

to be charged is determined every three years so that the bank will not receive at any time more than an average of 3 per cent on the capital invested.

All loans are made for a period not to exceed six months, at the end of which time unredeemed pledges are sold at public auction, all articles for redemption being publicly exhibited two days before the proposed sale. If the bid for an article to be sold is not deemed sufficient to cover the loan on it, it is withdrawn and put up at a later auction, or sold privately, unless it proves to be hopelessly worthless. All purchasers have to pay in addition to their bid 5 per cent to cover the costs of the sale. If an article be sold for a higher price than the amount advanced on it, including interest and administration expenses, the surplus is returned to the original owner, if claimed; otherwise it escheats to the bank.

From one of the latest reports of the municipal pawn-shop of Amsterdam, it appears that 1,146,838 articles were pawned in one year, or more than 2 pieces for each inhabitant, representing a total value of \$1,947,616.55. Among those pledges were found a large amount of old clothing and bedding; 3,427 sewing machines, 1,325 bicycles, and 106 pianos and organs.

The institution is very useful for people of very limited means, who often need money at a moment's notice and can only get it in this way. The loans are usually made to people who have no credit. Bankers would not make them at any rate of interest, and ordinary loan-sharks would require from 25 to 50 per cent. It also protects the public against considerable small thievery, as pawnshops are the common dumping-ground for stolen wares. Government officials would also be more likely to report a suspected thief than a cut-throat pawn-broker, who sees profit in taking stolen goods at 25 per cent of their real value.

"BROTHER JOHN!"

We've seen it stated so often that it has grown stale that "one touch of nature makes the whole world kin." The "touch of nature" descended upon Omaha on the evening of Easter Sunday. And recently there came into the World-Herald office a Chinaman, who modestly failed to leave his name. He did leave, however, \$120, and with it a little note—"In token of sympathy with the tornado sufferers. From the Omaha Chinese."

God bless you, John Chinaman, with your yellow skin, your slant eyes, and your inscrutable face with its thousands of years of sad and patient racial history behind it! Our white man's money has gone out to your own people in times when the great turbulent floods went pouring over China's teeming plains. Our missionaries have penetrated the vastnesses of your ancient civilization preaching that you are our brothers, too. Nevertheless the idea never quite got under our skins, we must confess. But it's there now. We've mocked your pigeon English and your mincing steps and your pig tails—and dreaded you a bit, too, even as we mocked. We've speculated on "the yellow peril" and read, in the lurid magazines, of how your deft, long fingers were itching to plunge into our very vitals and tear out our hated hearts. We've idly wondered if you really did despise us as you washed our linen and served us your chop suey and performed your menial tasks with that enigmatic smile forever on your lips.

It's different now. The whole world is kin, after all. That \$120, earned nickel by nickel; that little note, "In token of sympathy for the tornado sufferers, from the Omaha Chinese," has taught us more than we could learn from many ponderous volumes. You're Brother John, after all.—Omaha World-Herald.

TO MY DOG

They call thee cur, and wrong thee with the name!

An epithet thou never didst deserve!

A mean, low conjured word men use to serve
Expression of contempt and guilty shame.

What they call cowardice in thee I blame

To careless ignorance and false reserve

Of thy real character; the bent and curve.

Of thy true nature men can not defame.

Thou art but beast; but God hath made thee so;

And no strange motive did he thus intend;

For thou wert made a beast that men might

know

Their higher tempers, and still hold a friend!

If men could see their souls debased, they'd

choose

Thy safe condition with no soul to lose!

—C. Wiles Hallock in Our Dumb Animals.

Death Penalty and Holy Writ

Following is an address by Dr. H. A. Hughes on the subject of "Capital Punishment," before the county medical society at Phoenix, Ariz. It was of special interest on the eve of a campaign for the abolition of the death penalty in Arizona.

Mr. Toastmaster and Gentlemen of the Profession: Just why your program committee should ask me to deliver an address on the subject of capital punishment at a meeting like this and a festal occasion where the speeches are usually convivial in nature, I hardly understand. However, as it is his to command and mine to obey, I will give you a few thoughts on the subject of "Thou Shalt Not Kill."

The frequency with which this one sentence is used lately would lead one to believe that some of our learned men had been reading the Bible, were it not that they get so badly mixed in the application of this commandment.

What is meant by it? Does it mean that "Thou Shalt Not Kill for Food?" Does it mean "Thou Shalt Not Kill Wild and Ferocious Animals?" No; for the same great Law-giver directs that these shall be killed. Then does it mean that men shall not be executed for crime? It certainly does not mean anything of the kind, for the same Law-giver tells us that this shall be done, and prescribes the various ways of taking the life of the murderer.

For the benefit of these gentlemen who quote this one commandment so glibly, I will give a few quotations found within a few pages of this one, in the same book and given by the same Law-giver through which this commandment is given. It says: "Whoso killeth any person, the murderer shall be put to death." (Numbers 35, 30.) Moreover, "Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall surely be put to death. The land can not be cleansed of the blood that is shed therein but by the blood of him that shed it." (Numbers 35, 31.) In another place the same Law-giver says, "Thou shalt not consent unto him nor hearken unto him, nor conceal him, but thou shalt surely kill him. Thou shalt stone him till he die." (Deut. 13, 8.) (Deut. 19, 11.) Again he says, "But if any man hate his neighbor and lie in wait for him and rise up against him and smite him mortally till he die, then the elders of the city shall send and fetch him thence and deliver him unto the hand of the avenger of blood that he may die." (Deut. 21, 22.)

Again, "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree," etc., etc. (Deut. 21, 22.)

"And if he smite him with an instrument of iron, so that he die, he is a murderer. The murderer shall surely be put to death. Or if he smite him with an hand weapon of wood wherewith he may die, he is a murderer. The murderer shall surely be put to death. Or if in enmity he smite him with his hand, that he die, he that smote him shall be surely put to death, for he is a murderer." (Numbers 36, 16-21.) Many more quotations might be given from the book that says "Thou shalt not kill," which proves beyond a doubt that murder, and not execution of a murderer is meant. Now, would it not be fair for the gentlemen who attempt to quote scripture in order to bolster up a pre-conceived notion that they have nurtured until it has become a good sized fad, to not take every one else to be as ignorant of the book as they themselves seem to be. They attempt to quote Christ, and show the same ignorance of his teachings as of the teaching of Moses. An ex-governor says that Moses went over into the land of Canaan and killed nearly all the people there, while the book teaches that Moses was only permitted to view the land from Pisgah's heights.

Christ taught that the wages of sin is death; he taught the doctrine of eternal punishment, which is more severe than hanging by the neck until dead. He taught in almost every sentence the law of rewards and punishments. He gave us the parable of unworthy servant. The law of reward and punishments is a part of every nature, the babe at mother's breast is taught that if it does right it will be rewarded by kisses and caresses, if it does wrong it will get a spanking. The trainers of lower animals accomplish results in the same way. Man should do right because it is right, he should refrain from doing wrong because it is wrong, and some people make that the rule of life. We hope the day will come when all will do likewise, but when they do it will be that glorious

day when the lion and lamb shall lie down together without the lamb being inside the lion

Some say that because crime is increasing (especially murders) it is proof positive that capital punishment does not deter the criminal. I believe that every one who has given the matter worthy thought will determine at once that it is the manner in which our laws are executed that is responsible for the increase in crime or rather the lack of execution. It is my humble judgment that if every one was hung who committed the crime of murder the hangman could soon take a rest. The criminal in court has 11-12 the advantage to begin with. Suppose a man commits a cold-blooded murder; he is arrested and tried before an examining court if it says he is guilty, and he is bound over to the grand jury. There, until lately in this state, three men out of eighteen could release him from custody. There he has three against fifteen. The case goes before the district or superior court, and the challenges he has as jurors often makes the case a farce. Then when the twelve men hear the evidence one man can hang the jury in his favor and the case will probably never be retried—he is scott free of one man's vote, although eleven men vote him guilty. But suppose he is found guilty. The case is taken before the supreme court and on some technicality he is given a new trial. By time for the new trial some of the important witnesses are gone and he is freed. But suppose he is found guilty and sentenced to hang some governor with more sentiment than regard for law, by one dash of his pen sets him a liberty. And this is the history of many; the murderer, having succeeded in thwarting the law once, is more bold in crime, because he feels that he has just learned the combination

In England, where few murderers escape execution, the crime of murder is rare indeed. The courts did not civilize California; it was the vigilantes. When nine bad men were hung from the pier at one time, San Francisco was made so a man could walk down the street without much fear of being slugged and robbed. In Fresno county life and property were unsafe. A few vigilantes found a partly completed frame house, a good gallows, and five men were hung one moonlight night; then people did not have to stand guard over their horses at night. Everyone who knows anything about the early settlement of the Texas frontier, knows that it was not the courts that put a stop to horse stealing and cattle rustling. Even our own city was made much safer to live in after two murderers were strung up to the old cottonwood tree that stood where the big cannon now is.

The hope of reward will stir the souls of many people to good deeds, but shall we be so narrow-minded as to lose sight of the other part of the same law, the fear of punishment? During the first year of the reign of Queen Victoria there were four attempts on her life, and some of the assailants were tried for insanity. Parliament met and passed an act providing for the speedy execution of any who attempted to take the life of the queen, and from that time to the day of her death no one made an attack on her.

The immortal Lee told his son that the greatest word in the English language was "duty;" some smaller men seem to think that sympathy for the criminal stands away above it in the scale of words. Certainly every man would dislike to take another's life, even if commanded to do so by the law, yet any man should be willing to discharge his duty, if that came in his line. The first effect of capital punishment is to deter others from committing murder; the second effect is to protect society from such inhuman persons; the third is to prevent men from taking such things into their own hands without process of law. For instance, suppose you had a lovely daughter enjoying your own fireside, where she is supposed to be safe from all attacks, and a villain creeps up to the window and blows out her brains with a shot-gun, spattering her blood and brains over the mother who gave her birth; then suppose that instead of hanging him the court should give him a life sentence, where he could bask in Arizona sunshine, play games, be well fed, and nurse the idea that some man in authority would decide that it was too bad to keep him as a pensioner on the state and tell him to go free; how many fathers with red blood in their veins would not take his gun and go man-hunting. I contend that if one-half the maudlin blubbering over the poor criminal