

Any person who takes the paper from the post office, whether directed to his name or otherwise, is responsible for the payment of the postage. The courts have decided that referring to the newspaper from the post office is not a sufficient notice of the payment of the postage.

Driven From Sea to Sea, Or, JUST A CAMPIN'.

BY C. C. POSE.
PUBLISHED BY PERMISSION OF J. E. DOWNEY & CO., PUBLISHERS, CHICAGO.

CHAPTER XVIII.—CONTINUED.
When this was all settled between them, and a memorandum of the whole matter made and carefully deposited in the pocket-book of Mr. Blake, that gentleman returned the pocket-book to his pocket, buttoned up his coat, and mounting his horse, rode back to town. When he was gone Mrs. Parsons gave a sigh of relief.

"Well, I am glad it is all fixed up," she said, "and I shall feel better still when the deed is made and we are in possession. All the time he was here I was afraid that the trade would fall through some way, and I can't begin to tell how anxious I am to get away from here, or how I dread leaving to rent a place. I'd rather live in a hut and have it my own, than in a palace that belonged to another, and I am like Johnny, I begin to feel as if this awful matter is about to might raise suddenly and swallow us all in a moment."

"Yes," replied her husband, "it is better that we go, though it's mortal hard to leave this place, which was the purest and best in the valley. But it don't make much odds. I suppose, where one is, so they have enough to eat; and I guess we can get that up there."

"I'll load up to-night, an' start to-morrow with the first load. It'll take me two days to make the round trip, an' hard days at that, but I'll put on all four of the horses and take all I kin pile on the wagon. Then I'll get Ritchie to help with the next load an' we'll take Johnny in the carriage an' make it all in two days with some help to drive the cows. You'd better write Jennie an' Lucy, mother, an' tell 'em to come to Phibbsburg, so's to meet us there when we go with the last load. That'll save comin' after 'em, an' they'll be thar to help you fix things when we get thar."

"Dear things, what a home coming it will be to them," sighed Mrs. Parsons. Nevertheless she wrote telling the girls what had occurred and how they must take the boat on the night of the day on which they would get the letter. They were to get off at Phibbsburg instead of all in two days, and wait at the hotel until their parents called for them on their way to the new home up in the mountains.

This letter John Parsons mailed the next day, while his teams were eating and resting from the pull over the hills with their load of household goods. He was to drive one team and Mr. Ritchie volunteered the use of another mule to attach to the carriage in which was Mrs. Parsons with Johnny propped up among his pillows.

It was a sad leaving of the old home. The muddy water was now entering over the front steps and beginning to form pools on all the lower floors. Only the topmost twigs of the apple and pear trees, which were in lower ground than the house, and portions of evergreens in the front yard were above the deposit. Every other green thing upon the valuable portion of the ranch had disappeared directly from sight.

Martha Parsons wept as she took a last look at the place, and yet she was at heart glad to get away. It was like a nightmare, staying there and seeing that mass of mud and water rise day by day. And besides, however poor their home might be, it was honest, and the only one they were to know, and she was anxious to get into it and begin the work of improvement.

As for John Parsons, he looked neither to the right nor to the left. He did not even turn his head for a last look at the old place as he stepped the hill that led him from their view.

Pride and ambition were well nigh dead within him, and he hoped for nothing beyond a bare existence for the rest of his life.

He would come back, he thought, when the roads got good again, and if the buildings were not blown down, would tear off some of the boards from such portions as were not buried by the overflow, and use them to help patch up with on the new ranch. Beyond that the place was absolutely worthless, and probably some tramping minor would come along and set fire to the buildings after having camped in them over night.

The fleeing family had perhaps placed a distance of three miles between themselves and their ruined home when from the other direction appeared two horsemen.

As they came opposite the cottage, they looked for evidences of the presence of its former inmates, but did not pull up their animals.

steamer on which they had taken passage having grounded upon a bar in the hotel in Phibbsburg, with the man went on with the goods, and that on the morning when they returned, the heavy wagon and carriage with the team which Mr. Blake was to have should be turned over to him and the family should go on in the spring wagon.

Small as it was, the expense of remaining at the hotel was a sad drain on the few remaining dollars in the possession of John and Martha Parsons, but it could not be helped and the teams drove on and left them.

Towards evening the boat arrived, and on it came Jennie and Lucy. Mrs. Parsons could not leave Johnny to go down the hill, but watched at the hotel window and beckoned to them as they came up the opposite side of the street.

When the girls saw their mother they hurried across the street to the hotel and into the sitting room where she awaited them, and in another moment all three were crying upon each other's shoulders.

"Oh mother, mother, it's awful to think that the old place is lost, buried by the overflow from those mines; there's no way to save it? Can't it be floated off again?" sobbed Lucy, her whole frame shaking with excitement.

"I can't see how it can be done, but father and I are driven out of your comfortable home and forced to begin on a piece of wild land again. I wish you would go to town and live and let me teach school and support you. I'm sure I could do it."

"You must not take it so hard, dears," returned their mother, still holding the girls close to her. "True, it is very sad to be obliged to give up the old home, but no doubt we shall be very comfortable on the new place when we get it fixed up a little. What hurts me most is the knowledge that we may never be able to visit you if you go so far away as I suppose you will when you are married to Mr. Anselmy."

"I'll never marry, mother, never," sobbed Lucy. "I have written Mr. Anselmy and broken off our engagement, and am going to stay with you and father and help take care of Johnny as long as I live. You need not say a word about it, for it is too late, the letter is half way to New York by this time."

To say that Mrs. Parsons was greatly surprised at this would be but to state the truth. To say that she greatly regretted it would not be so true. She had a certain degree of pride in the thought that Lucy would marry wealthy, and had sought to obtain comfort for the supposed coming separation in the knowledge that her daughter could buy, yet at times had feared that Lucy might not find happiness in the new home, and wondered if it would not have been better for her to have married Erastus.

Especially since the last great trouble had come upon them, and she saw how her husband was breaking under it, she could not help thinking how much comfort it would have been to him, and to herself, if she had married Erastus.

Especially since the last great trouble had come upon them, and she saw how her husband was breaking under it, she could not help thinking how much comfort it would have been to him, and to herself, if she had married Erastus.

"Come, Jennie," said Mrs. Parsons, finally, "you really must cheer up, dear. It is not so bad but it might be worse. We have each other yet and no doubt shall get on nicely in the new home, and when Mr. Ensign gets ready, you and he can go and live in San Francisco, which is not so far away but that you can come home and see us once in awhile, and may be we can visit you—why Jennie, what is the matter; have you broken with Mr. Ensign again?"

But Jennie only cried the louder and clung the closer with her face hidden upon her mother's shoulder.

"Seeing the inability of her sister to speak, Lucy said: 'Jennie is married already, mother, and she and Mr. Ensign are to start for Chicago next week.'

"Mr. Ensign came to see her the night that she wrote your letter telling us of the breaking of the date, and found us crying, and when we told him about it he urged Jennie to marry him at once, and finally she consented, and he went and got a clergyman, and we all went down into the Professor's parlor and saw them married."

"In the world if you are angry with me, sobbed Jennie. 'You know you-you were in the letter that that we—'

"Yes, dear, I know," said Mrs. Parsons, soothingly, stroking Jennie's hair the while. "I would you that if your lovers urged a speedy marriage your father and I would not object. So you have done nothing wrong, and I am sure Mr. Ensign will make you a good, kind husband, and I hope you will be very happy. I am only sorry that you are going so far away. Can't Mr. Ensign find work in San Francisco?"

At this Jennie began to check her sobbing, and from the two girls their mother learned the whole story.

The next day when Mr. Parsons returned he hugged and kissed the girls in a hoarse manner, while he intended as a cover for his feelings over the loss of the old place and their changed circumstances.

Then he went to Mr. Blake's office, delivered up the horses, wagon and carriage, and gave him a bill of sale for the logs and the household goods which he was to have, and which he had left by agreement at a neighbor's.

In return he received a warranty deed to the new place, made by his request and without her knowledge in the name of Mr. Blake.

He did not do this for the purpose of defrauding any one, for he owed no man a dollar, but he had lost all pride in ownership, and somehow felt that honor required that, having failed to protect his own rights and guard his family from suffering, he should now resign all claim to the direction of affairs and place what little was left of their fortune in the hands of her who could best be trusted to manage it, accumulating all that was best, as well as all that remained.

Accompanying the deed was an abstract of title signed by the Recorder of Deeds for the county, showing that there were no mortgages on record against the land thereon described, and that the title thereto was in the name of Mr. Blake.

Not daring to trust to his own knowledge of such things, Mr. Parsons took the abstract and deed to the land office of the hotel, where he thought a man likely to be possessed of some knowledge of business, the land office looked them over and pronounced them all right.

Determined to have no lingering doubts to worry him hereafter, Mr. Parsons then sought out the village lawyer, and submitted them to him also.

That gentleman glanced them over and replied:

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

"I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer. "I don't think, sir, all right," said the lawyer.

KEEP AWAY FROM CONGO.

This is the Advice of Special United States Commissioner Tisdal.

The following are some of the most striking passages of Mr. Tisdal's report to the State Department:

"I recommend most earnestly that Americans who contemplate establishing themselves on the Lower Congo, or anywhere on the west coast of Africa, should not do so unless supplied with a large capital, which will enable them to compete with the long-established Dutch, English and German houses, which control almost the entire trade of the west coast. American houses establishing here must first be assured that they have transportation for their manufactured goods outward and for the products of the country homeward. This is of vital importance. They must locate factories or stations in different parts, engage help, and maintain a large stock of goods, and have a knowledge of both the Portuguese and Kongo languages, make presents to chiefs of tribes, and in this manner induce the natives to come into the newly-established factories. All this takes time and money, and little or no return can be expected for at least a year. It is a mistake to suppose that all of the products which are reported to come from the Congo are grown there, or actually come from there. Not one-tenth is harvested there."

"It is not only a matter of time, but of money, to get to the Congo, and to maintain a station for an expedition, and the leaders are arrested and expelled to Siberia."

"On many occasions, moreover, the Government has not kept faith with the Creoleans. When the Tschibumboni Creoleans were driven into a corner, a proclamation in which he solemnly guaranteed them in the undisturbed possession of their properties. Yet, despite this promise, the greater part of their land was confiscated and bestowed upon the Cossack and Russian functionaries, and the unfortunate Tschibumboni were driven into a corner, and their ancient domain, there to live as best they could. Smearing under the injustice inflicted on them, these men took to brigandage, and became the terror of the country."

"The object of these measures was, of course, to weaken and impoverish the Congo, and to drive them into complete submission and prevent future rebellion, but their inevitable effect was to cause a feeling of bitter hatred against every thing Russian, above all against the Russian Government—a hatred which subsequent proceedings of the Administration have rendered still more bitter and acerbated. Hence, the Creoleans, and another law for the Russian colonists and another measure and other laws for the Creoleans. For instance, the former have the privilege of electing their own village Mayors and common chiefs, while the Creoleans are chosen by the police, and naturally appoint their own creatures—men for the most part utterly ignorant of the wants and ways of the people and hostile to their religion. Justice is usually partial; there is no such thing as equality before the law. If a Cossack kills a native the authorities always proceed, and the act was committed in self-defense, and the aggressor generally gets off scot-free. When a Russian is the victim it is very different. In that case, whether there be proof or not, the authorities always assume that the murderer is a Creolean and punish an entire district for the fault of a single individual. When a crime is committed in a village, the perpetrator of which can not be discovered, the entire commune, sometimes several neighboring communes, are held responsible and dealt with accordingly."

"Another cause of heart-burning and strife is the question of disarmament, and the refusal to furnish arms to the natives. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

troops have been cut down for the fires of Russian functionaries. The traveler may now journey for miles and find on his way only destruction and waste.

Altogether thirty years have elapsed since the conquest of the Congo basin, but the Russian yoke, continue to leave their homes in haste and take refuge in Turkey. The history of this emigration is eminently characteristic of the system of colonization pursued by the Russian Government. It might also be seen as if its object were to depopulate the country, for no sooner did a mountain thicket offer them the alternative of descending into the valleys and placing themselves directly under Russian rule or emigrating. Most of the mountaineers preferred emigration, though in quitting their homes they had to leave behind them their crops and cattle, all of which became the property of the Cossack colonists. They made in excess for one or other of the ports on the Black Sea, hundreds dying on the way of sheer want and privation.

But in 1850 the policy of the Government underwent a sudden change. So far as the west was all going out of Africa, and the authorities began to consider the advantages of the emigration they had formerly encouraged. In 1857 it was forbidden by special enactment. In 1857, when two mountain tribes demanded permission to emigrate to the coast, the Government refused to grant them, and they were forced to stay in their homes, and the leaders were arrested and expelled to Siberia.

"On many occasions, moreover, the Government has not kept faith with the Creoleans. When the Tschibumboni Creoleans were driven into a corner, a proclamation in which he solemnly guaranteed them in the undisturbed possession of their properties. Yet, despite this promise, the greater part of their land was confiscated and bestowed upon the Cossack and Russian functionaries, and the unfortunate Tschibumboni were driven into a corner, and their ancient domain, there to live as best they could. Smearing under the injustice inflicted on them, these men took to brigandage, and became the terror of the country."

"The object of these measures was, of course, to weaken and impoverish the Congo, and to drive them into complete submission and prevent future rebellion, but their inevitable effect was to cause a feeling of bitter hatred against every thing Russian, above all against the Russian Government—a hatred which subsequent proceedings of the Administration have rendered still more bitter and acerbated. Hence, the Creoleans, and another law for the Russian colonists and another measure and other laws for the Creoleans. For instance, the former have the privilege of electing their own village Mayors and common chiefs, while the Creoleans are chosen by the police, and naturally appoint their own creatures—men for the most part utterly ignorant of the wants and ways of the people and hostile to their religion. Justice is usually partial; there is no such thing as equality before the law. If a Cossack kills a native the authorities always proceed, and the act was committed in self-defense, and the aggressor generally gets off scot-free. When a Russian is the victim it is very different. In that case, whether there be proof or not, the authorities always assume that the murderer is a Creolean and punish an entire district for the fault of a single individual. When a crime is committed in a village, the perpetrator of which can not be discovered, the entire commune, sometimes several neighboring communes, are held responsible and dealt with accordingly."

"Another cause of heart-burning and strife is the question of disarmament, and the refusal to furnish arms to the natives. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

"The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns. The Creoleans are always armed with their bows and arrows, and the Russian colonists are always armed with their rifles and shotguns."

ADULTERATIONS.

The Eastern-Boys Practice Secretly Trying the Virtue of Dairymen and Farmers.

The farmer and dairymen who is inclined to be honest has his virtue sorely tried by the apparent success of his less scrupulous competitors who practice open and flagrant adulteration of their products. Scarcely an article which admits of it, whether of food or clothing, is pure. Even the sweets of life are made bitter by the unscrupulous adulteration of the sugar in part common glucose, made from starch by a chemical process, some of the honey, even in the comb, is made from the same glucose or common sugar syrup, while the candy which the farmer takes home to his children on his return from town is in large part white clay, plaster of Paris, and more recently, the pure white sugar, and is so adulterated because of its great weight and its unctuous character. Even the maple sugar and syrup is made of this pure glucose, strengthened by brown raw muscovado and flavored by chemical stuff or by the addition of a portion of the genuine sweet. Butter and cheese are notoriously adulterated, and the cream of which the popular ice-creams are made is too often a filthy mixture of milk, eggs and oil, or is wholly free from milk in any form. What ever the farmer sells is more or less adulterated, and whatever he buys must be truthfully said to be adulterated, mixed with other and worse substances.

"Is this evil to continue? If it is, the honest farmer may retire from business of any kind which admits of such unscrupulous practices. Honest dairymen, who have been driven to a large extent, and many farmers have abandoned it from necessity, seem unable to make any further improvement, and will at a profit in comparison with tallow or lard or cottonseed oil. Lard does not seem to be operative. New York has a stringent law against adulteration of dairy goods. Illinois has enacted one equally strong, and so has Pennsylvania. But, unfortunately, these laws seem to be unenforced, and the adulteration continues. It is not lawfully prevented from making and selling openly any substance which is not injurious to the public health. And so appeals are taken with confidence against convictions, and the evil remains. Some writers have also reported that the New York Clean Milk law has been evaded, and that adulteration is still being done. It is an evil, broadly speaking, to manufacture substitutes for any existing article which may be thereby driven out of the market by the cheapness of the substitute. We can not forget how the adulteration of lard and madder has been widely destroyed by the introduction of the artificial color, but the value of wool has been reduced by the shoddy and mungo which have been used to adulterate it and to make cheap clothing handicrafts of many kinds have been replaced by machine processes. Wool pulp has displaced several other kinds of paper stock, low paper has displaced higher in several instances, and how in every department of industry the pursuit of cheapness has led to the use of substitutes, generally inferior, but sometimes better than the original, but always with the effect of injuring or obliterating an established and important interest."

But there are various methods of cheating and adulterating which are not of this character. Falsification of crime, and years ago was visited by severe penalties and punishments, which might well be revived. To sell inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome pork was put in the pillory and had the stinking "gammons" burned under his nose. A vendor of bad wines, or one who sold skimmed milk, was likewise condemned to stand in the pillory, and his false goods were sold for him, and he was to drink poured over his head. Thus upon his own head he would literally visit the sins of the "falsifier" in such a way as to make him giddy and to deter others from following his example. These were the "good old times," Henry Stewart, in *the Times*.

"The adulteration of food, and the sale of inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome pork was put in the pillory and had the stinking "gammons" burned under his nose. A vendor of bad wines, or one who sold skimmed milk, was likewise condemned to stand in the pillory, and his false goods were sold for him, and he was to drink poured over his head. Thus upon his own head he would literally visit the sins of the "falsifier" in such a way as to make him giddy and to deter others from following his example. These were the "good old times," Henry Stewart, in *the Times*.

"The adulteration of food, and the sale of inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome pork was put in the pillory and had the stinking "gammons" burned under his nose. A vendor of bad wines, or one who sold skimmed milk, was likewise condemned to stand in the pillory, and his false goods were sold for him, and he was to drink poured over his head. Thus upon his own head he would literally visit the sins of the "falsifier" in such a way as to make him giddy and to deter others from following his example. These were the "good old times," Henry Stewart, in *the Times*.

"The adulteration of food, and the sale of inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome pork was put in the pillory and had the stinking "gammons" burned under his nose. A vendor of bad wines, or one who sold skimmed milk, was likewise condemned to stand in the pillory, and his false goods were sold for him, and he was to drink poured over his head. Thus upon his own head he would literally visit the sins of the "falsifier" in such a way as to make him giddy and to deter others from following his example. These were the "good old times," Henry Stewart, in *the Times*.

"The adulteration of food, and the sale of inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome pork was put in the pillory and had the stinking "gammons" burned under his nose. A vendor of bad wines, or one who sold skimmed milk, was likewise condemned to stand in the pillory, and his false goods were sold for him, and he was to drink poured over his head. Thus upon his own head he would literally visit the sins of the "falsifier" in such a way as to make him giddy and to deter others from following his example. These were the "good old times," Henry Stewart, in *the Times*.

"The adulteration of food, and the sale of inferior or injurious articles, for better or wholesome products, should be visited with a similar punishment, as in the case of adulteration of food, and should be made an equally unpardonable offense. Five centuries ago the intolerable frauds which were then practiced led to the establishment of associations known as guilds, which were really protective societies, and under the management of these guilds various sorts of punishment were inflicted upon dishonest occupiers and adulterators. Thus, the Hatmakers' Company of London, prosecuted the makers of "false hats," caused the doubtful goods to be seized and burned, and the offending hatmakers to be put into the pillory. In the same way the potter's guild prosecuted those who sold false pots which were not brass. A mean farmer who sold unwholesome