

For the JOURNAL.
Home.
"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place
like home."
A charm from the sky seems to hallow
us there,
Which seeks through the world, is he'er
met with elsewhere.
John Clare says,
"The thing of the desert alone in the
glare,
I make a small home seem an empire,"
Like a bird in the forest, whose world
is his nest,
My home is my all, and the centre of
rest."
Mrs. Opie says,
"Home is from me my seasons' joy,
That fade before you reach the heart,
The crowded home's distracted noise,
Where all is pomp and useless air,
Give me my home to quiet dear,
Where hours untold and peaceful
move,
So often I sometimes there
May hear the voice of him I love."
"Home is not merely four square walls,
Though hung with pictures nicely
glided;
Home is where affection calls,
Filled with smiles the heart hath
glided.
Home is not merely roof and room;
Home needs something to endear it:
Home is where the heart can bloom—
Where there's some kind lip to cheer
it."
The general voice of the experi-
enced has in all ages declared that
the truest happiness is to be found
at home; and it is a school for chil-
dren; there their intelligence is in a
great measure wisely or unwisely
directed. If wisely, they will be
prepared to fight manfully with
temptations when they go out into
the world for themselves; for a na-
tion is just what its homes make it,
either rich in virtue, or sunk in vice.
Home is the playground of child-
hood, the dwelling place of man-
hood, the retreat of old age, and
there the sick can endure pain, and
there dissolving nature most
contentedly expires.
Aye, "home is a spot of earth supremely
blest,
A dearer, sweeter spot than all the
rest."
N. D. Howe.
Aphorisms from Rothe.
[TRANSLATED BY C. C. S.]
Rationalism is a poor Theology,
but not so bad a Religion. It is the
popular apprehension of Christiani-
ty as at once religious and ethical,
and is much older in fact than the
talk about it in Theology. Even at
the time of the undisputed dominion
of theological orthodoxy in the
Church, it was, in the Protestant
Church, at all times the actual
Christianity of the great mass of
those who were not indifferent or
altogether reckless. Pietism (which
runs parallel with it, historically, as
well as logically) can from its very
nature, never be the Christianity of
great masses of men.
Pelagianism with its offshoots
consists essentially in this, that the
Divine act of Redemption—even on
its subjective side—is not appre-
hended as a Creation.
Rationalism is the result of the
necessity of the consciousness which
has fallen out with ecclesiastical
dogma, to hold fast the Christian
ideas.
The Reason is, it is true, a noble
thing, upon which there can be no
improvement; if only any one al-
ready possessed it!
I utterly refuse to acknowledge
an antagonism between Rationalism
and Supernaturalism.
As a theologian I am a supernat-
uralist Rationalist (not any such
thing as a "Rational Supernatural-
ist.")
The present problem of Theology
is, to establish in Christianity the
claims of the Supernatural (in the
strictest sense) but with a peremp-
tory exclusion of the Magical.
God, in establishing in Matter
"the laws of nature," cannot intend
to confine his activity in them, can-
not intend by them to set a limit to
his activity. There is no other limit
for the activity of God than the
self-contradictory, the irrational and
therewith at the same time the un-
holo.
Asceticism is not the beseech-
ing state of mind in view of the
works of God, nor, particularly, of
his Revelation, but reverent Admi-
ration. Ecclesiastical piety, it is
true, has the keenest appetite for
what is most paradoxical. But this
is not the mark of a ripe and manly
piety.
A creaturely world, which should
be in itself so perfectly organized,
that it did not admit the interven-
tion of God in it, without suffering
a disturbance of its course, would
be a limitation for God, and conse-
quently as a creature, a most imper-
fect world.
I assume miracles on this account,
because, in view of definite facts, I
cannot dispense with them as
grounds of historical explanation.
Without them I cannot span over
the chasms in History.
To us moderns, one and all, the
old christian conceptions of Angels,
Devils, Hell, Purgatory, and the
like, have become a thing of the
past; but must have, with these con-
ceptions, given up the things them-
selves, which I have by no means
done.
If it was thoroughly natural for
an earlier time to assume a super-
natural activity of God in the world,
the reverse is now natural to us.
But the one view as well as the
other rests upon a prejudice.
According to the opponents of the
Miraculous the good God dare
not stir to do anything. He is tied
up in the laws of nature. But who
tied him up. Certainly it was not

himself.
The State can unquestionably con-
cede to the Church, whatever church
it be, full and complete independ-
ence; but only on the condition of
conceding to it no privileges.
These propositions respecting
Church and State appear almost ax-
iomatic to us; but they are anything
but that in Germany.—[C. C. S.]
By what is dreaded as the "irre-
ligiousness" of the State, is meant
in fact only its "unchurchliness,"
which does not in the least exclude
its religiousness.
That the Lord Christ now-a-days
cherishes a far more lively interest
for the development of our political
condition than for our ecclesiastical
so-called movements and questions
of the day, that is to me not one
moment doubtful. For he knows
right well, what has something
useful of it and what not.
Man can thrive only in a Com-
monwealth. If, therefore, the Chris-
tian Church can no longer be the ec-
clesiastical Commonwealth, she must
live to the civil, if he is to thrive.
Those, whose predominant inter-
est is the Church, are to-day in truth
and fact (i. e. apart from outward
seeming) not more Christian, than
those whose predominant interest is
the State; rather is the reverse the
case.
The State can, in fact, render to
Religion no better service, and do it
no higher honor, than by "not
troubling itself about it," i. e. by
acting on the conviction, that noth-
ing can come to pass more advan-
ticious to Religion, than the well-
ordering of the relations of human
society exclusively according to the
standard of their idea.
Ambition in Farming.
If there is any one thing more than
another lacking in the mind of the
average farmer it is ambition. Ambition
to excel as a tiller of the soil, a
grower of the finest crops; ambition
to breed the finest animals of the
best breeds; ambition to have
model buildings, fences, hedges,
lawns, trees, shrubs and flowers.
When a young lawyer takes his
position at the bar he takes it with a
firm determination to eventually be-
come the peer of any man in the
profession. Blessed with fair ability,
unless through discouragements
and delays he weakens and falls, he
pushes on for years, and step by step
he wins position, honor and fortune.
So with men in other professions.
An honorable ambition spurs them on,
obstacles are overcome, and at the
end they can look down from the
height they have reached, and
with pride and satisfaction view the
work of a well-spent life that has
been a continual series of hard won
victories, every one of which has
brought its own reward in a higher
manhood and in the noble example
it has set for others.
The merchant, the banker, the en-
gineer, the inventor, the business
man of all classes has before him an
ideal which he strives to reach with
every energy of mind and body.
But is this so with young men
born on the farm and who intend to
spend their lives there? Do they
start out in life for themselves with
the firm resolve to be the best farmer
in the neighborhood, the township,
the county, the state? Inspired
with his laudable ambition, do they
labor persistently with brain
and muscle to this end? Do they
read, calculate, observe, question,
study, with this single purpose
always before them?
The farmer who is enthusiastic in
his vocation, imparts his enthusiasm
to everything around him. His
wife does not lead the life of a
drudge, a slave, but she walks side
by side with him, her heart full of
hope, her active mind suggesting
and planning for others to perform.
The children are inspired by the ex-
ample everywhere before them. They
take delight in their active outdoor
life, and a deep interest in the suc-
cess of everything going on around
them. They are born farmers, and
there is nothing that can allure them
from farm life. The very domestic
animals have an air of enterprise
and thrift, and every acre of the
farm seems ambitious to respond
to the efforts and hopes of the
owner.
The ambitious farmer, if persist-
ent, is always successful. And
successful as a farmer he may be
successful as a man. He develops in
culture and breadth. He has the con-
fidence of the community in which
he lives. He is called upon to fill
the small but important neighbor-
hood offices. He is commissioner of
highways, school director, justice
of the peace. He fills these offices
well. His ability is strengthened.
He is sent to legislate for the State.
He knows the wants of the people
and he works for them. A seat in
Congress is within his reach. In
fact, there need be no office within
the gift of the people to which he
may not aspire. But such a man
will never forget that he is a farmer.
Being a true man he thus ennobles
his profession. He has no cause to
be ashamed of it. To him there is
no higher calling. And such men
will convince, are convincing, the
world, that there is no vocation
higher or more honorable.
For the good of the country, as
well as for his individual good, it is
the duty of the farmer to be ambi-
tious, to get out of the rut, and as-
sume all the rights and responsibil-
ities of his position.
The Starless Skies of March.
The owl or some other astronomer
of the New York Tribune thus
time-tables the March stars:
The breezy month of March opens
with an almost entire absence of
evening stars. Jupiter, which was
so conspicuous all through the early
winter, vanished before the close of
the year, was in conjunction with
the sun on Jan. 5, and is now reap-
pearing as a morning star down in
the southeast, in the constellation of
the Archer. Venus lingered in the
lap of February, but has also disap-
peared. She was in conjunction
with the sun on Feb. 21, and will
soon be a morning star in Aquarius,
attaining her greatest brilliancy
about the 29th and 30th inst. Saturn
will also be in conjunction with the
sun on the 13th, and Mercury on the
21st, and both are consequently
invisible. Mars is still an evening
visitant, but the ruddy god is fast
retreating, and what was glorious
an object in September is now no
brighter than a second-class star.
But though there is no conspicu-
ous planet to act as guardian of the
evening, that post is well filled by
Sirius, the dog-star, which shines
and flashes with a vividness only
inferior to Venus and Jupiter. Its
light is intensely white, with a saph-
ire tinge and an occasional gleam
of red, but its color has probably
changed. Seneca called it redder
than Mars, and Ptolemy classed it
with the ruddy Antares. On ac-
count of its brightness and beautiful
changes, Sirius has always
attracted attention. It is known to
be a giant sun, some five thousand
times larger than our sun, shining at
a distance of more than a hundred
millions of miles—a distance so
great that light which comes from
the sun in eight minutes, takes
twenty-one and a half years to reach
the earth from Sirius. It has been
discovered too, that the star is
journeying south at the rate of
twenty miles a second, and is also
going away from the solar system
at the rate of twenty-six miles per
second. Where it is going no one
can tell.
London Atmosphere.
London, England, has a most de-
lightful atmosphere. There is nothing
fimsy or gauzy about the air of
London. In the language of slang
it is not "too thin." There is
something real and tangible about
it; something you can see, and feel
and realize; not the transparent stuff
we have in Detroit. It must be seen
and felt to be appreciated. It has
such a reality, and a substance, in
fact, that it surrounded Chicago it
would undoubtedly be heavily mort-
gaged. London's atmosphere owes
its consistency to the fumes arising
from the may coal fires of the city.
In a paper read before the Society of
Arts it was estimated that the coal
annually consumed in London is
over 8,000,000 tons, equal to 1 per
cent. of sulphur to 80,000 tons, or
oil of vitriol to 245,000 tons. This
is more than five times the amount
given off from all the sulphuric acid
works in the country.—Detroit Free
Press.
He is the workingman's true friend
who says to each one, "Paddle your
own canoe." All this twaddle about
taking care of them, as if they were
a flock of tame pigeons, is an insult.
It is bad enough to be a woman, and
have men make spheres like toy bal-
loons, and put one into stay, but it
must be worse to be a man and have
to be taken care of like a little plas-
ter-of-paris Samuel saying his pray-
ers. A human biped with a beard
must feel nice to have political econ-
omists discuss him as if he were one
of a thousand bags of wheat which
were to be disposed of to the best
advantage. 'Tears to me, if I were
a man, with all the waste cabins and
idle fields in this country before me,
I could save agitation committees
and ex-secretaries the trouble of
talking about me; for if I did not
raise my own pork and beans, it
would be curious.—Chicago Tribune.
A CURE FOR BURNS.—The follow-
ing is one of the best applications for
burns or scalds, more especially
when a large surface is denuded of
skin. Take one dram of finely
powdered alum and mix thoroughly
with the whites of two eggs and one
teacup of fresh lard; spread on a
cloth and apply to the parts burned.
It gives almost instant relief from
pain, and excluding the air prevents
inflammatory action. The applica-
tion should be changed at least
once a day.—Am. Manufacturer.
Some of the sun-spots (craters) are
100,000 miles in diameter, and one of
them would easily swallow up the
whole of the planets, Jupiter him-
self only making a mouthful.
A Portland Sheriff has lost his
eye while knocking the bung from a
barrel of whisky. Not the first
time that whisky has bunged a man's
eye.
A railroad train traveling without
stops at the rate of forty miles an
hour would get to the sun in 263
years.
On account of the decided manner
of his spouse, Smythe says his
children are governed by ma-shall
law.
If you can't keep your resolutions
don't break 'em, but give 'em to
some poor fellow who hasn't any.

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THE Cause of Diphtheria.
For some months past this disease
has been alarmingly prevalent in the
northern districts of London, especi-
ally in houses occupied by the
wealthier classes. This has led to
the belief that the disease is caused
by sewer gas. This theory is
sustained by investigations recently
made by the health officer of the city
of Glasgow. He has shown that the
prevalence and fatality of diphtheria
is intimately related to the amount of
communication with the sewers,
through water-closets, sinks, waste-
pipes, etc. Another important fact
is also advanced by him—that all
symptomatic diseases, except diphtheria
and enteric fever, are greatest in
the poorest and most closely con-
fined tenements, while these latter
diseases are more frequent in the
better-class houses where extensive
sewer connections exist. The Lon-
don Lancet observes in which the
atmosphere of most town residential
houses is poisoned by sewer gas is
far too generally overlooked.
Their Origin.
Radishes come from Japan.
Peas are of Egyptian origin.
Oats originated in North Africa.
Rye is a native of Siberia.
Parsley was first known in Sar-
dinia.
The pear and apple are from Eu-
rope.
The sunflower is a native of Peru.
Tobacco is a native of Virginia.
The onion originated in Egypt.
The chestnut came from Italy.
The nettle comes from Europe.
Celery originated in Germany.
The citron is a native of Greece.
The pine is of American origin.
The poppy came from the east.
The mulberry is a native of Persia.
Spinach was first cultivated in
Arabia.
The walnut and peach came from
Persia.
The horse-chestnut is a native of
Thibet.
The cucumber came from the East
Indies.
Sleeping in Her Coffin.
Miss Mary Anderson, talking to
a reporter of the Louisville Courier-
Journal the other day said of Sarah
Bernhardt, that "she slept in a coffin
continually for three years. She
does not do so now. I asked her
why she gave up the habit. She
said she had grown tired of it, as the
coffin was uncomfortable. She said
she wished to familiarize herself
with the thought of death. I saw
her boudoir. The carpet was of
black velvet, with flowers in silver,
the furniture covered with black
velvet, and the walls curiously de-
corated in the same fashion. A
skeleton of a man who she said had
died of love in Mantua hung before
the mirror, with finger pointing at
its own reflection. In large bowls
about the room rose leaves were
heaped, the fragrance that arose be-
ing overpowering. I could not re-
main in the room, it was so sugges-
tive of horrible thoughts."
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