A BAD WRECK

On the N. P. R—Canadians Among the Injured.

A Helena, Mont., despatch says: A serious wreck occurred on the Northern Pacific Road on Tuesday afternoon. No. 1, the Pacific fast train, was nearing Drummond, fifty miles west of this city, when two sleepers were thrown down a thirty-foot embankment. The passengers of the first car were thrown violently from their seats and huddled into a mass, while those in the second fared but little better.

Miss May C. Carson, Fort Sherman, Idaho, was injured so badly that she died within an hour. A dozen others were injured, the most seriously hurt being A. M. Otto, Northern Pacific Express auditor, who had his arms broken and badly bruised; Mrs. G. D. Howe, Faribault, Minn., legs injured; Annie Benson, Waterville, Washington, shoulders injured; James Slocum, Heppner, Oregon, injured in legs and body; Mrs. James Slocum, arms and shoulders injured; Mrs. John Lalley, New York, face and head cut; Mrs. A. Sine, Kingston, Ont., internal injuries; her child was also injured; S. K. Sissley, Port Townsend, Washington, head hurt; Elijah Smith, New York, hands cut and shoulders hurt; W. L. Patch, Minneapolis, arm hurt; Mrs. W. L. Patch, face, head and arms lacerated.

The sleepers were badly smashed. Several of the wounded are dangerously hurt, but physicians say no more deaths will result.

The wounded were taken to the Northern Pacific Hospital at Missoula, where everything is being done for them.

A TEXAS CLOUD-BURST.

A Train Flood-Bound by the Washing Out of Ties.

A Van Horn, Tex., despatch of last night says: A remarkable cloud-burst on the mountains has stopped traffic temporarily on the Texas Pacific railroad to-day. The noon train out of El Paso, eastward bound, had three coaches, a sleeper, and the special palace car Mayflower, containing the *Frank Leslie's Weekly Newspaper* party, including Mr. Russell Harrison. It was moving along about 8 o'clock to-night at high speed, when at this point it suddenly ran into an enormous flood of water, spreading for over eight miles along the valley and inundating the entire town. The train was instantly slowed, but the flood from the mountains increased so rapidly that the ties were washed out from under the track and the train stopped to await developments. The extraordinary nature of the cloud-burst is shown by the fact that fifteen minutes before the train approached Van Horn the track was perfectly dry. Before this there had been no rain at Van Horn for many months, though there had been occasional small cloud-bursts. The Leslie party remains on the car as the track is cut off from the mainland by the water, the roaring of which can be heard for miles.

THE COMPANY'S TURN.

Suing for Sums Out of Which an Agent Swindled It.

A New York despatch of Wednesday says: In the suit of the Union Insurance Company, of Philadelphia, against the Continental Insurance Company, of New York, a verdict was given to-day for the plaintiff for about $77,000. The suit included 28 causes of action, and 16 counter claims. The plaintiff based its suit on the fraudulent practices of Lorenzo Dimick, general agent of the defendant company, at Buffalo. Dimick, who represented several marine insurance companies, victimized other companies for the benefit of his own by transferring every risk drawn against the Continental Company to another concern as soon as he received notice of loss. He was sentenced to five years' imprisonment for perjury, but was admitted to bail pending an appeal, and he fled to St. Catharines, Canada, where he died. There are eight other suits, for sums aggregating $200,000, against the Continental Company on the same grounds.

A Bad Man to Mob.

An Alexandria, Va., despatch says: Policeman Ticer this evening arrested a man, when his prisoner was rescued from him by Fred. Lee, a negro politician. Lee knocked the officer down, but Policeman McCuen coming to his rescue Lee was arrested. A crowd of negroes gathered and became threatening. Ticer fired two shots, almost instantly killing Lee and mortally wounding another negro, George Tine. The mob dispersed, but reassembled around a saloon to which the officers had gone, and there negroes were haranguing the others to take revenge, when a squad of policemen captured the speakers and broke up the throng.

A Society Belle Charged With Forgery.

A New York despatch says: Miss Nettie Clark, of Providence, R. I., was a prisoner in the Jefferson Market Court to-day, charged with forgery. She is a stately brunette and has moved in the best society of that city. She pleaded guilty of forging a cheque for $6,000, which she cashed, and was held to await the arrival of requisition papers from Providence. It is said she affixed the name of Joseph L. Tourtelot, a retired mill-owner, and an intimate friend of her family, to the cheque on the Mechanics' Savings Bank of Providence.

Death Preferred to Poverty.

A Hoboken, N. Y., despatch says: The body of Mrs. Franz Wentlandt was found in the river to-day, and clasped tightly in the arms of the woman was found a four-months' old babe. They had been dead only a short time. Wentlandt is missing, and it is believed he and his wife committed suicide together on account of their poverty, as Wentlandt sent a note to his pastor this morning saying such was their intention. Wentlandt was a German journalist, but had been unfortunate.

The State of Michigan will holds its second annual International Fair and Exposition in Detroit from August 26th to September 5th, and $100,000 will be bestowed in cash premiums upon the breeders, manufacturers and skilled producers of the United States and Canada whose exhibits shall be deemed worthy. It is to be hoped that the enterprise will fulfil all the expectations of its liberal-minded projectors.

A HUSBAND'S CRIME.

Dangerously Shoots His Sick Wife and Then Kills Himself.

A New York despatch says: John Lutz, a Hungarian, this morning, while in his cups, entered the apartments on Clinton street of his second wife, who left him some time ago, and who had been supporting herself and her 13-year-old daughter by her first husband. Lutz four weeks ago threatened to kill his wife, but she drove him away, and they did not meet again until this morning. Lutz found his wife this morning in bed nursing a baby 5 days old. There was also present a midwife. Lutz at once began calling his wife names, and, upon her refusing to allow him to kiss the baby, he drew a revolver and told his wife he was going to kill her. She arose from the bed, clasping the baby over her left breast. The little daughter threw her arms around her mother to protect her. The midwife ran out of the room. Then Lutz fired three shots. Each entered the woman's body, but she escaped from the room with the baby and reached a neighbor's apartments. Lutz then fired two shots into his left breast, killing himself instantly. Mrs. Lutz's wounds are dangerous, but she may recover.

THE FATAL SHEARS.

A Drunken Husband Stabs His Wife to the Heart.

A yesterday's New York despatch says: Mrs. Hester Loppy, aged 40, was found dead to-night in her apartments on the top floor of No. 227 Christie street. She had been stabbed through the heart with a pair of shears, and her husband Martin is under arrest charged with her murder. A year ago Loppy had a fight with a woman, and was struck on the head with an iron kettle. He lost the sight of his left eye, and his mind became affected. For the last year he has done no work, and his wife supported him by working in a tailor shop. Loppy drank heavily. This afternoon Thos. Weir called to see Loppy, but heard the latter and his wife quarrelling and went away. Afterwards he returned, and had to knock ten minutes before being admitted. Weir then saw Mrs. Loppy's body and accused Loppy of killing her. Weir hurried out in the street to get away, and Loppy followed and told a neighbor that his wife was dead. The neighbor called a policeman, and Loppy and Weir were arrested.

Four of a Boating Party Drowned.

A McKeesport, Pa., despatch says: This afternoon Jim Thompson, his wife and 14-year-old girl, Bessie, and Richard Smith and wife and three children started to row across the Youghiageny River here. The boat was old and rotten, and in the middle of the river it gave way. Both men sank instantly, and Bessie Smith and Annie Thompson followed, after rising three times to call piteously to their mothers to save them. Robert, an 18-year-old son of Mrs. Thompson, dragged his mother to the boat, and she and her infant child were supported by the boy until help arrived. Mrs. Smith saved herself by clinging to the boat. The bodies of the two men and their daughters were recovered.

A Disastrous Pleasure Trip.

A Rochester, N.Y., despatch says: A sad boating accident occurred this evening at Ontario Beach. W. W. Frye, a travelling man of Bradford, Pa., was out boating with Mrs. E. M. Wisner and Mrs. J. E. Hammond, of this city, when the boat capsized. Frye pulled the ladies on to the boat three times, but they were so exhausted that they could not hold on and both sank. Both leave husbands, and Mrs. Hammond leaves a boy 15 years of age. The bodies have not been recovered. Frye was saved.

Accident or Murder?

A New York despatch says: A boss truckman, David Dillon, was shot through the heart and killed this evening by Edward Citterton. Citterton claimed the shooting was accidental. He had stepped up to Dillon to prevent him from striking his (Citterton's) brother Frank. Citterton held a revolver in his hand which had been used in the Fourth celebration, and it went off. Dillon and Frank Citterton were drunk. Edward Citterton was sober. All were young men.

Striking Cloakmakers Hunt for Trouble.

A New York despatch of Thursday night says: Abraham Rosenberg and a crowd of thirty other strikers visited the tailoring shop of Samuel Dillet, in Eldridge street to-day, and began an indiscriminate attack upon Dillet, his wife and the workmen in the shop. Dillet defended himself with a revolver. He fired into the crowd and shot Rosenberg, inflicting a probably fatal wound.

Fell 140 Feet.

A Lexington, Va., despatch says: This morning, at Buena Vista, four men entered a cage for the purpose of descending into a mine when, without warning, the car fell 140 feet to the bottom of the shaft. Eli Painter, John Montgomery and Lipps Snead were instantly killed. Floyd Marion, one of the party, is still alive.

"You needn't talk about keeping one's word," said a husband to his wife during a slight misunderstanding; "when I first asked you to marry me you declared that you wouldn't marry the best man in the world." "Well, I didn't," snapped the wife.

First tramp—What day of the week is it? Second tramp—Sunday, I guess—everybody is going in the back door of that saloon over there.—*Jury.*

"Have you been to hear Strauss?" "Yes; couldn't hear a thing." "Why not?" "The ushers clothes were too loud."—*New York Sun.*

A woman went recently into a bookseller's shop to purchase a present for her husband, and the assistant in charge suggested a set of Shakespeare. The would be purchaser met this proposal, however, with the prompt remark: "Oh, he read that when it first came out."—*New York Star.*

The beautiful Duchess of Marlborough wears three gold bracelets from which three gold keys hang in pendant. One opens the lock of her grace's jewel box, the other belongs to her writing folio and the third to a small satchel, brass-bound, in which she keeps her loose money.

COUNT TOLSTOI

Declares That Marriage Was Not Instituted by Christ.

LOVE IS ONLY A NUISANCE.

The Author of "The Kreutzer Sonata" in a Reply to Critics Advances a Startling Theory, Which Terrified Him Until His Reason and Conscience Told Him That Celibacy is Right and Marriage Wrong.

(Translated from Count Tolstoi's manuscript.)

I have received, and still continue to receive, numbers of letters from persons who are perfect strangers to me, asking me to state in plain and simple language my own views on the subject handled in the story entitled "The Kreutzer Sonata." With this request I shall now endeavor to comply.

My views on the question may be succinctly stated as follows: Without entering into details it may be generally admitted that I am accurate in saying that many people condone in young men a course of conduct with regard to the other sex which is incompatible with strict morality, and that this dissoluteness is pardoned generally. Both parents and the government in consequence of this view may be said to wink at profligacy and even in the last resort to encourage its practice I am of opinion that this is not right.

It is not possible that the health of one class should necessitate the ruin of another, and in consequence it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. Moreover, it needs to be fully recognized that men are rightly to be held responsible for the consequences of their acts, and that these are no longer to be visited upon the woman alone. It follows from this that it is the duty of men who do not wish to live a life of infamy to practise such continence in respect to all women as they would were the female society in which they move made up exclusively of their own mothers and sisters.

A more rational mode of life should be adopted, which would include abstinence from alcoholic drinks, from excess in eating and from flesh meat, on the one hand, and recourse to physical labor on the other. I am not speaking of gymnastics, or of any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues. No one need go far in search of proofs that this kind of abstemious living is not merely possible, but far less hurtful to health than excess. Hundreds of instances are known to every one. This is my first contention.

CUPID TO BE SHUNNED.

In the second place, I think that of late years, through various reasons into which I need not enter, but among which the above mentioned laxity of opinion in society and the frequent idealization of the subject in current literature and painting may be mentioned, conjugal infidelity has become more common and is considered less reprehensible. I am of opinion that this is not right. The origin of this evil is twofold. It is due, in the first place, to a natural instinct and in the second to the elevation of this instinct to a place to which it does not rightly belong. This being so, the evil can only be remedied by effecting a change in the views now in vogue about "falling in love" and all that this term implies, by educating men and women at home through family influence and example, and abroad by means of healthy public opinion, to practise that abstinence which morality and Christianity alike enjoin. This is my second contention.

In the third place, I am of opinion that another consequence of the false light in which "falling in love" and what it leads to are viewed in our society is that the birth of children has lost its pristine significance, and that modern marriages are conceived less and less from the point of view of the family. I am of opinion that this is not right. This is my third contention.

CHILDREN OVERFED AND SPOILED.

In the fourth place, I am of opinion that the children (who in our society are either an obstacle to enjoyment—an unlucky accident as it were) are educated not with a view to the problem which they will be one day called on to face and to solve, but solely with an eye to the pleasure which they may be made to yield to their parents. The consequence is that the children of human beings are brought up for all the world like the young of animals, the chief care of their parents being not to train them to such work as is worthy of men and women, but to increase their weight, to add a cubic to their stature, to make them spruce, sleek, well-fed and comely. They rig them out in all manner of fantastic costumes, wash them, overfeed them and refuse to make them work. If the children of the lower orders differ in this last respect from those of the well-to-do classes, the difference is merely formal; they work from sheer necessity, and not because their parents recognize work as a duty. And in overfed children as in overfed animals, sensuality is engendered unnaturally early.

Fashionable dress to-day, the course of reading, plays, music, dances, luscious food, all the elements of our modern life, in a word, from the pictures on the little boxes of sweetmeats up to the novel, the tale and the poem contribute to fan this sensuality into a strong, consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the riper age of full-blown manhood. And I am of opinion that this is not right.

It is high time it ceased. The children of human beings should not be brought up as if they were animals, and we should set up as the object and strive to obtain as the result of our labors something better and nobler than a well-dressed body. This is my fourth contention.

LOVE OVERRATED.

In the fifth place, I am of opinion that, owing to the exaggerated and erroneous significance attributed by our society to love and to the idealized states that accompany and succeed it, the best energies of our men and women are drawn forth and exhausted during the most promising period of life; those of the men in the work of looking for, choosing and winning the most desirable objects of love, for which purpose lying and fraud are held to be quite excusable; those of the women and girls in alluring men and decoying them into *liaisons* or marriage by the most questionable means conceivable, as an instance of which the present fashions in evening dress may be cited. I am of opinion that this is not right.

The truth is that the whole affair has been exalted by poets and romancers to an undue importance and that love in its various developments is not a fitting object to consume the best energies of men. People set it before them and strive after it, because their view of life is as vulgar and brutish as is that other conception frequently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now, this is not right and should not be done. And in order to avoid doing it it is only needful to realize the fact that whatever truly deserves to be held up as a worthy object of man's striving and working, whether it be the service of humanity, of one's country, of science, of art, not to speak of the service of God, is far above and beyond the sphere of personal enjoyment. Hence it follows that not only to form a *liaison*, but even to contract marriage is, from a Christian point of view, not a progress, but a fall. Love and all the states that accompany and follow it, however, we may try in prose and verse to prove the contrary, never do and never can facilitate the attainment of an aim worthy of men, but always makes it more difficult. This is my fifth contention.

How about the human race? If we admit that celibacy is better and nobler than marriage evidently the human race will come to an end. But if the logical conclusion of the argument is that the human race will become extinct the whole reasoning is wrong. To that I reply that the argument is not mine; I did not invent it. That it is incumbent on mankind so to strive and that celibacy is preferable to marriage are truths revealed by Christ nineteen hundred years ago, set forth in our catechisms and professed by us as followers of Christ.

MAN NATURALLY CHASTE.

The same truth is confirmed by our reason, which tells us that the only solution not repugnant to the sentiment of humanity of the problem of over-population is afforded by the systematic striving after chastity which, though distasteful to animals, is natural to man.

It is a most extraordinary thing when you come to think of it; Malthusian theories can be broached and propagated; millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people and look upon this as the main aim and object of its existence—all these things may be done under our eyes without striking us as in any way dangerous to humanity, but let some one hint at the necessity of celibacy and immediately the cry is raised that the human race is in danger.

Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realize it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. Such is the Christian ideal of the founding of God's kingdom, the union of all living creatures by the bonds of love. The conception of its attainment is incompatible with the conception of the movement of life. What kind of life could subsist if all living creatures were joined together by the bonds of love? None. Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal.

THE RACE DOOMED ANYWAY.

But even if we suppose the Christian ideal of perfect chastity realized, what then? We should merely find ourselves face to face on the one hand with the familiar teaching of religion, one of whose dogmas is that the world will have an end; and on the other, of so-called science, which informs us that the sun is gradually losing its heat, the result of which will in time be the extinction of the human race.

If the lives of us Christians are characterized by such a frightful contradiction between our consciences and reality it is because we fail to understand the doctrine of Christ, which points to an unattainable, imperishable ideal, and in consequence allow ecclesiastical prescriptions, wrongly called Christian, to be substituted for the Christian ideal. This has been done in the matter of divine service of apostleship, of power and of much else. The same thing has been done in respect of marriage. Christ not only never instituted marriage but if we search for formal precept on the subject we find that He rather disapproved it than otherwise. ("And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundred fold and shall inherit everlasting life."—Matt., xix., 29; Mark, x., 29, 30; Luke, xviii., 29, 30) He only impressed upon married and unmarried alike the necessity of striving after perfection.

The churches, however, by endeavoring, contrary to Christ's teaching, to establish marriage as a Christian institution failed to create a solid institution, and yet deprived the people of the guiding ideal set up by Christ. The upshot of this ill advised effort was that people flung away the old before receiving the new; they lost sight of the true ideal of chastity pointed out by Christ and embraced outwardly the ecclesiastical dogma of the sacrament of marriage, a doctrine that has been built up upon no foundations whatever and in which men do not really and sincerely believe. This affords us a satisfactory explanation of the fact, which at first sight seems a strange anomaly, that the principle of family life and its basis (conjugal fidelity) are found to be more firmly rooted among peoples who possess clear and minute external religious prescriptions on the subject—among Mohammedans and Jews, for instance—than among so called Christians. The former have a code of clear, detailed external precepts respecting marriage, whereas the latter have nothing of the kind. It is only over a very insignificant fraction of the unions which they contract that the men and women of our society have a ceremony performed by the clergy to which they give the name of sacramental marriage; they then live on in polygamy and polandry and giving themselves up to vice, in the belief that they are practising the monogamy they profess.

CHRISTIAN MARRIGES A FRAUD.

Now, there is not and cannot be such an institution as a Christian marriage, just as there cannot be such a thing as a Christian liturgy, Matt., vi., 5-12; John, iv, 21) nor Christian teachers, nor church fathers Matt., xxiii., 8-10) nor Christian armies, Christian law courts, nor Christian States. This is what was always taught and believed by true Christians of the first and following centuries. A Christian's ideal is not marriage, but love for God and for his neighbor. Consequently in the eyes of a Christian relations in marriage not only do not constitute a lawful, right and happy state, as our society and our churches maintain, but, on the other hand, are always a fall.

Such a thing as Christian marriage never was and never could be. Christ did not marry, nor did He establish marriage; neither did His disciples marry. But if Christian marriage cannot exist there is such a thing as a Christian view of marriage. And this is how it may be formulated: A Christian (and by this term I understand not those who call themselves Christians merely because they were baptized and still receive the sacrament once a year, but those whose lives are shaped and regulated by the teachings of Christ) a Christian, I say, cannot view the marriage relation otherwise than as a deviation from the doctrine of Christ—as a sin. This is clearly laid down in Matthew v., 28, and the ceremony called Christian marriage does not alter its character one jot. A Christian will never, therefore, desire marriage, but will always avoid it.

If the light of truth dawns upon a Christian when he is already married, or if, being a Christian, from weakness he enters into marriage relations with the ceremonies of the Church, or without them, he has no other alternative than to abide with his wife (and the wife with her husband, if it is she who is a Christian) and to aspire together with her to free themselves of their sin. This is the Christian view of marriage, and there cannot be any other for a man who honestly endeavors to shape his life in accordance with the teachings of Christ.

A TERRIBLE CONCLUSION.

To very many persons the thoughts I have uttered here and in "The Kreutzer Sonata" will seem strange, vague, even contradictory. They certainly do contradict, not each other, but the whole tenor of our lives, and involuntarily a doubt arises, "on which side is truth—on the side of the thoughts which seem true and well founded, or on the side of the lives of others and myself." I, too, was weighed down by that same doubt when writing "The Kreutzer Sonata." I had not the faintest presentiment that the train of thought I had started would lead me whither it did. I was terrified by my own conclusion and was at first disposed to reject it, but it was impossible not to harken to the voice of my reason and my conscience. And so, strange though they may appear to many, opposed as they undoubtedly are to the trend and tenor of our lives, and incompatible though they may prove with what I have heretofore thought and uttered, I have no choice but to accept them. "But man is weak," people will object. "His task should be regulated by his strength."

This is tantamount to saying "My hand is weak. I cannot draw a straight line—that is, a line which will be the shortest line between two given points—and so, in order to make it more easy for myself, I, intending to draw a straight, will choose for my model a crooked line."

The weaker my hand the greater the need that my model should be perfect.

LEON TOLSTOI.

The Pastor's Lot.

Folks go to the pastor with their troubles and ask his help about things they ought to fix themselves without anybody's assistance. They tell the minister stuff they ought to be ashamed to repeat to themselves in a whisper at the bottom of the well, and yet this man they hire for a thousand or two dollars a year must do their preaching and be the confidant and arbitrator for the whole parish besides. Ministers need a vacation every year if only for a change. Churches should be glad to give it to them, and all concerned will be directly or indirectly benefited.—*Utica Press.*

Unavoidably Detained.

Managing Editor—What do you mean by this: "Mr. Prindle was unavoidably detained"? Why, now, Prindle's dead.

New Writer—'S that so? What shall I do?

M. E.—Well, it won't do to say he's dead in so many words. Use some euphemistic expression.

N. W.—Oh, yes, I understand. (Writes): "Mr. Prindle was unable to attend, having gone on a long visit to the Sulphur Springs."

"He is a very original boy, that son of yours. I think he is bound to rise in the world?" "I don't know. It's a hard thing to get him to rise in the morning."

Mrs. Millais, the famous artist's wife, and the ex-wife of John Ruskin, lives like a royal princess and has a staff of artistically dressed servants, who care for her every desire. She is beautiful, accomplished and captivating and is regarded as her husband's mascot. Her Greek dresses are poems and her poses the perfection of grace. She has oriental couches in all her apartments and is said to be the happiest woman in all Europe. Her husband is worth $1,000,000.

The largest single dock in the world was opened on March 12th last to the waters of Port Jackson in Sydney harbor, New South Wales. It has taken in one steamer of 6,990 tons and had room to spare

The celebrated German remedy for burns consists of 15 ounces of the best white glue, broken into small pieces in two pints of water and allowed to become soft; then dissolve it by means of a water bath and add two ounces of glycerine and six drams of carbolic acid; continue the heat until thoroughly dissolved. On cooling this hardens to an elastic mass, covered with a shining, parchment-like skin.