

eator of human nature. But don't you see anything good in the story?"

K. "No I don't. What is she trying to get at, or what moral is she trying to point out. Speaking of morals, it strikes me they are conspicuously absent from the book."

O. "Now look here. I gave you credit for better sense than that. You don't pretend to say you believe Miss Rives wrote that merely to court popularity by handling 'forbidden fruit.'"

K. "And you don't pretend to say that a young widow, who will allow herself caressed as promiscuously as Barbara did, is quite up to the standard of a nineteenth century maiden shy?"

O. "O, that was all right under the circumstances. Any evil there may be is entirely in your corrupted imagination."

K. "O, it *was* all right was it?"

O. "Yes, they were engaged. I'll admit that the story is a daring piece of work, not because to a pure mind there is anything wrong with Barbara's actions or with Miss Rives in writing as she did; but because there are a great many people of the 'whitened sepulcher' stripe, whose evil imaginations force a wrong interpretation, who have no conception of the innocence of a girl like Miss Rives. You will learn someday, young man, if you have not already learned it, that you will come a great deal nearer the truth by giving a young girl credit for being innocent and pure minded than by suspecting her mind and morals of being corrupted. The Italian gentleman who wrote a hundred tales belongs to an age far back of ours and it would be well for the youths who read him, not for his place in literature, to remember this.

K. "Jupiter! I had no idea of calling down such a sermon on my head. But really I have gotten more pleasure out of the various comments of my friends and acquaintances upon the book than out of the book itself."

O. "So have I. Everybody seems to have a different idea of it."

K. "Yes, and what amuses me most is to see somebody warmly assert that it is perfectly true to life, and then try to get out of the inference which follows naturally—that they know it is true from a similar experience of their own. I will admit that the ride to the station and the bore who winds up his torment by the remark 'Why didn't ye tip me a wink, I'd have twigged,' is one of the best pieces of work I have ever seen. But you haven't said what you thought the object of the story is."

O. "I really don't know. I suppose everybody admits now that a large part of what is usually called 'love' is nothing more nor less than animal passion, and that this question will be studied more in the near future. I suspect that this story is a study of it."

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The question of governmental control of railroads has been recently reviewed. Since a small, but growing party has made this one of the leading planks in its platform, the minds of men have been turned from other channels to the solution of this problem, since the roads are built by the people, there can be no denial of the fact that they should be operated by the people, thus allowing each man full benefit of what justly belongs to him. The present management of railroads by which a few are made rich at the expense of the many who build and keep up the roads will not be permitted much longer. The rightful owners are just awaking from a long sleep, to find that what is by right theirs has been appropriated by others for private use.

Probably no man is less frequently mentioned than Hugo Grotius. He may be styled the founder of international law. His reforms were of such a sweeping nature that few have been able to offer suggestions, even in our own day. He stands as yet almost alone unapproached and unapproachable. He was reared in poverty, his parents being ignoble and obscure, but having an abiding faith in Hugo they sent him to a university. He studied law and became at once a leader in diplomacy and an authority on international law.

His mission was to make each nation supreme in itself and equal among others. Superiority among nations he argued was opposed to all natural laws and not in keeping with an advancing civilization. Natural reasons dictated rules which should be followed.

Before the time of Grotius the strong ruled and there was a universal belief among all classes in a common superior. Everybody looked to Rome as the centre around which all things revolved. There was no distinction made between municipal and international law. Both were believed to be alike.

No one believed that any independent state had any claim to superiority until the pope laid in his claim to act as mediator and joined hands with the German Emperor. Many little states yielded to the enthusiasm of reformers and became zealous for independence. The result was numerous petty wars with the emperor. The states would no longer recognize him as head, and thus the idea of a superior faded gradually away. A new principle on which to base the laws of nations must now be made or inevitable strife continue.

The Machiavellian doctrine that justice and good faith need not be kept by princes resulted in the Thirty Year's War which brought upon all Europe for a time desolation and ruin. The arts and sciences and manufacturing skill were neglected and forgotten. There was no national spirit and hence unity was impossible. It is no wonder that such a condition of affairs should turn the mind of a man like Grotius into a better channel—the channel of law and justice. This circumstance together with a profound belief in the law of nature—a law which taught that all men are equal and therefore all nations should be—led Grotius to write his work which has since proved to be the mightiest achievement in international law.

The basis of his work was equality among nations. To this one object he turned his whole attention and although he made a double mistake in supposing that a law of nature actually existed, and that the Roman municipal law was regarded strong enough to settle national disputes, his foundation still endured. But his strong appeals to the spirit of mercy for a principle he believed to be right was not un-