

At the foot of a high mountain in one of the Eastern countries stood a small cottage in which lived an old shepherd with his two children, Paul and Helen. Although they were poor, and had little money, they were good and honest, and lived very happily in their humble home. One time the shepherd fell very ill, and when it was certain that he could not recover, he called his son and daughter to him and said: "My dear children, I must now leave you alone in the world. I have no riches for you: this in the world. I have no riches for you; this little cottage and three sheep are all that I possess. They are yours; do with them as you think best."

After the old shepherd had died, and been laid to rest in the old village churchyard, Paul said to his sister. "Now, Helen, you After a short time, he heard a pawing and the procession was marching through the streets, a stranger, leading three dogs, entered the city. He asked the cause of all this rejoicing, and being told, he cried: "It is talse; I saved the King's daughter!"

For his impudence, as the people called it, Paul was thrown into a dark prison. After a short time, he heard a pawing and the cause of all this rejoicing, and being told, he cried: "It is talse; I saved the King's daughter!"

After the old shepherd had died, and been laid to rest in the old village churchyard, the control of th

shall have the cottage and all that is in it for yours. I shall take the sheep, and go out into the world to seek my fortune. When I have become a rich, great man, I shall return for you, and we shall leave this poor little house, and live in some grand

Helen had great confidence in her good, brave brother, and, although she bade him a tearful goodby, she firmly believed that he would, as he said, become rich and great, and then return for her. For many days Paul traveled over the dusty highways and through green fields without meeting any adventures. Tired and discouraged, and not knowing which way to turn, he stopped to rest one day under a large tree that stood at the cross roads. Suddenly he saw near him a man with three large black dogs. "Good day, my boy," said the man; "I see you have three fine sheep there. What do you say to giving them to me in ex-change for my dogs?"

In spite of his sadness Paul could not help laughing at this strange proposal.
"Why," he said, "it costs me nothing to keep my sheep, for they feed on the grass by the roadside. But how could I buy meat for the dogs, when I can scarcely get lood enough for mysel?"

"My dogs are of a peculiar kind," said the stranger, "and will furnish you with food, instead of your providing for them; and they will bring you great fortune. If you say to the smallest one, 'bring food' you will immediately be supplied. If you say to the second one, 'kill him' he will at once destroy your enemy. And if to the third you cry, 'help me,' he will deliver you in time of trouble.

Paul was finally persuaded to make the

wishes of this wicked man, and promised to declare him as her rescuer. There was great rejoicing in the city when the King's daugh-ter returned. The black flags were taken down, and in their stead waved gay banners, while shouts of joy and music were to be heard in the streets. The King sent forth a decree that in six months a grand festival should be held, at which time the coschman should be crowned the first knight in the kingdom. The poor Princess hoped for the return of Paul, but did not dare to make mention of her true rescuer. At last came the time for the great 'estival; and as the procession was marching through the streets,

scratching at the door, and recognized the whining of his faithful dog.

"Help me," he cried, and in a moment the largest dog had broken through the iron door and set his master at liberty. -Then Paul said to the smallest animal:

Bring toodffrom the King's table." When the dog entered the banquet hall of the palace the Princess recognized it as belonging to her rescuer, and begged her father to send for the owner. Paul soon appeared, and, having told his story, he showed the three teeth which he had taken from the mouth of the dragon.

The wicked coachman was then thrown into prison, and the poor shepherd boy was given his place in the royal palace. Paul did not now forget his sister, but, with the permission of the King, he again visited his native village and returned, bringing Helen with him, who ever afterward had a happy home in the palace, and found in the Priness a kind and loving friend.

One morning, as the brother and sister were walking in the palace garden, the three dogs ran toward them and began to speak. They said: "You have made your fortune now, and no longer need us." They then became birds and flew away, and were never again seen.

## A TURTLE FIGHT.

A Singular Contest Among Three Ill-Man pered Jersey Turtles.

New York Sun. ] Some boys who were gathering water cresses in a pool beside the Passaic river. near Avondale, N. J., yesterday, witnessed a singular battle among three turtles. Two exchange, and when the stranger had led away the sheep he said, 'bring food,' and at turtles, each about the size of a of the combatants were common water once the small dog darted away, and soon returned carrying a basket of the choicest against a small but exceedingly victous



food. The boy now lived very comfortably and grew quite fend of his dogs. One bright morning as he was trudging merrily along he met a carriage draped in black drawn by four noble black horses, which hung their heads and walked slowly, as if conscious of some sorrow. The coachman wore a black livery and had bands of crape around his hat. Within the carriage sat a beautiful young girl, on whose fair face were traces of tears and great distress. Paul asked the cause of all this sadness, and learned that in the mountains there lived a huge dragor that threatened to destroy the city and its inhabitants unless the King's daughter was sacrificed to him, and in order to save his people, the King must give his daughter to awallowed by the monster. Therefore, all the city was in mourning while the young girl was being carried to the moun-

Paul had great compassion for the King's daughter, and followed after the carriage. When the Princess alighted, and sadly began her walk up the mountain, the boy walked beside her, although the coachman warned him that he would perish. When they had gone about half way they heard a great noise as of thunder, and beheld coming toward them from the summit the dragon with its huge mouth open ready to devour

'Kill him," shouted Paul; and immediately the second dog rushed upon the dragon and soon stretched him lifeless upon the ground. Paul sprang upon the great body, and taking three of the monster's teeth, put them away in his purse as trophies of his The Princess shed tears of joy over her happy escape, and wished her reseuer to go with her to her father's palace, where he would be richly rewarded.

The boy replied: "I wish to travel farther in the west, but in six months I

They now descended the mountain, and found the coachman who from below had been a witness of the scene. As they drove back to the city a daring thought came to the mind of the coachman, and stopping the carriage on the middle of a bridge under

which rolled a great river, he said to the Princess: "Your rescuer has gone away, and did not desire your rewards. I am a poor man, and it will please me greatly to receive honors from the King. Therefore, you must tell your father that I saved you from the

dragon. Unless you do this, and promise me never to reveal the secret, I shall nurl you into this loaming river, and none shall be the wiser; for they will think that you have been devoured by the dragon." THE WORLD GREW.

Concise Statement of the First Principles of Evolution.

THE WIDESPREAD FEAR OF IT. A Combination of Matter and Force Seems

to Leave God Out. IS THIS CONCLUSION JUSTIFIABLE?

(WRITTEN FOR THE DISPATCH, ) There is charge, and charge means cause, and cause goes back to the First Cause That is the first step in the argument for

There are two effects of the First Cause one is nature, the other is man. These effects we study to learn what the First Cause is. We begin with nature. We find in nature the facts of uniformity and adjustment. What kind of cause must that be which has such facts as these for its effects? Among all the causes of which we are aware there is only one which is adequate-that is an intelligent will. We say, then, that the First Cause is an intelligent will. That is the second step in the argument for God.

The other effect of the First Cause is man. We study ourselves. We find the facts of intelligence, will, personality and con-science. The first two emphasize the teaching of nature. A cause must be adequate its effect. Conscience must have come from a righteous cause; personality from a personal cause; intelligence and will from an intelligent will. To the objection that personality and invisibility go strangely together, we answer that we ourselves are as nvisible as God is. No man ever saw another man. We are convinced of the existence of spiritual and personal beings about us, to whom we give the names of men and women, by manifestations of intelligence, will and personality in human speecch and action. We are convinced of the existence of a Supreme Spiritual and Personal Being, to whom we give the name of God, by manifestations of intelligence, will and personality in the world about us and within us. To the objection that per-sonality and infinity cannot possibly go together, we answer that the limitation which is involved in the word "personality" is altogether in human speech and thought. It is an infinity of expression. The truth about God includes personality and goes an infinite way beyond it. This is the third step in the argument for God.

THE DIFFICULTIES TO MEET. But the argument is not yet concluded. There are certain difficulties which arise along the line of the argument, which have been noticed in the previous papers, and met in one way or another, but which in the opinion of some people still remain. After the argument is ended there are questions which continue to give trouble, and which ought to be more particularly and ade-quately answered. There is the scientific difficulty which centers about the doctrine of evolution; there is the intellectual difficulty, which centers about the limitations of human thought, and which takes shape in agnosticism; there is the ethical diffiwhich centers about the problem of

The first of these difficulties asks: After all, is there a God? Has not the doctrine of evolution made the "hypothesis of God" unnecessary? The second asks: If God is still can it be possible to know Him? The third asks: If God is, and can be sufficlently known, what shall we say of the pain and sin of the world? Is God good. To these difficulties, accordingly, we address ourselves, beginning with the first.

There is a First Cause that is unquestioned by philosophers, theistic and anti-theistic alike. But were we in the right when we affirmed that the first cause is mind? Has alike. But were we in the right when we affirmed that the first cause is mind? Has "eclipse of faith"—scares nobody who benot the doctrine of evolution taken all the lieves in the sun. The burning of a little uniformity and adjustment of nature, and straw upon the ground may hide for a time, all the intelligence, will, personality and as Dr. Holmes reminds us, the shining of matter? It the doctrine of evolution is true, have we really any mind or any soul, and is there place le't anywhere in the universe for God? Is there any God at all? It is not to be disputed that the doctrine

of evolution has had the effect of unsettling a good many people's theology. There are many who have but an indefinite notion of its actual meanings, who are filled with a vague alarm, and are prepared to find at any moment that the whole structure of religion has been undermined and is beginning to tumble down. Step by step the doctripe of evolution seems to these frightened thinkers to be pushing in and slowly but irresistibly crowding God and the soul out. OTHER SIMILAR CASES.

There was a similar alarm, however, when it was discovered that the earth is but an insignificant star amid vast systems of stupendous constellations. There was a like un-rest when the law of gravitation was proclaimed. Religion, some people thought, foundation. Religion, however, kept straight on. There is the presumption at least of a possibility that the doctrine of evolution may be proved and still religion be found to be as strong and true as ever.

The first thing is to ascertain precisely what the doctrine of evolution is. The doctrine of evolution is stated by its foremost teacher, Mr. Herbert Spencer, in these words: "The integration of matter and concomitant dissipation of motion, which pri-marily constitutes evolution, is attended with a continuous change from indefinite, incoherent bomogeneity to definite, coherent

heterogeneity, through successive differen-tiations and integrations."

The doctrine of evolution, taken out of the exact language of science, and put into a single English word, means growth. It as-serts that the old notion of special creation, which imagined God making each species full-grown and by itself—framing a fish, a bird, a man, either out of previously existing materials, as a watchmaker would make a watch, or else out of nothing-is untrue The world was not made; it grew. The parallel of creation is not to be found in the manulacture of a watch, but in the growth of a man. The world grew, as we grow. It ought to be said here that the doctrine of evolution does not assert that man is descended from the monkey, as is comsupposed, but rather that man and the ape are divergent descendants from some exceeding remote and long extinct ancestor. The essential word of the doctrine of evolution is

the word growth. Now, growth is marked by two steps, a rise and a decline. We call the rise "generation," and the decline "degeneration."
A grain of wheat is put into the ground and begins to grow; it sprouts, shoots up a stem, flowers, and bears its fruit. Then decline begins, and the stalk dies down to the ground, and is dissipated into its original elements. The wheat which the stalk bore says Iron. The string with which the as sown again, and the same process of articles you buy are fastened is made of growth and decay, generation and degeneration, evolution and dissolution, is re-

peated. NATURE'S GUIDING POWER. But all the time nature is standing by and guiding growth with both hands. The name of one hand is "natural selection;" the name of the other hand is "survival of

Suppose that a grain of wheat in the secsuppose that a grain of wheat in the second harvest, being planted in better soil,
grows bigger than was yielded in the first
harvest. There are now two kinds of wheat,
an inferior and a superior, a smaller and
weaker and a larger and stronger. The two
nan Irishman, firing his pistol in the air, are planted together and there comes a summer which is not tavorable to the growth of less feigned to be dead. In less than no wheat. Only the superior kind will live. wheat. Only the superior kind will live.

Nature chooses between the two, and the fitter kind survives. There is an advance in the quality of wheat. But suppose there is something in the nature of the soil by reason of which a grain of wheat, having a little tinge of red, will get more nourishment from the food stores of the earth. The red-tinged wheat will survive. The more wich the wheat is in the wheat had rushed in the direction from which the shot had proceeded, and, discovering the prostrate man, immediately suffed his pockets full of bank notes.

The next step was to rush off and collect disinterested witnesses who would be able to declare that the man must have been a victim to love or madness, but not to losses

wheat had, the better would be its chance.
Little by little nature choosing every year, and the fittest surviving, wheat would lose its present shape and become triangular.
All wheat would have the form and color of a little red triangle.

Now begin back incalculable millions of centuries with an atom of star dust acted on by force. Change follows change, conditions differ, environment is altered, on this side and on that diverse shapes of matter come

the star dust comes a nebulous vapor; and out of that a universe of whirling w

trine which some people think will explain everything—all existence, all life, all civil-

best thing we can do is to take their word or it. The doctrine of evolution is true. What does it mean?

beginning with God, began with matter and force, and instead of culminating in the human soul culminates in matter and force. above us. Nothing exists save matter, mat-

it in fear, and there are enthusiastiphilosophers so enthusiastically philo-sophical that they "congratulate" themselves, as someone said, that they are going to die like the beasts, who affirm it in hope. Materialism, they believe, is gaining ground. And now that evolution has come up with reinforcements, there is no chance for the armies of the living God. Day by day the phenomena which were explained by the working of miracle are finding better explanations by the working of matter.

AS THE SAVAGE FEARS AN ECLIPSE. Day by day the known is gaining upon the province of the unknown, religion is retreating before science, the "hypothesis of God" is becoming more and more un-necessary. Matter is taking the place which used to be held by mind. "As surely," says Prof. Huxley,

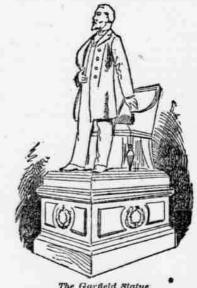
every future grows out of the past and present, so will the physiology of the future gradually extend the realm of matter and sw until it is coextensive with knowledge, with feeling, and with action. The con-sciousness of this great truth weighs like a nightmare, I believe, upon many of the best minds of these days. They watch what they conceive to be the progress of ma-terialism, in such fear and powerless anger as a savage feels when, during an eclipse, the great shadow creeps over the face of the

Flint remarks, that the shadow creeps. The and political fanaticism without a par sun shines all the same behind it, and will allel." conscience of man, and resolved all into the everlasting stars, but the smoke will can history. They embittered his latter irift away: the stars will shine on forever. There is no need for the lear of the theo-logians, and no ground for the hope of the materialistic philosophers. That I hope to show next week. GEORGE HODGES,

## THE GARFIELD STATUE.

A Magnificent Work of Art to be Dedicated on Memorial Day.

in the national House of Representatives and about to speak. It is of Italian marble and is pronounced a marvelously correct representation of the second martyred President.



base, is about ten feet in height. The statue is placed directly in the center of the great architectural pile of marble and sandstone which forms the Garfield monument and tomb. It was the intention of those in charge of the memorial to dedicate it on September 19 last, the eighth anniversary of President Garfield's death, but a postpone ment was made necessary by a discovery in Italy six months before that date. The statue had been nearly completed when the sculptors discovered a black streak in the almost finished statue was cast aside and the work done over again on a new block of

FOOLING THE GAMBLERS.

The legend goes-for I suppose there is thorities connected with the gaming tables at Monte Carlo endeavor, if anyone commits suicide within their grounds to place bank instantly lay down, and remaining motiontime the attendants had rushed in the di-

you on board; the tobacco ponch, eigar case red there is in the wheat the better will be red.

—all are paper! Those elegant flowers or have been devoured by the dragon."

The Princess was compelled to yield to the

Bessie Bramble Finds it Throws Much Light on Politics.

VITUPERATION IN TIMES PAST. Party Methods in the South Compared With Those of the North.

PESSIMISTIC VIEW OF THE FUTURE

(WRITTEN FOR THE DISPATCH.) "Polities is a battle for supremacy. Parties are the armies. The Ten Commandments and the Golden Rule have no place in a political campaign." This plain, open-spoken definition of poli-

tics, as announced by Senator Ingalis, does

not altogether accord with that furnished by

the dictionary, but it gives the practical

understanding of the matter by politicians.

Webster defines politics as "The science of government; that part of ethics which consists in the regulation of a nation or State for the preservation of its safety, peace and prosperity; comprehending the detense of its existence and rights against foreign control or conquest, the augmentation strength and resources and the protection of its citizens in their rights, with the preservation and improvement of their morals."

The further information is also given by Webster that "politics, in a bad sense means political trickery." That this is the meaning attached to it by Mr. Ingalls is made very plain by his remarks. With the decalogue and the Golden Rule ignored, it is hard to see how the morals of the people are to be preserved, or their rights protected. In a struggle for power in which, according to Mr. Ingalls, it is lawful and legitimate, and in accordance with the practical render ing of the Constitution to deceive the adversary, to hire Hessians, to purchase mer-cenaries, to mutilate, to kill, to destroy, it could hardly be expected that honesty or decency could prevail.

A HINT AT INSIDE WORKINGS. By his definition of politics the pict uresque Senator shows on what principles the political parties are conducted, and by what motives they hold themselves justified what motives they hold themselves justified in securing supremacy by bribery, by stealing votes, by malignant libel, by atrocious lying, by forgery, by murder, by all that is bad and mean and immoral. By this definition of politics, which Mr. Ingalls voices, may be explained the vile abuse, the scandalous defamation of Washington during his political career, why hatred and malic and all uncharitableness prevailed, when Jefferson and Adams were so strongly held up to scorn and reprouch by their oppo-nents, why Andrew Jackson was denounced as a rogue, a hypocrite, a despot, and the reputation of his wife covered with mali-cious odium; why the election of Adams was held to be the result of cheating and corruption, and why Henry Clay was abused and vilified in the most malevolent and scandalous manner unto his life's end.

This definition of politics, as furnished by Mr. Ingalls, explains why General Harrison, simply a military man, was preferred for political reasons to the great leader, Henry Clay, who, in his famous speech in his own defense, denounced the curs of party barking at his heels, and the blood hounds of personal malignity springing at his throat; it explains also how Pennsyl-vania was carried for Polk by stratagem and fraud, on the tariff issue, by Buchanan and other leaders of the Democracy, and how the adored chieftain was set aside for the obscure Polk in the final result, as say public men, by fraud as monstrous as unprecedented, by religious

THE SLANDERS CLAY ENDURED. The calumny and slanders hesped upon Henry Clay by his political enemies are something amazing to the readers of Amerigree, and yet, this is what Mr. Ingalls says is legitimate politics. Daniel suffered from the same cause, as has almost every distinguished man who aspired to

In later years, by this principle of polities, in which the decalogue and the Golden Rule have no place, no one, perhaps, was more scandalously abused than the martyred Linoln. In the annals of infamy and chronicles of slander there were scarcely to be found adjectives or epithets vile enough to defame him. The malignant curs of party manufactured lies concerning him without end, and no man of high honor and noble character, save perhaps Washington, have been more vilified and vituperated. Even Grant-held in respect by North and South paign ever gave a viler exhibition of the Thin, fuzz-like hairs soon swell out, and bemud-throwing polities that Mr. Ingalls up-holds, than that of Blaine and Cleveland, when partisan ministers from the pulpit did not hesitate to publish the vilest stories concerning the Democratic candidate, who, as sible standard bearer of the Democracy, Mr. Ingalls makes no bones of de-nouncing in advance, as "a cheap and brazen hypocrite," while Blaine, his opponent, was olished as a hypocrite in religion, a man not to be trusted, who was dishonest, whose marriage was irregular, who was guilty of "bargain and corruption"—all this and

A LOOK AT INGALLS. Bribery and corruption, bargain and sale. defamation of character, malicious scandal, religious prejudice, anything that will gain the end, are, by Mr. Ingalls' code, fairly to be used. The leader who would lose a battle through the activity of his moral nature

would be "the derision and jest of history,"

is how the Senator puts it.

All Mr. Ingalls' remarks go to show that not a scruple exists in his mind on the subject of how political campaigns are to be won. His theory of politics entirely justi-fies "Blocks-of-Five Dudley," and the addition, division and silence policy of the Pennsylvania bosses, and the tactics of Hill and Platt, of New York. And not only does he thus justify this policy of using all manner of fraudulent means for carrying elections, but it is evident that his definition of politics will equally apply to the Demo-crats of the South in their alleged endeavors to nullify the Republican vote of the negroes. How, under his theory and practice of politics-as a war, in which the end justifies the means-is it to be counted a tremendons wrong for the Democrats to so conduct their elections in the Sou negro supremacy may be suppressed, as Ingalls himself says they do.

If the agonies of Brother Reed and In-

galls and other Republican leaders as to the bitter wrongs and atrocious injustice suffered by the colored brethren in the Democratic States were genuine, why do not they in their ardent sympathy and anxious tude move heaven and earth and find ways and means to get all of these oppressed peo-ple to come North or go West, where their

TURNING THE TABLES. Would Mr. Blaine, Mr. Reed and the Senators and Representatives of Maine, for instance, retire happily to obscurity with the pleasing consciousness that the colored brethren, by virtue of their numbers and their votes, had the right to rule over them? If by contributions in the churches, and donations from the politicians who are so dreadfully exercised in their minds over the fact that Republican votes are not honestly counted in the South, all of the negro popu-lation of Georgia could be transported from that State to the free air, the picturesque scenery, the wood-crowned hills of Pennsylrule of life, would Quay and Cameron and for instance, a small pimple on a all those engaged in lamentations over the can be shown in its real appearance

sylvania voters allow the Georgians to rule the roost, to fill the fat offices, to represent the State, to boss things generally, while the white folks retired to the joys of obscurity and the sweets of private business? We trow not. But yet Reed in his pursuit of the Presidency, Sherman in his reach for the same high position, Ingalls with his soaring ambition for the highest seat, are all slop-ping over with sympathy, boiling over the terrible wrong, raging over the infracted terrible wrong, raging over the infracted rights of citizenship where their object is jeopardized by Democratic votes, but this is all well accounted for by Ingalls' definition of politics in which the decalogue and the

Golden Rule are out of place. TRIED BY INGALLS' CODE. Under his rule and theory, and political principles Wade Hampton, and Brecken-ridge and all of the other Democratic leaders of the South are doing exactly right. The politicians of the solidly Democratic States are working their way on precisely the same lines as the Republicans. The

are using every means. They are hiring "Hessians," they are purchasing mercenaries, they are mutilating, killing, destroying. They are sowing sorrow, embittering
lives, breaking hearts, covering reputable
men with infamy and doing all manner of
cruelty and inhumanity to men to insure
political success. This is what Senator Ingalls says both parties do in a political
cannaign.

campaign.

But while the assertion that activity of the moral nature should not be allowed to interfere with using all means, fair or unfair, to insure success, it is pretty plain that the politicians want to pose before the people as virtuously indignant, as sincerely honest, as piously shocked at any hint of bribery, or intimidation, or forgery, or counting out, or calumination of character, or killing, or destroying. All they want, as they say, is a fair election and an honest count. But now Mr. Ingalls has let the cat out of the bag, and owns up that what they really desire, and will move heaven and earth to secure, by fair play or foul, is success for their own side. For this Ingalls has spasms of agony over the ignorant vote of the South being suppressed in tavor of the Democracy, but he regards with complaceucy, and perhaps admiration, every device, intrigue, fraud, bribery, corruption, defamation that insures Republican success anywhere. He is wholly in favor of the representation of ignorance, and strongly opposed to the expression of intelligence.

IT EXPLAINS MUCH. The definition of politics as given by Mr. Ingalls explains a great many questions that have bothered many good people a great deal, who are not committed to the political confession of faith—that the end justifies the means-as set forth by Mr. Ingails. To them it has seemed strange and incomprehensible that men in private life, leemed decent and reputable citizens by their friends and neighbors, are set forth as rascals and reprobates when they happen to be nominated for public office. The demand for party supremacy shows up the purest of patriots to be utterly corrupt and base, the enemy of his country, the most infamous of creatures, the representative of vice and pollution and all vileness. He, himself, his family, his relations are made the prey of the opposition, it by their vilification and abuse success is more assured. This is in accordance, we are told, with the ruling principle of politics as defined by Mr.

It also discloses the extent to which the people are gulled and deceived by the tricks and malignant devices of intriguing politicians. In view of all this vileness, corruption, trickery, bribery and all manner of wrong, unrestrained by the decalogue or the Golden Rule, it may well be thought that purification of politics—as Mr. Ingalls avers—is an iridescent dream, and that we are near to the day when a government by the people will become a mere farce—a going through the motions only—while the Brices, and Quays, and Dudleys, and Platts do the real fighting without regard to the decalogue or the Golden Rule. Then the country will go to ruin, and be overrun and overcome by bribery, monopoly and all cor-ruption—the Goths and Vandals of the nineteenth century. BESSIE BRAMBLE.

SINGEING THE HAIR.

the Uninitiated. The spectacle of one man going over the

head of another with a lighted torch is somewhat startling, but now quite common in Pittsburg barber shops. Singeing the hair was first practiced about ten years ago, but the idea never took hold of Pittsburg barbers until recently. True some few have practiced it for several years, but only within a month or so has it become a com-

mon every day thing.

The barber uses a lighted wax taper and a comb. With the latter he raises the hair until the ends show evenly, then he runs the lighted taper along the comb, singeing each hair. The barbers declare it is the only Grant—held in respect by North and South
—was not secure against the sort of politics
that does not hesitate to bribe, to corrupt, to
steal, to kill, and destroy. Perhaps no camnaign ever gave a wiler exhibition of the come as heavy as those of normal growth.

"Are many people having their hair singed?" asked a DISPATCH reporter of a well-known barber.

"I have singed as many as 20 heads a week myself," he answered. "I suppose this shop singes 50 heads a week at least, and this is not the only shop in town that singes hair. It has been practiced a good while in the East, but the fad seems to have struck Pittsburg in earnest only a few weeks ago."

'Does it cure dandruff?" "No. I think not; but it a man has only a little fuzz left it will insure him a good head of hair again. Of course, if the hair follicle is dead, neither singeing por any other process will make a hair grow from it I have seen a full head of hair grown from fuzz that was so nearly invisible that the victim's head looked as bare as a goose

PROFITS OF DRUGGISTS.

Reporter Finds it Runs From 300 to 700 Per Cent in New York.

The New York World last week sent a reporter to various drugstores to investigate the profits druggists make. He got Dr. O. J. Ward to write him two prescriptions, which he took to a wholesale drug house, where the following market prices of the ingredients were furnished: PRESCRIPTION NO. L.

Sulfonal is valued at \$1 35 an ounce. Sulfonal, grs. xv. cost. . . . 4 cents 7½ mills Bismuth, sub carb. ½ dram, PRESCRIPTION NO. 2. 

equal to 5% cents. 4 cents 15 mills This makes the total value of the ingredients 12 cents. It required about ten min-utes to put up the prescriptions. A third item of cost were the labels, boxes, wrappers, etc. All above these would be profit. Here are the prices the reporter had to pay: First 80 cents; second, 70: third, 80; fourth, 70; fifth, 60; sixth, 65; seventh, 35; eighth, 50; ninth, 40, etc.

The reporter had 36 prescriptious put up.

The prices asked for the powders, worth an actual value of 6½ cents, varied from 15 cents to 40 cents, while those of the mixture, worth an actual value of 5½ cents, were from 20 cents to 50 cents. from 20 cents to 50 cents.

Prof. Stricker, of Vienna, has invented an electrical lantern by which be can provania where pure politics, honest counts and all the blissiulness of Republicanism is the white screen in their natural colors, so that, for instance, a small pimple on a patient suppression of political opinion in the former State be willing to surrender to them in case they should establish a majority?

Would the supreme political virtue of PennHOUSES FOR BOOMS.

How to Enhance the Value of Land for Speculative Purposes.

LARGE LOANS FOR IMPROVEMENTS.

Plans for a Suitable Building to Erect on a Vacant Addition.

THE ACCOMMODATIONS AND COST

IWRITTEN FOR THE DISPATCH. Speculative building is becoming quite a regular profession in many parts of the country. It is often undertaken by a man of means who has a tract of land to improve, and he secures his greater profits usually from the increased value of the land. No special knowledge of architecture is needed, but the successful operator must have good judgment as to the class of buildings that are in demand, and he must be pretty shrewd to get good work and full value from contractors. He must have also the financial skill to procure large loans on the improvements at low rates of interest.

The last requirement is of the utmost importance to the speculator, not because of ts financial relief to the speculator, as he

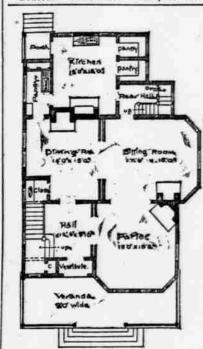


may have ample funds, but because it en ables men of limited means to purchase the improvements by paying comparatively mall sums in cash and assuming responsi

bility for the loans.

The first house built on a tract of land has a great deal to do with the success of a building and real estate enterprise. It should not be small and plain, for that will be accepted as indicating that all future im-provements will be of the same description; nor should it be very large and ornate, as such a house will be difficult to sell. The lesign illustrating this article is regarded as suitable in every respect. Following will be found a somewhat de-

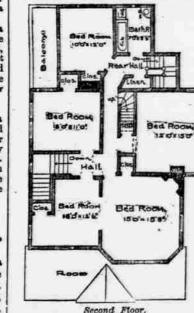
tailed description: General dimensions: Width, 33 feet 6



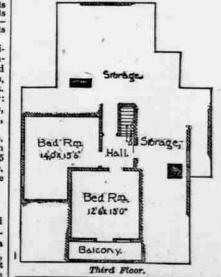
First Floor. inches; depth, including verands, 54 feet. Heights of stories: Cellar, 6 feet 6 inches first story, 9 feet 6 inches; second story, 9

Exterior Materials: Foundations, stone and brick; first story, clapboards; second story, gables and root, shingles. Outside blinds to all windows except those of the attic and cellar, and the stained glass and circular windows.

Interior Finish: Hard white plaster; plaster cornices and centers in hall, parlor, tting and dining room. Cellar ceiling



Second Floor. plastered one heavy coat. Soft wood flooring and trim throughout. Ash staircase. Stained glass in three windows on main tints to suit owner. molding in principal rooms and hall of first story. Wainscot in bathroom and kitchen. Interior woodwork finished hard oil. Colors: All clapboards, verands, balcony and porch balusters, cream color. Trim blinds and rain conductor reddish brown. Outside doors and sashes, dark green. Veranda floor, seal brown. oiled. Brickwork, red. Wall shingles,



dipped and brush coated stenna stain. Root dipped and brush coated reddish Accommodations: The principal room

and their sizes, closets, etc., are shown by the floor plans. Cellar with concrete floor under whole house, and inside and outside entrance thereto. Laundry, stationary wash tray, and servants' water closet under kitchen. Dumb waiter from kitchen to basekitchen. Dumb waiter from kitchen to basement. Sliding doors between hall and parlor, sitting and dining room. The open balcony over pantry and kitchen porch is a good place to air rugs, bedding, etc. Two bedrooms and a hall fiurshed in attic, leaving large storage space where two additional rooms may be finished if preferred. Wash-basin in closet under main stairs. Cont and hat closet off staircase landing. Cost: \$3,800, not including mantels, range

and heater.
Feasible modifications: Heights of stories, sizes of rooms, materials and colors, may be changed. Cellar may be reduced in size. Fireplaces, sliding doors, balconies, stained glass, attic finish and a part or all of plumb-ing, may be omitted. Parlor chimney may be omitted if heating apparatus be used. R. W. SHOPPELL

-Lady E. Duncan was an heiress, and Sir W. Duncan was her physician during a se-vere illness. One day she told him she had made up her mind to marry, and upon his ask-ing the name of the fortunate chosen one she hade him go home and open the Bible, giving him chapter and verse, and he would find is out. He did so, and read what Nathan said unto David, "Thou art the man."

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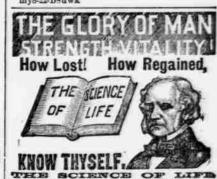
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paper. Do you want a piece of string? Tear a sheet of paper, roll it between the fingers; it requires a strong wrist to break it. The handkerchief thrown away after use is paper! The partitions dividing the

houses are paper ! The pane through which an inquisitive eye looks at you is paper! The pane is truly wanting in transparency, or is not at all transparent, and the Japanese, especially the ladies, who are just as curious there as they are in other countries, are none the less embarrassed to see, without troubling themselves, what is taking place outside. The method is very simple. One finger is passed through the paper—that is all! When one has had a good look, a small

brought that part of the combat to an end had it not opened its jaws every few mo-

ments to try to see what it was that was chewing so vigorously at its rear. Owing

to its anatomy this was, of course, impossi-ble, and each time it turned to renew opera-

tions against the enemy in front that cau-tions creature had drawn its head deep into

its shell, and, though it did not attempt to

run away, the snapper, hampered as it was behind, found considerable difficulty in

pushing its own smaller neck into the aper-

ture and drugging out the reluctant fore-

At last the snapper seemed to understand where the remedy for its trouble lay, and

the next time it seized the lacerated throat

it took hold to stay. The water turtle's

eyes bulged, and then the lids slowly closed.

It was soon dead, and then the snapper brought its whole strength to bear upon its

tail, which it tried to pull into its shell. It

might have succeeded, but the lads were be-coming impatient, and they slaughtered the two survivors with their sticks. Through-

out the battle the turtles had not noticed

PAPER IN JAPAN.

It is Daed in a Variety of Novel Ways by

Both the Sexes.

The Japanese use paper for everything,

quarters of the water turtle.

their presence.

piece is stuck on this opening with a grain The vakounine hat which passes you is paper; the porter's cloak, who carries his burden, singing a cadence through the rain; the garment of the boatman who conducts you on board; the tobacco pouch, eigar case —all are paper! Those elegant flowers ornamenting the beautiful hair of the Ja-

and on that diverse shapes of matter come into being, nature kneading and molding the original atom with the two hands of natural election and survival of the fittest. Out of and among them an earth; and out of the earth, plant life; and from that, animal life; and from that, human life, until we come upon this very day in this year of grace in

which we live.

This is a statement, not, of course, in the dialect of science, but yet sufficiently accurate of the doctrine of evolution; a docization, all religion, all things in heaven and earth and under the earth. IF TRUE, THEN WHAT?

Now, this doctrine of evolution, what shall we do with it? Why, suppose we accept it. It is not proved yet, but it looks exceedingly probable. There are serious gaps in it, but they may be bridged over presently. The evolution of the plant into the animal, still more of the mineral into the plant and still more of the mineral into the plant, and still more of the animal into all that we mean by man, has not been shown yet. But perhaps it will be shown. Where the ultimate atom of star dust came from, and what made it behave in a fashion so extraordinary, so like the transformation of the conjurer and so exceedingly deserving of our gratitude, is not told. Nevertheless, the men of science, who know a great deal more about these things than we do, and whose business it is to find out truth and tell us, are for the most part agreed that the doctrine of evolution is based on facts. The

There are some who say that it means the complete overthrow of the argument for God. It means that the world, instead of There is no mind within us, there is no God

ter, matter—and force.

There are two kinds of people who say this. There are timid theologians who say

But it is over the face of the earth, as Prof.

Cleveland is making elaborate preparations for the dedication of the Garfield Memorial on Memorial Day. The statue represents Mr. Garfield just risen from his chair



The Garfield Statue. It stands on a paved dias, and, with its marble which no chisel could efface. marble. This proved to be faultless, and the new statue was shipped to New York last October, where the finishing touche

Hew an Irishman Got His Pockets Filled With Money at Monte Carlo. Whitehall Review.]

more tancy than fact about it-that the au-

votes will be honestly counted and where, if in the majority, they would be allowed to control politics and fill the fat offices?