

The People's Advocate.

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POPULAR CHIEF. BY S. C. BAUCUS.

...a bold but honest roan... You are likely to meet some day him who will reach the strain in your heart, before awakened. Sad for you! You must, for duty's sake, turn educator.

NOTES TO GIRLS. BY "GIRL."

Life is care! Life is care! Because it is prosaic reality, and not an "empty dream," it is essential that we awake to the fulfillment of our duties, and... "I am born to live as well as die."

You could't expect do better, really it was a act of generosity to you, and you live your husband well enough. You are likely to meet some day him who will reach the strain in your heart, before awakened. Sad for you! You must, for duty's sake, turn educator.

See something to do that will give added weight to the family purse, and cease to be a burden to those around you. If your parents are wealthy, of course you do not need to encounter the world as one of the poorer class. You will do the most pleasing thing in staying home, and leaving whosoever life can teach you. Even this, you will lose the discipline of mind, the expansion of the powers, and the life of self-dependence does it fail to confer. It is well too, to get proficient in some particular branch, for fortune may not always favor you as now.

Whatever be your work, you can be a lady. I would not use this word to mean a delicate, thinking, fastidious creature; but express the purity and refinement that should inspire a woman. A teacher a shop girl, a writer, a seamstress, singer, a washer, these, and more are named, but need not the one principle right to acquiescence, to produce.

A knowledge of solids should be common to you all. The sick room has no more welcome than a woman who knows how to adapt herself to the surroundings. It enters not with screeching boots all the intricacies of fashionable life, which waltz the feverish guest. Nor does she, in shrill key, gossip, or talk; nor assume the indolgent expression of one dozing off to a patient's bedside. Her mind is full of soothing thoughts, and she moves with noise tread; and does for you just that thing you feel you needed, but knew how to express. When she addresses you, it is with a cheerful expansion and a voice ever

OUR DUTY TO THE POOR.—HOW WE OBTAINED IT ON CHRISTMAS. For the Advocate.

The Old Year dawned rapidly, snow. A all storm of wind blew. The approach of New Year. All day long the snow has been falling heavily, faked.

live in places so miserable that they had to share the name of home! Those who are perishing with hunger, shivering with cold; who know nothing of the comforts which seem simple necessities to us! Let us not, amid our own enjoyments and occupations, saff in sympathy, comfortable homes, forget these needy and suffering ones. Freely you have received, freely give? Let us give to others also, and try to give to others something out our lives. First let us give—according to our ability—material things—food fuel and clothing. These are essentials. No amount of sympathy, no pleasant words, no kindly smiles, no assuasive voices, can take their place—as some persons seem to imagine.

No matter how high our aspirations are—mentally, morally, spiritually for ourselves or for others, we all "need the over life to stand upon," and absolute, physical needs must be attended to. Then all are better fitted to appreciate the higher, richer gifts—loving sympathy, kind, cheering words, wise counsel, temperate food. Let us give these fully and freely. Let them supplement all that our slender purses try to do. Let the recipients of our bounty feel that our hearts are in our gifts. In Lowell's exquisite poem, "The Vision of Sir Launfal," the poet makes our Savior say—

"No wisdom give, but what we share; For the gift within the giver, is here, Who gives himself with his gift bestows there. Himself, his heart, his neighbor, and his care."

And how greatly are we all blessed in our efforts to help others. Deeper and sweeter becomes the happiness of the light-bearer, and the happier, and those to whom service has come, out to those who are the brightness of whose name return in this world—even these find their burden greatly lightened by thinking of and working for others, as nothing else can lighten it.

It is a proof of the good and generous impulses that there are in human nature, including all our selfishness, that it gives us so much pleasure to hear of any incident of special liberality and thoughtfulness for the poor. Such an incident occurred in our city on Christmas Day, when two noble Christian women gave a beautiful dinner to a number of very poor aged women. The table was laden with all the good things of the season; and the articles, care worn, weary old faces gathered around it beamed with a pleasure and satisfaction such as had rarely, if ever, been reflected upon them before. One old woman exclaimed that that day and the day on which she was emancipated were the two happiest days of her life!

Rev. M. Gripeke, having been requested to ask the blessing, made a few remarks, of which the following is the substance.

"My dear old friends, I have been invited to ask a blessing upon this vast, before doing so, however, let me bid you a merry, merry Christmas. And congratulate you upon the fact that you are here. The circumstances are such that your lives are as much as this day—a day which commemorates the advent into our world the chilling breath of bleak, old One who, I trust, is not a stranger to any here; and the noble snow of whose life has come down through the centuries, falling down the chimney of the angels—Glory in the Highest, and on earth had good will to men."

hundred years have passed away since, a little out of Jerusalem, on the mount of Olivet, he breathed the parting blessing upon his disciples and ascended on high. But thank God all still feel his presence in the common that spirit of love and sympathy which feeds the hungry and clothes the naked and comforts the sorrowing. As I stand here to-day I am reminded of words which fell from his lips, that will convey to you much more fully than my words of mine, poor near and dear to him were his poor and suffering and what a large place they occupied in his great and loving heart. When thou meetest a friend or a sufferer, call not thy dinner, nor thy neighbor, neither thy kinsman, may they make a feast call the poor; the maimed, the lame, the blind, and thou shalt be blessed. For they cannot recompense thee but thou shalt be recompensed in the resurrection of the just." And here you have to-day an exhibition of the same beautiful, Christian spirit in this feast which has been spread for you by these kind friends.—Mrs. Claflin, the wife of one of our distinguished representatives from Massachusetts,—a State dear to all of our hearts,—the home of the great and honored names of Wilson and Garrison,—Sumner and Phillips and Whitier and Claflin—a lady who, in her own home, has made her influence felt as the friend of the poor and the suffering, and who here in the Capital of the nation reaches out to you the same tender, sympathetic heart, and Mrs. Jacobs, the best part of whose life has been devoted to the alleviating of the sufferings of the poor and the oppressed, and to whose great and loving heart no sacrifice is too great to be made in the interest of humanity. And I know, my dear old friends, for see in your bright eyes, and in your hearts is that blessing promised by the Savior may be fulfilled to these kind friends. I rejoice with you all, and thank God for all such evidences as this that the spirit of Christ is still abroad in the world."

How thoroughly the good old souls enjoyed their feast, and how kindly and carefully they were waited upon by the ladies who gave it. To them it was indeed a memorable experience, an event which to be forgotten. The men-servant will keep great and fresh in their minds through all their remaining days—and he to them a joy for ever.

Thursday, December 30.

FAMILIAR TALES UPON SCIENCE.—No. 1 (Copyright by I. Fredrick Wright, 1881)

There is not, as many seem to suppose, anything peculiarly mysterious in science. Science is nothing but common sense broadly applied. Knowledge is obtained, not only by observation, but also by inference. We see not only with the eye and by the means of the rays of light, but still more with the mind's eye, and by the illumination of our reasoning powers. If a person stops to analyze his thoughts the steps of this logical method will appear. When you look through your eye-glasses upon white paper, what do you see? You see paper, not paper. You cannot see what is not there can you? What the green glasses do is to prevent your seeing a green deal that is there.

Whenever light passes through a prism, which is nothing but a three cornered piece of glass, or, indeed when it is reflected at a certain angle from the drop of rain to form a rainbow, we see that a ray of light is not simple but compound.

all together they make the impression upon our senses of what we call white. What the green glasses really do is to sift the white light, and let through upon us only the great part of the rays. So, after all, the green we see is not in the spectacles we wear, but is really an element in the color of the paper upon which we look through the eye glasses. This simple illustration shows that the impressions we get of the external world only tell the truth after they have been closely crossed examined.

The impression upon the mind, through the eye, is produced not only by the nature of the ray of light which sets out from the object, upon which we are looking, it is modified by the nature of the medium through which it passes.

The mistakes into which we fall by following the adage that "seeing is believing," soon teach us not only to look, but to look twice before we leap.

If the water looks shallow we do well to examine it more closely before wading into it, for clear waters, like clear thoughts, are sometimes deeper than they seem. The staff which is partly in the water and partly out of it does not seem to be straight although it really is. So things are not always what they seem to be. The letters upon the page do not pass as large to a near-sighted person as they do to an ordinary reader. The person who complains that the preacher does not speak as loud as he used to do, is, perhaps, growing deaf. The man who complains that the room is growing old is, perhaps, coming down with the age.

Thus we see that, to enlarge the boundaries of knowledge, one must think and compare, as well as touch and taste, and smell and hear, and see. Science differs from common sense only in the reasoning with which it observes, and the extent to which it compares one observation with another, and the thoroughness with which it thinks out the consequences. The brain child exhibits the scientific spirit when it avoids his fire. He has learned to judge how a thing feels from the way it looks—something he had not known before. The extent to which we can enlarge our knowledge even with very limited means of observation, by reasoning upon each fact as we have, is illustrated by the following incident: I found myself, at one time a struggler in a large city. A kind man offered to act as my guide and show me the sights of the city. I took his arm and sure enough he led me lighter and thither to the places of interest, pointing out to his ease, to this object and to that, and telling me its history and present uses. I finally took an omnibus to go to his house, and knew within a few yards where to get out so as to save the extra fare which would have been charged if we had ridden beyond the city limits. Really this man saw more without eyes a most of people do with them. By reasoning upon what his other senses gave him, he learned nearly all the facts about his native city which ordinary observers learned through sight. He could estimate its space by enumerating streets crossed. His ear distinguished sounds more readily than mine, and his sense of smell was more acute. The inequalities in the ground were also familiar signs to his feet of where he was. As this man went beyond the mere facts of experience in a few things, the facts of science part of it and that together and reaches conclusions which are far beyond ordinary observation. To explain and illustrate these scientific processes for the enlargement of human knowledge is the object of our familiar talks.