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NO. 1

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FOOD FOR THOUGHT

Never wantonly frighten others.

Never leave home with unkind words.

Never laugh at the misfortunes of others.

Words are never but one opportunity of a kind.

Never give a promise that you do not fulfill.

Deceive not in the secrecy of your house.

He comes too near, who comes to be denied.

Never neglect to call upon your friends.

Never send a present hoping for one in return.

Never fail to be punctual at the time appointed.

Never speak much of your own performances.

Rectify your own heart, that you may improve others.

Judge not thy fellow man till thou art similarly situated.

Words are actions only the sawdust of the club of Hercules.

No one will dare maintain that it is better to do injustice than to bear it.

Actions, looks, words, steps, form the letters by which we may spell characters.

He who thinks he has nothing to fear from temptation is most exposed to a fall.

Death to the Christian, is the funeral to all his sins, evils, and the resurrection of all his joys.

What makes the Dead Sea dead? Because it is all the time receiving, never giving out anything. This is the case with too many men.

He that lends an easy and credulous ear to calumny is either a man of very ill morals or has no common sense and understanding than a child.

It is not so much the great sins that take the freshness from our conscience, as the numberless petty faults which we are all the while committing.

The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers.

There is not a stream of trouble so deep and swift running that we may not cross safely over, if we have courage to steer and strength to pull.

All fortunes, only not good fortunes, reveal the strength of great men; the fragrance of aloes wood is not so strong as when it has fallen into the fire.

Alas! if the principles are not within us, the height of station and worldly grandeur will as soon add a unit to a man's stature as to his happiness.

Oh! how many deeds of deathless virtue and immortal crime, the world had wanted had the actor said, I will do this to-morrow.

Though the word and the spirit do the man's work, suffering is unbolts the door of the heart, that both the word and the spirit have easier entrance.

Enjoy the blessings of this day if God sends them, and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to to-morrow.

A prudent man should think upon knowledge and wealth as if he would neither grow old nor die; he should practice virtue as if death had seized him by the hair of the alarm.

Get Christ for your portion, and you have all; wisdom to direct, knowledge to teach, mercy to pity, love to care for, and comfort and power to protect and keep, and save you.

Let there be in every man's life a time for silence and for holding his tongue, of keeping it back, like David, even from good words, even though it be pain and grief to him.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the saved, not of the slain.

We must judge of our religion by examining its foundation, in Christ without, and in the heart within. If that be wrong and baseless, the superstructure is perishable and worthless.

We must calculate not on the weather, nor on fortune, but upon God and ourselves. He may fail us in the gratification of our wishes, but never in the encounter with our exigencies.

The great blessings of mankind are within us and within our reach, but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we reach for without finding it.

Remember, you are not a tree that can live or stand alone. You are only a branch. And it is only while you abide in Christ, as the branch in the vine, that you will flourish, or even live.

Morality without religion is only a kind of dead reckoning; an endeavor to find our place on a cloudy sea, by measuring the distance we have to run, but without any observation of the heavenly bodies.

To one who said, "I do not believe there is an honest man in the world," another replied, "I do not believe there is any man who would know all the world, but quite possible that one may know himself."

Never do violence to your rational nature. He who in any case admits doctrines which contradict reason has broken down the great barrier between truth and falsehood, and lays his mind open to every delusion.

A raft for common roads has been introduced to France. It is imbedded in concrete and is flush at the edges with the roadway. From the sides it slopes down to the center, so as to catch the wheels of vehicles to retain their place upon it. The estimated cost is about \$3 per yard.

TERRIBLES OF FETTER

Superstitions of the Negroes of the Congo Country.

Like all aboriginal people, the Congo negroes are very superstitious, but to what extent they believe in a future state can only be conjectured. They believe in the existence of good and evil spirits, and all believers are all the time hovering around, and when one of them dies they believe that his spirit or soul is seized upon by either the good or bad spirits, and carried away to become one of the dead, which, in the native's dying, his friends, come around, fire off guns, make horrible noises, for the purposes of frightening off the evil spirits. What effect this may have on the good spirits is not stated.

These religious ceremonies are not of proprietary nature, or for the purpose of warding off danger, disease, etc., and here the fetish plays an important part. They do not make human sacrifices like the Ashantes, but when they want any favor from the spirits, they bring a goat or a chicken to the fetish man to be sacrificed, and are given in return an amulet or charm, or fetish, as they call it.

The fetish is the terrible, the unknown power, at once the persecutor or avenger, which factors around is invoked or directed. This the present informant illustrated by an anecdote.

The Dutch have a factory at Banana point, which is approached by two roads, one on each side of the river.

On the boundary line of their property, on each road, a watch house was established, to regulate admittance from the outside. But the laborers, servants and sailors from outside came in in such numbers, and so much trouble by getting drunk and creating disturbances, that the agents finally thought it best to make a fetish, as it is termed, on the boundary line.

They employed a fetish man to make a fetish, which he did by bringing a line of fish and oil on to the line, making figures in the sand around it, and flourishes or signs around it, and above it with his hands and arms, and then taking a chicken, cutting the head off, sprinkling the blood around it. This ceremony was performed on each road. In about twenty-four hours' time the news of what had been done spread far and wide, and so effectively did it frighten the natives that they ceased to go about the factory, and thereafter unless they had business there. They supposed that if they passed that line and made any trouble they would be subject to the penalties of the fetish, whatever they might be, and they were so afraid of the fetish because their precise nature was not known.

One of the chief uses of fetish by the factors on the Congo is to recover stolen articles of any value, for unless the loss be considerable it often costs more to recover it than the value of the article is worth, though the fetish has invariably to pay the cost of prosecution if he can be held to do it. When an article has been stolen and the aid of the fetish is invoked, all the natives whom suspect are called out into an open place and made to stand in a semi-circle facing the fetish man. The fetish, which is a kind of idol made of wood, representing in rude carving a man or woman, is placed on a stool, and the fetish man stands on the ground, the fetish man handling it with the same care and treating it with the same consideration as if it were alive, sentient being, as undoubtedly the natives generally believe. The fetish is delivered to a kind of language to the men in front of him, telling what has been stolen, and calls upon the thief to own up and make restitution before he invokes the power and wrath of the fetish.

In the forty cases of this extortion is effective, but if not he gets down upon his knees and mumbles to his idol, making it presents of say a bottle of gin, a piece or more of cloth, a brass wire, a looking glass, printed cotton, or any article, etc. If it will only point out the thief—the things thus promised being those agreed upon by the fetish man and the factor for the recovery of the stolen goods. Having done this the fetish man again calls upon the culprit to own up, and if this appeal does not have the desired effect the fetish man proceeds to gradually work himself up into a state of excitement similar to that affected by the Mohammedan dervishes in ecstatic religious dances, in which he calls down all manner of dire calamities and evil happenings upon not only the actual culprit, but his wife, children, parents, relatives, and even his whole tribe, including his chief, the same penalties being invoked also in behalf of any one or more of the persons who know of the theft and will not reveal it.

During the continuance of the incantation, the fetish man watches the crowd, and if he sees any one who is likely to note those things that may show guilt, or a guilty knowledge of the act, it is rare that the fetish is continued beyond this point, but if, as occasionally happens, the culprit is still obdurate, the incantation is continued, being the most serio-comic of all. The fetish man, finding his idol will not do his bidding, now begins to upbraid and abuse it, and to carry out his harsh treatment to the idol, begins to drive it about in the general excitement, repeating the words of the incantation, and asking the pupils to each write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence: "I do not know my lesson."

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