the Father, and sends us into the world to illustrate himself." Then pausing, apparently in deep thought, she continued: "We ought to be the brightness of his glory, as he was the brightness of the Father's. The only Bible which most people read is the Christian's life."

Seventy-three years have passed since that incident took place, and now the "pale face" alone is seen among the beautiful mountains and valleys of north Georgia and Tennessee, where once the Cherokee Indian lived and loved; but the words of that Indian girl, so beautifully expressed, still live upon the written record to embellish in all of their beauty the religious life of an Indian maiden.

W. K. PILSBURY.  
Dawson, Ga. 1895

CHECKS COME FOR VETERANS.

The first installment of checks for the Confederate veterans of Terrell county who are entitled to pensions from the state is now in the hands of Judge J. W. Roberts for distribution. These are for the indigent soldiers and represent the round sum of \$1,200, or \$60 each. The pensioners in this county receive annually about \$3,025 from the state. The checks for widows of veterans are due next, and following these will be the checks for disabled veterans, the latter receiving each an amount in proportion to the injury sustained. The twenty-four widows in the county receive \$80 each

reported the Nashville coaled  
Nashville left Southampton

Is now entering upon the twenty-first year of its successful operations in this community. During the past twenty years this Agency has paid many thousands of dollars in losses, and has always dealt fairly with the insuring public.

DEERS, THE CLARENCE ARCHER.

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bark-rigged, and The Florida and  
the contract for her tenders.

ity, Vol. II, pages 543, 544.

Professor Wm. K. Pilsbury, who taken suddenly and dangerously last Wednesday, is now much better, and will be out in a few days. He wishes to return thanks to his friends for their many kindnesses.

Dawson News  
Sept. 22, 1897

X Capt. Pillsbury's Agent still living did submit to the...



God is to man all that man needs in God. If he is man's strength, he is also man's refuge. He puts hard things in our way, and bids us to overcome them. But he does not forget our limitations, our need of cover and refuge. We must go out to do battle, but he covers our heads in the day of battle. There is a mother-like side to God. If he forces us out under the scorching sun, he provides us also the cool and sheltered nook for our refreshing. We have a storm to breast, and he provides an overshadowing wayside rock, where we may take refuge as we go on, and so gather strength for renewed progress. As our refuge, God is strength to us; as strength to us, he is our refuge. Men aid us in this or in that; they go with us part way. God goes with us the whole way; he aids us in all; he meets our full need.

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Dawson  
Sept. 22, 1897

An attack of "nervous prostration" from "overwork," Monday, Sept. 15, 1897.

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 Dawson, Ga. 1895

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Terrell County's Soldiers to Receive the Annual Stipend.  
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Nashville left Southampton

Hurt No One and No One Hurt Him.  
 From the Galveston News.  
 At the battle of Chickamauga I saw a man shooting straight up in the air and praying as justly as ever one of Cromwell's roundheads prayed.  
 The Presbyterian of 1646 prayed loud and sang hymns in battle, but they shot straight at the cavaliers every time. This fellow was blazing away at the sky, and when Lieut. Killingworth re-entrusted with him about it he paid no attention to him whatever. Capt. Joe Billingsley threatened to cut him down with his sword if he didn't shoot the enemy, for the woods in front were full of them. He merely remarked to the captain: "You can kill me if you want to, but I am not going to appear before my God with the blood of my fellow man on my soul."  
 He never flinched, but stood squarely up, exposed to every volley of the enemy's fire. When the sun set on the evening of Sept. 18, 1863, Capt. Billingsley and Lieut. Allen Killingworth both lay dead on the battlefield of Chickamauga and R— went through without a scratch.

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W. K. PILSBURY.  
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JULY 5, 1897.



Commodore Hopkins' flag, 1776.



Paul Jones' first flag.



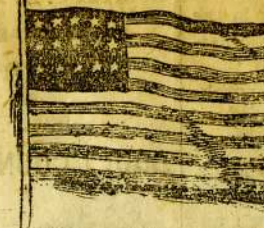
The Gadsden flag, 1776.



Minute men's flag.



The first stars and stripes, 1777.



The flag during the war of 1812.



Present national ensign.

# FLAGS IDENTIFIED WITH THE ACHIEVEMENT AND MAINTENANCE OF AMERICAN NATIONALITY.

Every disciple is a branch of Jesus, who is the vine. Every disciple, who is to glorify the Lord, can do so only by bringing forth much fruit. Yet, in spite of this, there are many who call themselves disciples who are fruitless branches of the great vine. They do nothing, they give nothing, they pray fervently for nothing, and the result is that their lives are worse than wasted. True it is that there is not a scholar so young but what he may do something for the Master. I knew a child once, about seven years old, who by persistent effort brought his parents to church. The spirit of God touched their hearts, and they became believers. For many years now these parents have been earnest workers, the father himself being a church officer in the church in which he found the Lord. That child was a fruit-bearing branch of the vine, Christ Jesus. If every teacher and scholar would be earnest in effort and prayer to proclaim the gospel of Jesus Christ, it would not be long before our churches would be overflowing, our Sunday-schools overcrowded, our saloons empty, and our cities purified.

By the 1st of March, 1897, a very large quantity, enough for a Southern sailors' outfit, was ready.

The vulture element in man is a dark and ugly one, while the element of love for the true, the beautiful, and the good is itself lovely. Seek the good and dwell on it and live by it. — Wesleyan Christian Advocate.

A RECENT census bulletin gives an astonishing showing of the value of the common hen to the people of this country. It declares that the egg production of 1889 was 10,000,000,000, valued at \$163,441,000, while the chickens themselves were worth \$142,664,350. If this statement is true, and there is no good reason to doubt it, the egg industry is of the first magnitude. In 1892 the gold mines of the country produced \$33,000,000, and the silver mines \$74,000,000, a total of \$107,000,000, or about two-thirds of the value of the eggs.

INSURGENT CRUISEES.

It was a true bill," concluded the eling man, "for I saw a darky d on it, and he refused a big silver ar to go down to the coop to get a n for breakfast." — Washington

Sim at Hat shells, Hattie [335] good, the real. Heroic in accordance with the Holy Ghost. The battle is unequal—if we fight it alone. Hence the disastrous defeats if we fight for self; hence the narrowness and smallness of the contest if we contend for name, or fame, or position, or place. Ally yourself to the Executive of the Godhead and in His strength, wisdom and power, enter the lists in a heroic life of self-denial, and to win through Him a symmetrical life which, by the power within, overcomes all the inward foes that threaten to pervert you and until you for the abiding residence of the Holy Ghost. Heroic—in your unselishness. There is no heroism without self-sacrifice—give up all for others; a selfish action has not the first element of heroic power. Holy Ghost heroism consists in self-abnegation, self-denial and self-sacrifice. Heroic living does not consist in making marble speak, or canvas talk, or in weighing planets, or conquering worlds.

Real heroism is to re-live the Jesus life. How was that? Going about doing good. Rich, yet becoming poor that others might be rich. Why, He came to seek and save that which was lost! How? by becoming a heroic sacrifice for others—for those who hated and despitely used Him. Oh, for heroic lives to overcome our own lusts, appetites, and the desires that clamor for indulgence! Rule your own self, have soul and body in perfect harmony—clean, white, pure, a dwelling place for the Most High. Defile not the temple. Shun physical evils and conform to the laws of nature. Heroic lives of self conquest. While this victory is in progress, while we stand up and out in a consciousness of heart cleanliness and life purity, let all our powers go out for others. Heroic lives come not from reaching up, but from stooping down to help others up. If we seek our own lives we shall lose them; but if we seek the good of others, in the glory of God, we shall save our lives and shine forever as stars because of turning many to righteousness. This is true manhood; true womanhood; true nobility; true heroism in the true sense of the word. Real bravery consists in never minding the scoffs and frowns of the church or the world, but a pure, precious, loving, sympathizing life spent for others.

Oh, ye candidates for heroic lives stand forth! Sacrifice! Sacrifice! Take your place and rank according to the magnificent standard of heroism of this Holy Ghost age, in this wonderful land, and with these glorious opportunities. Stand out in bold relief against the dark background of selfhood, that prevails in church and state, and let them quietly see a grand specimen of Holy Ghost humanity well-balanced, symmetrical and beautiful, adorned with sobriety, integrity and purity. This is a sight that may well make angels and men rejoice. A free man or woman in Christ Jesus, let this not be spasmodic, a single act, a sudden spur of heroic action. My boy, sitting on the stoop of a hotel at a seaside resort, heard a piercing shriek from a drowning man in the undertow of the surf; he jumped the rail and rushed to the shore, plunged into the sea, with his clothes on, and seized the dying man and after a prolonged and dangerous struggle brought him to shore and with others resuscitated him, bringing him back from death, and then fainted away. It was heroic; a life saving and his own life sacrificing act, for he never was himself after; but this is not the kind of heroism for which I plead. I mean a constant, sweet, unobtrusive life that is full of kindness, gentleness, sweetness, love to others, to all the world, that goes out to woo and win. Real heroic lives that work not for money, nor honor nor renown, nor place nor position in the church or among men, but, with an only desire for the glory of God and good of man, takes its existence in its hand—takes joyfully the despoiling of its goods, willingly has its name cast out as evil, and have men speak falsely against them for Christ's sake if only they may win some and save men. This is heroic. Troubles will come, trials will be sure, testings will be ours, but all things work and

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Will tell you what is to be worn that is new and novel in the dry goods about prices that are exceptionally



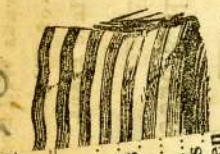
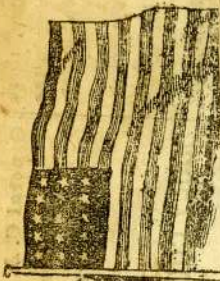
XX There Are 30,000  
Confederate dead  
in the northern states  
Jan. 20, 98

JULY 5, 1897.

Then celebrate the ad-  
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Red Fire,  $\frac{1}{2}$  pound cans.....  
Blue Fire,  $\frac{1}{2}$  pound cans.....  
Green Fire,  $\frac{1}{2}$  pound cans.....  
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Blue Fire, 1 pound cans.....  
Green Fire, 1 pound cans.....  
Red Torches, burns fifteen

ool and Children's  
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X PROF. PILSBURY APPOINTED  
January 12, 1898  
One of a Commission to Mark Confederate

Graves in the North.

Under a joint resolution passed by the late legislature Governor Atkinson has appointed a commission to communicate with the legislatures of the southern states relative to concert of action in marking and caring for the graves of confederate soldiers in northern states. Mr. W. K. Pillsbury of Dawson has been notified that he is one of the commission. The commission is composed of General C. A. Evans of Atlanta, Captain F. E. Eve of Augusta, Captain R. E. Park of Macon, M. Newman of Sandersville, A. M. Foute of Cartersville and W. K. Pillsbury of Dawson. The appointment of Professor Pillsbury is a worthy compliment to a brave and loyal veteran. He will make a valuable member of the commission.

E. L. Rainey

xx written by  
Editor E. L.  
Raney in the  
Beverly News  
Jan. 17. 1898.

AND MAINTENANCE OF AMERICAN N

Every disciple bringing forth many who call upon the name of Jesus Christ, it would overflow, our supply, and our

By the 1st of March, "a very large quantity, enough for as many Southern sailors" as possible.

A recent census bulletin gives an astonishing showing of the value of the common hen to the people of this country. It declares that the egg production of 1889 was 10,000,000,000, valued at \$163,441,000, while the chickens themselves were worth \$142,664,350. If this statement is true, and there is no good reason to doubt it, the egg industry is of the first magnitude. In 1892 the gold mines of the country produced \$33,000,000, and the silver mines \$74,000,000, a total of \$107,000,000, or about two-thirds of the value of the eggs.

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17  
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605; Vol. VI, page 231.

When such men as  
Bladstone, advocate the  
religion of Christ, "doubt"  
should not exist as to  
divine origin - Said  
atest man - of world  
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and race. 33 Sept 24, 1907

Sunday, Sept. 5th, 1897.  
Heroic.

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STREWN WITH FLOWERS  
OUR PEOPLE PAY TRIBUTE TO THE  
SACRED DEAD  
Who Sleep in Soldiers' Graves in Oak  
Grove - *Massachusetts*  
Yesterday... Many Veterans Participate...  
An Eloquent Address.

Nowhere in this broad Southern sky was Memorial Day—that day most sacred to every Southern heart—more fittingly observed than in Americus yesterday. As is the custom on this occasion, business was generally suspended during the hours of exercises, and our people repaired to Oak Grove cemetery to pay this annual tribute to the heroes who wore the gray.

The procession formed at the public library at 10 o'clock, and under command of Capt. M. B. Connell wended its way to the silent city of the dead—God's acre. The American Light Infantry and Camp Sumter, Confederate Veterans were first in line, followed by a band containing the speakers, chaplain and others.

Upon reaching the speaker's stand at the cemetery Rev. J. B. Turpin offered a beautiful and impressive prayer after which Dr. W. P. Burt, in characteristic

Mr. Ad inward foes that threaten to overwhelm you and he "en unfit you for the abiding residence of the Holy eated i Ghost. Heroic—in your unselfishness. There United is no heroism without self-sacrifice—give up all for tain the others ; a selfish action has not the first element object c of heroic power. Holy Ghost heroism consists w in self-abnegation, self-denial and self-sacrifice. [336] Heroic living does not consist in making marble speak, or canvas talk, or in weighing planets, or Si conquering worlds. informa for furtl

Real heroism is to re-live the Jesus life. How  
 Mr. Adair was that? MR. I. L. HESS  
 Address Address Price, 75 cents.  
 and rejoice; and again, I say, rejoice!  
 command. Secure the book, read and re-read,  
 in simpler, sweeter, stronger language than I can  
 which I live, as the experience of my heart, told  
 these "Streams" flowing "from the valley" in  
 until the coming of the Lord Jesus. I commend  
 making a precious volume that will live and bless  
 fects, each one sweeter than the other, and all  
 "This is the entire Preface to twelve blessed sub-  
 the writer any longer to keep for herself alone."  
 it loves the blessing that has grown too big for  
 overflowing heart, which longs to share with those  
 errary men, but is a little stream from a rocky  
 "This simple message does not  
 HAVE EVER READ

319 West  
Sisters from the Valley of  
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have ever read:  
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little book I

319 West 42d Street, N. Y. City.

Beloved friends, these are strange  
times, and what a blessed privilege it is that we  
can by His grace hasten the glorious day of His  
return! We wish to praise God.  
LOUISE SHEPARD,  
1 Street, N. Y. City.

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 times, and what a blessed privilege it is that we  
 Beloved friends, these are strange  
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 Louise SHEPARD,  
 319 West 42d Street, N. Y. City.

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manner, presented Judge J. B. Pilsbury, the orator of the day. Dr. Butts's remarks were both eloquent and appropriate, and elicited warm applause from his hearers. Both had fought in the ranks as private soldiers, and none knew better the "hero in gray" than these followers of the Southern cross.

Judge Pilsbury's address was a master piece of oratory—one of the finest ever delivered here upon a similar occasion, and it is to be regretted that our space will not permit its reproduction in full. Suffice it to say, he paid a magnificent tribute to the valor and heroism of both his dead and living comrades—the private soldier—and to such heights of eloquence did he reach that many of his hearers were moved to tears.

He told of the causes that led to hostilities, and then followed the career of the private Confederate soldier from

Fort Sumter to Appomattox. He told of his courage under most trying circumstances. "No country had truer sons; no cause nobler champions; no people bolder defenders—their honor was impregnable. They were the knightliest of a knightly race; the difficulties surrounding them were great, and that they overcame them is the wonder of the world today. But

"Only a private to march and to fight  
To suffer and starve and be strong."

"So long as the world shall exist it

to the private soldier of the  
of fame, and he as being of the purest and noblest of soldiers that any nation has ever produced. In courage, in valor, in heroism he stands today the grandest specimen of the truest soldier that the world ever beheld. His like will never be seen again.

"Broken in heart, tattered, torn; the end came. Appomattox, Lost Cause; even then in rags he stood the bold, defiant warrior, dictating terms of recognition and vindication and leaving a heritage of unsullied and impregnable honor. He was not ashamed of what he did; he battled for the right."

Upon the conclusion of his address, which consumed perhaps thirty minutes Judge Pilsbury was warmly congratulated by hundreds of his hearers. It was conceded by all one of the finest memorial addresses ever delivered in America.

The ladies of the memorial association, veterans and citizens generally then placed garlands of the sweetest flowers of spring upon the green mounds after which the Light Infantry fired the usual salute. There was an abundance of roses and flowers of every variety, and the grave of each sleeping hero received a floral tribute.







X Dr. Talmage says: "I like the Bible folded between lids of cloth of calf skin or Morocco but I like it better when in the shape of a blanket." — A Bible Illustrated, 2 Sept. 1897.

- is. "Personal" July 14, 1897
- plains which are there. The city of New York was taken in cognized insurance same port by hostile expedition [338] temporary munition and They were now's Anchorage, included in the
- His Majesty's ship Greyhound, tion of the vessel, and he a rer reyho of th of th ges h report per cl s exam found essels magaz uttles n-of-w &c., s gene \* \*
- Governor Taylor of Tennessee, giving the reasons why he appointed Thomas B. Turley United States senator to succeed Isham G. Harris, said that one of the considerations was that Mr. Turley had served through the war as a Confederate private, and that he wanted to put in the senate a man from Tennessee who would, as a representative of the musket-bearers, be the peer of "Private" John Allen of Mississippi, the wit of the house. This brings up the story of John Allen's first campaign in his district for the
- r broad midships. Her ports are high on the upper part to I consider, are peculiar to tier upper She has none, she'll s of a me rage of respects \* \* on, with vessel a comment as to the sider con those fi
- LIFE'S MIRROR.
- There are loyal hearts, there are spirits brave,  
There are souls that are pure and true!  
Then give to the world the best you have,  
And the best will come back to you.  
Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith and a score of hearts will show  
Their faith in your word and deed.  
Give truth, and your gifts will be paid in

There are loyal hearts, there are spirits  
brave,  
There are souls that are pure and true!  
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And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gifts will be paid in  
kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet!

Give pity and sorrow to those who mourn;  
You will gather in flowers again,  
The scattered seeds from your thought out  
borne,

Though the sowing seemed but vain.  
For life is the mirror of king and slave,  
Tis just what we are and do,  
Then give to the world the best you have,  
And the best will come back to you.

eward, June 19, 1862, Vol. VI, page 241.  
eward, June 13, 1862, Vol. VI, page 242.  
ayley, June 12, 1862, Vol. VI, page 243.  
biting, June 13, 1862, Vol. VI, page 244.  
eward, June 18, 1862, Vol. VI, page 250.

We cannot think of our dead, who have ascended to a higher state of the same spiritual life, as more ignorant than we are. They are no longer bound by our human limitations, and they are wiser, more loving, because of their higher place. They are quicker to perceive and respond to our loving, yearning thoughts—the thoughts that flood our spirits and fill our eyes as we remember them. Take comfort! They loved us. They do not forget. They know all the love we did not speak, and of which our hearts are full—now!

*Harper's Bazar.*

... whose professional eye  
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1897

With some hesitation, but no apologies, we subjoin the following "Do-nots" of Church members:

1. Do not fail to keep in mind that in the presence of God and the congregation you have made solemn promises to sustain the institutions of the Church, and to be subject to its discipline.
2. Do not forget that God's house is a house of prayer, and not a place to be entertained.
3. Do not fail to sustain in the house of God the character of a worshiper.
4. Do not set aside the duties you owe to humanity and to God because of the neglect or intellectual inefficiency of your pastor.
5. Do not fail as your pastor's hold on the Church is loosened to tighten your own hold in attendance and contributions.
6. Do not forget that you should attend (if your strength will permit) every meeting for public worship in your Church.

7. Do not fail (if you cannot attend regularly) to give countenance occasionally by presence to the Sunday school and the v. tutional societies of the Church.

8. Do not think of yourself, as a house, to be looked after, invited, but as a host, whose duty it is to civilities of a host. You are not caught, but a fisher who catches not a customer, but a member of belong to the family and are not You are not in a foreign land, but

9. Do not speak disparagingly of the services, or any institution of the road, and you may walk

some head winds to face, and many poor to travel and some steep hills to climb, go on foot; there will be some rough roads Master when he was on earth, you must "car" to transport you to heaven. Like the "harvest," but only the planting. Conversion and confession are not the things, nor be content with small us. Do not despise the day of small become the full-grown man in Christ Jesus; it may be feeble, but it is strength- ned by prayer and practice, you may yet that there is a genuine spiritual life in the

Personal July 14, 1897

Professor William K. Pilsbury will leave today to visit his brother, Judge B. Pilsbury, in America, and Rev. Dr. Somers in Savannah.

Justice's ship Greyhound, the vessel, and he

"The Patriot in Distress." "I must say that it doesn't seem to me that the patriot who is ab- solutely confident that he is going to get 'To what do you refer?' "The way in which this government attaches to foster the dignity which should attach to official position. It is out- raged that a man who is going to hold a diplomatic post or a home ap- pointment of responsibility should be allowed to nuff himself for duty by worrying over a \$20 board bill.

midships. Her ports are on the upper part to consider, are peculiar to

More join the Movement. PITTSBURGH, July 22.—The miners at the Bunola Coal company's mine, near Elizabeth, have joined the strikers. They were induced to come out by a party of 400 marchers from Finleyville, and were very orderly. The Bu- na men offered no resistance, but the

Strike Far From Settlement. CLEVELAND, July 22.—The failure of miners to make any headway in Virginia has had the effect of

but away for dear life. It is a good deal of bother, but it's worth it for you really can't imagine how it pleases

Retreating Whirlwind. From the Cleveland Plain Dealer. "Have you seen the new waltz step?" "No. What is it called?" "The Prince Constantine."

# "Foolscap"

Everyone knows what foolscap paper is, but not everyone knows why it is so called. An exchange ventures to remark that not one in a hundred that daily use it can answer the question The following will tell you how the term originated:

When Oliver Cromwell became Protector, after the execution of Charles I, he caused the stamp of the cap of Liberty to be placed upon the paper used by the English government. So after the restoration of Charles II, having occasion to use some paper for dis- patches, some of this government paper was brought to him.

On looking at it, and discovering the stamp, he inquired the meaning of it, and on being told he said: "Take it away; I will have nothing to do with a fool's cap."

The term "foolscap" has since been applied to a certain size of glazed writing paper.—Morning Star.

The New York Independent and other religious papers are writing in terms of serious fault-finding as to Mr. D. L. Moody. The British Weekly administers quite a severe rebuke. The rebuke appears to be richly deserved. Moody began a new campaign, promising a hundred thousand conversions in New York. The conversions have not taken place. He now scolds the churches and the pastors, al- though they rallied to him and gave him every support. The Independent says Moody has failed because he has not preached to the lost, but to the churches. It appears he preached at the churches, because they do not agree with his new belief in second conversion and magical sanctification. The article referred to closes with these weighty words, "We do not hesitate to say that among the greatest troubles of Israel are the evangelists who go about abusing pastors and churches, and some of these we regret to say, are men who have themselves signally failed in the regular ministry." Moody and McNeill, and such men, are much better paid than most stated pastors, and only for the co-operation of the pastors and churches they would never make the impres- sion or headway which so inflates their vanity. The deterioration is the usual course with revival evangelists, more and more they take on the Plymouth Brethren complexion of spiritual conceit and censoriousness toward other Christians and all regular churches. This is especially so when, as in Mr. Moody's case, they are uneducated and unordained, and have got themselves immersed. The moral for the ministry is, to work their own congregations with zeal and earnestness, and not trust to wandering stars of evangelism.

There are suggestions in the paragraph which may well be pondered by many in these days and times.

- 1 Consul Whiting to Governor Bayley, May 2, 1862, Vol. VI, page 235.
- 2 Nesbitt to Whiting, May 13, 1862, Vol. VI, page 236.
- 3 Vol. VI, pages 238, 239.
- 4 Whiting to Seward, June 19, 1862, Vol. VI, page 241.
- 5 Whiting to Seward, June 13, 1862, Vol. VI, page 242.
- 6 Whiting to Bayley, June 12, 1862, Vol. VI, page 243.
- 7 Nesbitt to Whiting, June 13, 1862, Vol. VI, page 244.
- 8 Whiting to Seward, June 18, 1862, Vol. VI, page 250.

"EDITORIAL"—A NOBLE CHARITY.—A home for old and feeble journalists has been established at the beautiful little town of Interlachen. Here in "Editoria" the retired members of the editorial profession are to have their last days made comfortable by the thoughtful care and attention of the members of the State Press Association. The indica- tions are propitious for the speedy establish- ment of this much needed home, and ere long it is thought it will be opened for the recep- tion of those for whom it is intended.

We cannot think of our dead, who have ascended to a higher state of the same spir- itual life, as more ignorant than we are. They are no longer bound by our human limi- tations, and they are wiser, more loving, be- cause of their higher place. They are quicker to perceive and respond to our loving, yearning thoughts—the thoughts that flood our spirits and fill our eyes as we remember them. Take comfort! They loved us. They do not for- get. They know all the love we did not speak, and of which our hearts are full—now! Harper's Bazar.

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Dr. Talmage says: I like the Bible folded between lids of cloth of calf skin or morocco but I like it better when in the shape of a Bible illuminated & signed.

Vol. VI, page 246.

Vol. VI, pages 264 and



# 1896. THE GREAT CONFLICT.

## Comparison of the Armies With the Great Ones of Europe.

### A MOST REMARKABLE WAR.

Battles Not Exceeded In Fierceness During This Century—The Lives Lost Would Have Peopled Great Cities and Furnished the Bone and Sinew of Great States. Enormous Cost of the War In Treasure. The South Devoured Itself In the Struggle—The North Expended the Full Value of All the Seceded States.

[Copyright, 1895, by American Press Association.]

The twenty ninth annual encampment of the Grand Army of the Republic at Louisville, Sept. 9 to 14, will be an event of unusual interest. The reunion will take place in the leading city of a border state, whose people were in both armies, and the whole nation, north and south alike, can but rejoice at this opportunity for former antagonists to shake the fraternal hand.

For a nation of busy people the Americans devote a surprising amount of attention to a war that ended 30 years ago. In the minds of the unfortunate few who are not alive with patriotic feelings and instincts this may appear childish. Men in whom emotion is wanting or is under full control would wish to see others as calm and philosophical as they themselves aim to be. But this sentiment of veneration seems to have a rational basis, and even in this new world can scarcely be said to be far-fetched or overdone. Both in the classic and popular form of song and story the deeds of martial heroes have been celebrated since the dawn of literature. Poems and dramas having war for their themes take deepest hold upon the mind and heart.

Remove the war element from history, and who would read it? The fact is that the American civil war was one of the great, of the very, very few great, wars of modern times. It came upon the country as a new experience. It was believed that it would be short and trivial; it developed into one of the fiercest and bloodiest of the era, so that men made haste to forget it when it was over. But it involved the whole country, interested the entire population and shook society from the foundation up; hence memories of it are hereditary, and interest in it cannot die out until the great event is overshadowed by one still greater. On the battlefield enough men were shot dead to furnish the whole male population of some of the chief

their record on the battlefield compares favorably with that of modern European soldiers.

#### Fierceness of the Combat.

Following are 13 notable battles of the century, where the loss in killed and wounded exceeded 10 per cent of the number engaged:

1. Eilan, 1807. Russians and French. Loss, 23 per cent.
2. Stone River (Murfreesboro), 1862. Loss, 23½ per cent. The Union troops were not all closely engaged, but their loss was 23 per cent.
3. Marengo, 1800. Austrians and French. Loss, 23 per cent.
4. Chickamauga, 1863. Loss, 21 per cent. The Union troops were not all closely engaged, but their loss was 20 per cent.
5. Antietam, 1862. Loss, 21 per cent. Union troops were not all closely engaged, but their loss was 19 per cent.
6. Leipzig, 1813. Allies and French. Loss, 21 per cent. Leipzig has been termed by the Germans "the battle of the nations," on account of the vast armies assembled, which numbered 450,000 men. It occurred the year after Borodino, which until recent years has been classed as the bloodiest battle of modern times. But an outside estimate on the best figures attainable places the loss at Borodino at about 21 per cent.
7. Gettysburg, 1863. Loss, 20 per cent. Union troops not all closely engaged and their loss 19 per cent. The four Union corps most heavily engaged—namely, the First, Second, Third and Eleventh—lost 23 per cent. The six corps most closely engaged—including the Fifth and Twelfth with the above—lost about 27 per cent.
8. Shiloh, 1862. Loss, 20 per cent. Union loss, 17½ per cent.
9. Mars-la-Tour, 1870. Germans and French. Loss, 16 per cent.
10. Waterloo, 1814. Loss, 14 per cent.
11. Worth, 1859. Germans and French. Loss, 14 per cent.
12. Solferino, 1859. French and Austrians. Loss, 12 per cent.
13. Sadowna, 1806. Prussians and Austrians. Loss, 12 per cent.

Of these battles Eilan, Marengo, Leipzig and Waterloo were fought with smoothbore flintlock muskets; Stone River, Chickamauga, Antietam, Gettysburg, Shiloh and Solferino with rifled barrels and percussion caps, and Worth and Mars-la-Tour with breechloaders. At Sadowna the Prussians had breechloaders.

If the figures for the losses at Eilan, Marengo and Leipzig could be given with the exactness that applies to the battles of the civil war it is probable that the percentage of losses on those fields would be found less than I have estimated.

The figures handed down doubtless include the prisoners or missing, thus swelling the loss. In the numbers given for the civil war only the known killed and wounded are included in the account. To be exact, then, Stone River, Chickamauga, Antietam, Gettysburg and Shiloh must be considered the bloodiest battles of the century.

#### The Battle Scarred Regions.

The war invested certain regions with memories that can never fade. The veterans with their descendants and relatives who take pride in the achievements of kindred have made pilgrimages to the scenes hallowed by clash of arms

tion and in every feeling by the war. The few that felt no sympathy had an antagonism quite as deep and as lasting in its effect. So in point of fact the history of the war, with its romance, its pathos, its deep currents of feeling, whether of sorrow or exultation, its tragedies and its thrilling excitements, comes to this generation as the heritage of 50,000,000 people.

There is still another side to the magnitude of the war, one seldom thought of or at least not appreciated, and that is the cost of it all—the actual destruction involved in life and property. War is destructive, and if neither the cause at stake nor the spirit of the contest stirs men's blood so as to mark the generations following them the passion aroused by personal loss will. Taken in mass the loss of life would show great cities wiped out, and that of property whole states put in pawn. The number of men in the northern armies alone, killed in battle, would equal the entire male adult population of the cities of Buffalo and Cleveland—that is to say, if every man in those two cities should be cut off by violent death, leaving every home desolate and every woman and child a mourner, the calamity and the sorrow would not be greater than those entailed upon the whole north by the bullets of the enemy. On the other hand, the death roll of the Confederates would equal the entire male adult population of New Orleans as it is today.

But deaths in battle represent only one-third of the lives sacrificed in the service. In the Union ranks there were 360,000 deaths from all causes during service. That number exceeds the entire male population of New York city proper, or of Chicago and Boston combined, with either Cleveland or Buffalo thrown in. If the entire population of St. Louis was wiped out by death at one blow, the horror would just represent in point of numbers the sacrifices of the north alone.

Besides the death casualties in war there are those permanently disabled by wounds and sickness. Add the disabled soldiers in the northern army to those who fell in battle or from other causes, and the number would represent the entire body of the inhabitants of Cleveland and Buffalo. These are striking estimates, but they are true. They show the waste of life, the appalling destruction of the best bone and sinew in the land. If an epidemic were to prostrate all the men in the cities of New York, Brooklyn, Buffalo and Cleveland, leaving three-fifths of them dead and two-fifths maimed for life, the calamity would be no greater in point of the numbers of victims than that entailed by the war upon the northern states.

In another portion of this article comparisons are drawn between the armies engaged in different campaigns of the



some old and populous treasure expended would the richest states in the Union today, and the lives lost in the war, including deaths from all causes, would furnish the entire male population of the greatest city in the land to day.

#### Great Armies of History.

France has been the one famous fighting nation of the century. Her wars have filled the annals of European peoples with themes for the brightest pens, with pictures that challenge those of classic ages as subjects for the artist to place in enduring stone.

Take Napoleon from the stage of the world between 1800 and 1815 and what remains? In those 15 years of war France lost 2,000,000 men. The north alone lost equally in proportion from 1861 to 1865. During her periods of greatest martial activity France never put into the field at any one stage more men than the north had under arms the last twelve months of the war, and the average in each of the years from 1862 to 1865, inclusive, was about the same as in France in her years of warfare. But in order to get a comprehensive view of the magnitude of the conflict one must go beyond the figures identified with any single nation for parallel.

On the battlefield of Borodino, long considered one of the bloodiest in modern times, there were 250,000 men engaged, representing the powerful nations of France and Russia. At Gettysburg there were 168,000 men present, all of one nation, for a civil war means the conflict of a divided household. At the very same time there were 175,000 men contending at Vicksburg and at Port Hudson and Helena, above and below Vicksburg, there were 56,000 more of these same brethren of one household battling for control of the great river. This means, then, that while Napoleon, invading Russia, and the czar, stemming the tide, mustered in all 250,000 men, the American nation, in the masterly struggles over Washington and the great highway of the west, brought into action 333,000 soldiers.

But there is a parallel more startling still. A year after Borodino the allied peoples arose in their might to wipe out Napoleon and France. There were six of the greatest nations—leaving out Austria—involved, and it was, for France, and also for her enemies, Russia, England, Prussia, Spain and Sweden, a war to the death. They met at Leipsic and fought three days, bringing to the battlefield the enormous muster of 465,000 men. One year after Gettysburg America's belligerent sons, the blue and the gray, rallied for the grand encounter in front of Richmond and before Atlanta. For 100 days they fought steadily over the course between the Rapidan and the James; for 100 days there was thrust and parry within the mountain glens and the thicket passes of Georgia, and the armies in the field marshaled under the banners of Grant and Lee, of Sherman and Johnston, numbered half a million of men, more than the six ancient nations of Europe brought together with six ancient crowns hanging in the balance. Neither were the Americans wanting in those qualities which in warriors deeply excite the veneration of those who review their deeds. They fought to the limit of human endurance, and

interest set in motion by a battlefield tour broadens until thousands and tens of thousands are drawn in. But aside from all this the battle scarred regions remain monuments announcing the splendor and glory of the past. It will never be possible to tear from the valleys of the Potomac, the Rappahannock, the Shenandoah and the James the associations of the war; neither from the Tennessee, Alabama and Georgia mountains of the west.

In the east the bloody ground was between Gettysburg, Pa., on the north and Suffolk, Va., on the south, the western limit on a line drawn through Lynchburg, and the eastern through Norfolk. In this district, about 150 miles broad and 200 miles long, occurred 13 battles, where the loss in killed outright numbered over 100,000 and the aggregate of killed and wounded was over 200,000. In the lesser engagements and in siege operations probably 100,000 more were numbered with the casualties.

Here were fought the desperate struggles of Gettysburg, Antietam, Malvern Hill and Winchester, fields of glorious memory to the veterans who contended there. Here the Monitor bore down the Merrimac and led off in a new era of naval warfare. Here, too, was Appomattox. Back and forth over this blood stained arena the armies contended in the campaigns of the Rappahannock, the Peninsula, the invasions of Maryland and Pennsylvania, the Shenandoah and the Wilderness.

The graves of the Union dead in this consecrated arena number over 90,000, and tens of thousands more, who there received their death stroke, were borne north to their last resting place. The plains of Manassas, the vales through which the Shenandoah rolls its placid streams, the banks of the Potomac and the James were altars whereon the rich blood of patriots was shed as libations to the god of nationality.

The bloody ground in the west is almost identical with the state of Tennessee. From Atlanta on the southern limit to Knoxville on the northern is about 140 miles, and from Atlanta to Memphis on the west about 300 miles. Within the limits come Chickamauga, Stone River and Shiloh, three of the desperate battles of the age. For three years the war raged back and forth across the state of Tennessee. Fort Donelson, Nashville, Murfreesboro, Knoxville, Chattanooga and Corinth were scenes of repeated struggles. Over 70,000 Union dead lie in the cemeteries of that district, and tens of thousands were taken north from there for burial. The great movements of Confederate invasion of the north, under Bragg and Hood, were met and checked in that section.

#### War Memories a Vast Heritage.

The soldiers engaged on both sides numbered nearly 3,000,000 men. That means that, aside from every other interest which turned men's attention to the war, 15,000,000 persons looked upon the struggle as one of life and death for self or some one dear to them. But that is a view far too narrow. In the south every family gave up every able-bodied son, and in the north it is scarcely possible to find one not represented in the second degree at least. Not merely the 15,000,000 soldiers and others represented by them, but the entire 30,000,000 inhabitants, were stirred in every emo-

in the great struggles of Napoleon's day. But the representation of armies by figures can only impress the strongest imaginations or the minds of those trained to estimate large masses of men. The population of a state may present a tangible idea to those who have traveled beyond the limits of their native town or county. According to the census of 1890, each of the following eight representative states of their sections contained on an average about 1,500,000 people. One was as low as 1,300,000 and one as high as 1,700,000. Three stood at 1,600,000, two at 1,400,000 and one at 1,500,000. If every full grown man of those eight states should be drafted for an army, the multitude would just about equal the total number marshaled in the Union and Confederate armies between the fall of Sumter and the surrender at Appomattox.

Again, the entire male population of the great states of New York and Pennsylvania combined with that of any two of the eight states named above would but fitly represent in numbers the legions who wore the blue and the gray. The idea may be presented in a form still more simple, for many, than either of the above. If all the inhabitants—men, women and children—of Kansas and Virginia, or of North Carolina and New Jersey, should be transformed into soldiers and sent trooping toward the border in armies of 100,000 or 200,000 at a time, the spectacle would be a parallel of the musters of the great uprisings from 1861 to 1865, and all the soldiers gathered in former conflicts of the United States, beginning with the Revolution and ending with the Mexican war, would not equal the entire population of the smallest of those four states by 250,000.

The cost of the war in treasure cannot be stated with the same exactness as that expended in human lives. On the side of the south there was a vast amount of wealth devoted to the cause, yet the Confederacy created a debt of \$2,000,000,000. Had every slave in the south been worth \$500 in cash the southern people would have been the gainers by setting them all free in 1861. The north expended about \$4,500,000,000. This treasure represented the present wealth of Massachusetts and Pennsylvania, united, and almost that of New York and California. Assuming that the wealth of the 11 states in the Confederacy was about the same in 1870, after five years' recuperation from the effects of the war, as it had been in 1831, not counting slaves, then valuing each slave in bondage in 1861 at \$500, the north could have bought out the Confederacy, slaves and all, at its real value and saved money in the operation, to say nothing of the waste in lives and industrial energies.

GEORGE L. KILMER.



The words of a true man - a true patriot - a  
true minister

“The poorest, weakest, and meanest  
Country on God's ~~earth~~ footstool is the  
Country without Sentiment. A nation  
without Sentiment is a nation without  
Character, without virtue without  
power without aspiration, and  
without Self-respect.”

Rev. Dr. J. B. Hawthorne.



Fraser, Trenholm & Co., and was to clear for St. John's, New Brunswick. It might have been supposed that counsel desirous of ascertaining the truth would have followed up these clues, and would have

joint, he could no longer wrestle, but must simply and only cling, he conquered. We vanquish oftener by clinging than by wrestling.

Also in the day of trouble, of great anxiety for others, or of some tormenting and haunting doubt, pray. Keep at special prayer in such special days of trouble, any way. And remember always this great fact about a day of trouble,—it is impossible that you come upon one in which you may not pray.

Think a moment concerning how to pray. The Psalmist tells us, "In the day of trouble I will call upon thee." Call, then; call audibly. It is a good thing, in the day of trouble, just to put into words and voice, before God's throne, the whole matter; to disclose and declare to him all the most hidden reserves and windings of the troublous, carking bother; to hold back nothing of it. Frequently the dragging of a thing forth out of its dimness of mere thought about it, and the compelling it to clothe itself in distinct and identifying speech, is a tremendous help. And then there is also all the help which comes from the feeling that you have actually made your heavenly Father a confidant.

Call also with the speech of thought. Let the mind well inaudibly on the trouble and on God. Call also by holding yourself in steady communion with God. Keep in prayerful and communing mood toward God, whether your prayer and thought focus themselves on the particular trouble or not.

All this is real calling, real prayer. That hymn of James Montgomery tells it admirably:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.

"Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their songs rejoice,  
And cry, 'Behold he prays!'

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death,  
He enters heaven with prayer.

"Nor prayer is made by man alone;  
The Holy Spirit pleads,  
And Jesus, on the eternal throne,  
For sinners intercedes.

"Oh, thou by whom we come to God,  
The life, the truth, the way,  
The path of prayer thyself hast trod;  
Lord, teach us how to pray."

Think a moment, now, of the use of special prayer. The Psalmist sings its use also: "For thou wilt answer me." That is the use of special prayer,—that God will, somehow, answer.

Sometimes, by calmness, you have been nervous and fretted and anxious. You have specifically prayed about the troubling thing, and there has come to you a most gracious calm and holy strength, and resigned readiness to suffer or to do. Often in this way God answers special prayer. Sometimes by relief, by a kind of prophetic certainty of deliverance, God answers special prayer. Sometimes by reply delayed, God answers special prayer. Lazarus died, and the Lord still tarried; but he came with delayed, but with how much more glorious, answer, than the prayerful message to him of Mary and of Martha meant. Sometimes by denial God answers our special prayer, but only when denial of our request is better for us than assent would be. Do you enough remember that the answer of denial is still real answer? And with God denial is always better blessing. Sometimes by unrecognized answer God makes reply to special prayer. You pray, and apparently nothing comes of it. But as the days go, you find that surely something has come of it. The causes for your trouble have dissipated slowly, perhaps, but steadily and really. You have been answered, though at the time you knew it not. Use special prayer for special times.

"More things are wrought by prayer  
Than this world dreams of."

For so the whole round world is every way  
Bound by your chains about the feet of God."

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should be justifiably restored."

The Union was released. Hickley and his associates were not to be in accordance with the Oretto arrangement, "in order to give effect to that vessel." Hickley's testimony as a man-of-war, would be entirely to condemn her. Had the trial no instructions from the crew at New Wick. The schooner Prince Alfred went to the wharf of Adderley & Co., the Nassau correspondents of Fraser, Trenholm & Co., and there took on board eight cannon and a cargo of shot, shells, and provisions, and then went

## Concerning Special Prayer.

By Wayland Hoyt, D.D.

THAT is good counsel which one of the sweetest and quaintest of our earlier English poets has given us concerning daily and habitual prayer.

"When first thy eyes unveil, give thy soul leave

To do the like; our bodies but forerun

The spirit's duty; true hearts spread and heave

Unto their God, as flowers do to the sun.

Give him thy first thoughts then, so shalt thou keep

Him company all day, and in him sleep."

"Walk with thy fellow-creatures, note the hush

And whisperings among them. Not a spring

Leaf but hath its morning hymn; each bush

And oak doth know *I AM*—canst thou not sing?

Oh, leave thy cares and follies! Go this way,

And thou art sure to prosper all the day."

Yes, a day entered through the gates of daily and habitual prayer is apt to be a prosperous day.

But there are peculiar seasons when we are specially pressed to pray. It is of such times God's ancient singer Eighty-sixth Psalm: "In the day of my trouble I will call upon thee; for thou wilt answer me."

Think a moment when specially to pray. The note concerning prayer which the psalm strikes, is prayer in the day of trouble. Yes, in the day of trouble do not grow despairing, or nervous and anxious, or sadly listless, withdrawing the hand from the daily duty, or petulant and irritated toward Providence; rather refuse to be or do these things by giving yourself to special prayer.

In the day of trouble, of business perplexity, pray. Have you ever thought how the right to pray about such matters is implicitly involved in that petition our Lord incorporated into the model prayer, "Give us this day our daily bread"? Bread there is a large word, and stands for that whole side of our life and activity which has to do with our sustenance and comfort. It is into this side of things that our business roots itself, and therefore special liberty of petition concerning it is granted us. And when all sorts of obstacles and tangles emerge in the realm of our business, when the times squeeze as they do now in these sad days of aimless and incompetent political administration, when values fall and payments are laggard, and almost every man is sore bested, one of the best and most overcoming things a man can do about this or that perplexity in business is specifically to pray about it. Various and surprising help of skill, wisdom, clear vision, if not of sudden deliverance, is apt to stream in upon the man who prays.

In the day of trouble, of a great sorrow, pray. A picture held me the other day. It was the interior of a European peasant's home, rude and poor. A little child, deathly sick, was lying upon a bed made of chairs and pillows. On a table, bare and small, stood the remedies; and intently gazing upon the sick child, watching to get the first sign of response to the remedies just given, sat the physician. And the young father stood beside his wife with the look of sad endurance on his face; and the mother sat with her arms flung upon the only other table in the room, with her face hidden in her arms, but praying, I am sure. What better thing could the mother be doing than praying amid such troublous sorrow? Somehow prayer, in such a time, anchors to God, if it does nothing more, and prevents the soul from drifting loneliness off into the salt and bitter sea of a complete despair.

In the day of trouble, of great weakness, pray. There are times when the nerve of energy seems utterly to relax, when strength seems to have been sucked up by some confronting difficulty or duty. If you must cease doing everything else then, you need not cease special praying. You are in the precise crisis for special prayer. Often a conscious and confessed and dependent weakness is the best strength. Just to hang on God, is frequently to quickest achieve. When the angel of the Lord had laid his finger on the thigh of Jacob, and when, the pillar of strength for the wrestler being thrown out of

<sup>1</sup> Vol. V, page 521; Vol. VI, page 285.

<sup>2</sup> Solomon's deposition, Vol. VI, page 310.

<sup>3</sup> Vol. II, pages 610, 611.