

LACK OF HARMONY.

Dr. Henry Van Dyke of Princeton, lecturer in the Y. M. C. A. Star course, spoke in Detroit recently upon "The relation of life and literature in the nineteenth century." Dr. Van Dyke confined himself, in his lecture, to the literature produced by the English-speaking people, British and American.

He said that there should be unity between them, that Americans should claim Chaucer, Milton and Shakespeare, that Emerson, Longfellow and Lowell were merely transplanted, and that Kipling did his best work in America. He thinks that what English literature lacks is harmony between the two English nations, and that they should work hand in hand for the progress of the human family. Here are a few of his sayings in epigram:

"Literature takes its local coloring from the place where it is produced, but its great spirit is universal.

"Any one who cuts himself off from Shakespeare as an inspiration, cuts himself off from all literature.

"Literature is that art that stands closest to the people, and has the most direct influence upon life.

"A man cannot study books by the laboratory method; books that are written solely for art's sake, are not books at all.

"Read books that have a living message; that express life and reveal it; that cheer and console and encourage.

"There is something wrong about the young man or woman who cannot enjoy the works of Walter Scott."

Dr. Van Dyke dwelt upon three schools of writers, the romancer, the realist and the idealist, and said that every good book contains all three elements. He classed Sir Walter Scott as the first real writer of historical romance, and called Thackeray and Dickens twin stars of English literature.

Criticise Too Severely.

Dr. Van Dyke thinks that Cooper has fallen too much into disrepute, and that many small-souled critics pick him to pieces, when they could not write a story as good as "The Spy," or "The Last of the Mohicans" to save their lives. Hawthorne, he calls "that strange, mystic genius," and Carlyle, a writer who descended upon society with many mutterings and lightning flashes, but who preached the gospel of "Do your duty and do it today," and that John Ruskin's creed was "Buy nothing that has been produced by the shame or degradation of any human being; nothing that is not useful, or that you do not believe to be beautiful." He said that the works of such men as Herbert Spencer and Darwin did not have the same demand as novels, but that they were germinal, and their seed spread from one mind to another.

Dr. Van Dyke paid a high tribute to

the women writers of the nineteenth century, including George Eliot, Mrs. Ward, Octave Thanet, Miss Jewett, Miss Wilkins and others. He likes the old-fashioned novel, with the hero and heroine, and that ends happily, but says that he never read a scientific novel that was not cranky.

"Poetry," said Dr. Van Dyke, "is the fairest flower on the tree of literature, and if I had to choose whether my children should be taught mere facts or should possess a sensibility for poetry, I'd rather they would believe the world was flat, and that electricity is an insect than to have them lack the ideal as it is expressed in real poetry." He classed Wordsworth, Browning and Tennyson together among the poets of the past century, and calling Tennyson the last great poet, saying that the message that he taught was the harmony of life.—Detroit Tribune.

"WINTER QUARTERS."

The above name was given to the village which was formerly located on the present site of Florence, in Douglas county, Nebraska. The accompanying extracts, bearing upon the rise and fall of "Winter Quarters," are taken from an old book published by the "Latter Day Saints" and placed in our hands by Mr. H. H. Harder, of St. George, Utah. Readers of the Conservative will remember descriptive notes from this book published in our issue of March 6. The author says:

"'Winter Quarters.' This name was given to the place by the Latter Day Saints who wintered there in 1846-7, in their progress from Illinois to the West. At that time it formed part of the lands belonging to the Omaha Indians, an insignificant tribe of the Grand Prairie, who then did not number more than 300 families. Upwards of 1,000 houses were soon built—700 of them in about three months, upon a pretty plateau overlooking the river, and neatly laid out with highways and byways, and fortified with breastwork and stockade. 'It had too its place of worship, 'Tabernacle of the Congregation,' and various large workshops, mills and factories provided with water power.' At this time the powerful Sioux were at war with the Omahas, and it is said that the latter hailed with joy the temporary settlement of the journeying saints among them. At any rate the encampment served as a sort of breakwater between them and the destroying rush of their powerful and devastating foes. The saints 'likewise harvested and stored away for them their crops of maize,' and with all their own poverty frequently spared them food, and kept them from absolutely starving. Al-

ways capricious, and in this case instigated by white men, the Indians, notwithstanding they had formally given the Saints permission to settle upon their lands, complained to the Indian Agents that they were trespassing upon them, and they were requested to remove. From this circumstance is attributable the rise and rapid growth of Kanessville, leaving Winter Quarters again entirely to its savage inhabitants, and only its ruins to point out its former prosperity, and now its situation.

"In the annals of the Church of Jesus Christ of Latter Day Saints, this halting place in the wilderness must always fill an important and interesting page. It was from this spot that the Pioneers took their departure on the 14th of April, 1847, in search of a location west of the Rocky Mountains, upon which the exiled Saints might re-assemble themselves, far from the haunts of persecuting Christendom, and where the footprints of a white man had scarcely ever before been seen. While tarrying here the first General Epistle of the Council of the Twelve Apostles, written after the expulsion from Nauvoo, and dated December 23, 1847, was addressed to the Saints of all the world; and lastly the re-organization of the principal authorities of the Church was effected on the 6th of April, 1848, at the Log Tabernacle in Iowa—Brigham Young being acknowledged President of the Church, and Heber C. Kimball and Willard Richards, his counsellors. The Presidency left Winter Quarters for Great Salt Lake Valley in the following May, many of the Saints having previously left for that place, and others having re-crossed the river into Iowa. Since the organization of Nebraska Territory, an effort has been made, owing to the desirable situation of Winter Quarters, and its good ferriage and water facilities, to build a city by the name of Florence upon the old site."

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