

## MAKES EXPERIMENT AMONG PEASANTS

The Duke of Litta-Visconti-Arese Has Formed Co-operative Society.

### A QUEER IDEA OF DUTY.

ALPINE CLIMBING PROVES FATAL TO AN UNUSUAL NUMBER OF PEOPLE—BY TRAIN FROM PARIS TO TOKIO.

(Raoul De Saint Rene.)

Paris, Sept. 7.—The Duke of Litta-Visconti-Arese (whose wife was Miss Jane J. Perry of Charleston, S. C.) is making an important experiment in socialism on his estate in Lombardy, where he has formed among the peasants a co-operative society which has proved greatly to their benefit economically and socially.

The duke is practically the first Italian nobleman to take any interest in the welfare of the peasants on his land and is a pioneer of land reform in Italy. The peasants have hitherto been ground down under the "fittajouli" system—the farming of the land by the proprietors to speculators, who made big fortunes by robbing the land owner and oppressing the peasants. The fittajouli pays the owner a fixed sum for the privilege of exploiting the land and the peasants pay their rent in kind. The system is obviously open to graft on a big scale.

All this has been changed by the Duke of Litta since he came into possession of his estate of Casal-Litta. He began his campaign by writing a series of articles showing the deplorable condition of the Lombardy peasants. The articles raised a considerable stir, and an agitation among the peasants on the Duke's estate resulted in the "fittajouli" breaking his contract and abandoning the estate.

This gave the duke an opportunity to put his ideas in practice. He united 137 heads of families dependent on the estate into one society, for which he framed by-laws, and the peasants elected their president, vice president and committee. For six years he has carried on the social arrangement with his tenacity, which has worked splendidly so far as the peasants are concerned. The duke himself loses \$10,000 a year by the system, but he is content with the great improvement in the condition of the peasants. Speaking of their condition under the "fittajouli" system, the duke said: "They were sneaks; they never appeared to look any one in the face; they were afraid in every respect, and it seemed as if they could only defy their position by endeavoring to mystify the farmers as much as they could."

"But they look and act more like men now. Contrary to the custom of Italian peasants, who eat no meat, they have meat three times a week—an improvement of which I am very proud."

"No politician in Italy has attempted a solution of the land question. I have been a pioneer in the direction of my experiment. I might have had a much higher rental from my estate, but I prefer to abandon \$10,000 and see the peasants contented and well off."

The Duke of Litta, besides a land reformer, is an author of note, and is about to have published a novel in English. His American wife is an enthusiastic supporter of the English woman's suffrage movement.

A remarkable idea of their duty has been manifested by some Paris policemen to take a young woman, named Anne Fresco, to the hospital. Anne had been attacked by her sweetheart, a man named Charles Bureau, a wood carver, because she left him, and inflicted on her seven serious wounds, with one of the implements of his trade.

The policemen who were called in thought that in order that the conditions under which the injuries were inflicted might be thoroughly well understood, they had to leave the weapon in the wound. They did this, and in this manner took her to the hospital.

The short journey there occupied some two hours, during which the poor girl suffered the greatest agony. Her assailant has now been sentenced to six months' imprisonment.

Alpine climbing has been fatal to an unusually large number of people recently. Two people, a man and a woman, have been frozen to death while attempting to ascend mountains in inclement weather.

Signorina Costamagna was climbing Mont Bagna, 10,000 feet high, with three companions when a storm arose, in which the girl got separated from the party and died from exposure.

Climbing the Matterhorn under bad weather conditions, with two other men, Heinrich Spoerri was frozen to death on the summit of this famous mountain, which is 14,775 feet high.

Two Italians fell 400 feet while climbing the Fitz sealing peak and were killed. Besides these fatalities there are many cases of persons missing or injured, or suffering hardships through the wintry weather experienced in the Alps, as in most parts of Europe this summer.

Railroad traveling in France, even if no accident occurs, is a terrible risky undertaking, if the crop of bacilli gathered in a first-class car on the Bordeaux express is really as dangerous as the names and descriptions imply.

The dust taken from the most luxurious cars on this famous express yielded on analysis ten different species of deadly germs, each potent to produce fearful diseases. Here are their names and the diseases associated with them:

*Peptidium glaucum* (appendicitis).  
*Asperillus niger* (indigestion).  
*Bacterium termo* (general debility).  
*Staphylococcus pyrogenes aureus* (phlegman).  
*Micrococcus tetragonus* (tuberculosis).

*Koch's bacillus* (tuberculosis).  
*Klebsiella niger* (diphtheria).  
*Coli bacillus* (typhoid).  
*Streptococcus lanceolatus niger* (pneumonia).  
*Legros's bacillus septicus* (gangrene).

Curiously enough, the second and third class carriages yielded less deadly microbes in numerical degree, showing apparently, that the more luxuriously fitted the cars the more germs they harbor. The railroad company proposes to clear out the bacilli by means of vacuum cleaning, which sucks the dust up from the recesses of the cushions.

The season at Trouville, and the racing have been very brilliant, for all Paris is present. The racing at this, the most fashionable of all the French seaside resorts, is in quality next to that of Paris, and Mr. W. K. Vanderbilt, whose horses have been having some success, is seen frequently round and about the course.

The day of the visitor to Trouville Deauville at the height of the season, which lasts but a few weeks, is a very crowded one, with the morning dip, the promenades, the races, the pigeon shooting, tennis and the splendid performances in the Casino in the evening.

For some days gloom was thrown over the gay society by the sad and sudden death of Mlle. Margyl, the beautiful opera singer who came down here in search of health, and the equally sudden death of a well-known sportsman, M. Jean Boussois, whose stables were some years ago very famous.

Among the well-known Americans here are: Mrs. Rutherford Stuyvesant, Countess de Ganay, Princess Murat, Mrs. Perry Belmont and Mr. Charles Carroll.

A new bed has been invented which should be a boon alike to those suffering from insomnia and those who sleep too long. The bed is the invention of a simple Swiss workman. As soon as one lies down on it the pressure of the body sets into motion a hidden mechanism and the beautiful dreamy "Berceuse" by Godard is heard. This lasts long enough for the wakeful person to be lulled into gentle slumber. At the head of the bed a clock is fixed and one places the hand at the hour one wishes to rise in the morning. The next morning at the hour indicated the bed begins to play a waltz by Wagner, with trumpets, trombones, violins, cellos, etc., which makes enough noise to wake even the "Seven Sleepers" themselves.

Gabriele d'Annunzio, the great Italian author, is engaged on an extraordinary amount of work at present. He has in hand five separate works widely differing in character, which is probably a record in the literary output of a famous writer.

The works in question are four plays and one short romance. Of the two tragedies, one is founded on the story of Tristan and Iseult, and the other, "La Nave," glorifies the ancient sea power of Venice. The other two plays are comedies of modern life. The single story has the engaging title, "Perhaps Yes, Perhaps No."

It will soon be possible to travel by train from Paris to Tokio—a railroad journey of about 9,000 miles. The Japanese capital will be linked up with the Trans-Siberian railroad by the new Korean road, a ferry from Fushu, Corea to Shimonoseki, the Japanese port, and thence by the existing railroad to Tokio.

When the cars are built a "train de luxe" will run daily between Tokio and Japan.

A criminal from the rural districts who had heard all about appeals to the supreme court and who had been convicted of a penitentiary offense was asked by the judge if he had any thing to say. "I just want to ask one question, judge. He stooped down, picked up his slouch hat from the floor, as though ready to depart, and said: "Whab-bouts is this here supreme court at?"

**Is The Stomach Dispensable?**  
An operation for the removal of the stomach, in a Chicago hospital recently, promoted discussion among the surgeons whether the stomach could be removed and the patient be none the worse for it. Before the discussion had well died out, the patient had died. It demonstrated he could not live without his stomach. To keep the stomach in good condition, and cure constipation, indigestion, etc., use the great herb laxative compound, Dr. Caldwell's Syrup Pepsin. Bureaus sell it at 25 cents and \$1 a bottle.

## THE RELIGION OF THE BODY

0 0 0 0 Versus "Christian Science" So-called 0 0 0 0

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all." Ecclesiastes, xi, 5.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

"And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit."

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

"The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv, 44, 45, 46, 47.

Friend Easterday certainly is to be congratulated for his expertness in "ducking" the issues involved in this controversy, and the glossy assurance with which he begs the question: did he exhibit a show of common honesty in these efforts, he would have the writer's deepest sympathy, for one is more than "up against it," as the boys say, when one attempts to ignore atomic matter, organic life or material existence, positive philosophy and the exact physical sciences, the wisdom of the ages and holy writ.

Away back in the second century one, Montanus, promulgated a very similar doctrine, his disciples were more numerous and erected more costly church edifices than Mrs. Eddy's have, they termed themselves pneumatists, meaning air-like, a much more appropriate name than "Christian Science."

Evidently Mr. Stanhope Easterday presumes that your readers will peruse only his articles, and hence he may misquote and distort my language to suit his own peculiar contentions. We challenge him to point out to the Palladium readers wherein the writer's "exposition of the complicated anatomy of the human body presents weak points," and wherein "his bible quotations conflict." With Mrs. Eddy, he denies that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." If a "Christian scientist" could be induced to look at some "dust of the ground" with a modern microscope, among the atoms of dead inorganic matter will be seen hundreds of minute living organisms with a life history in no wise differing from the world of larger sentient beings—"Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." "Life comes from antecedent life," is all that man in his essentially material state, can ever know of the immortal life—entity or vital force itself; but by observation and scientific study of the phenomena of life, as manifest in and through protoplasm or living matter, one may learn something of the wonderful "works of God who maketh all."

Thus only can one know that there is absolutely nothing "mystic" or supernatural about life, that the supernatural, superstition and mystery are born of our own ignorance of the marvelous, unerring and inevitable laws that govern and control every phenomena in the whole universe; and by a candid study of the physiologic "splendors of the human body" in trimmings man, one may learn something of "what is the way of the spirit," and "how the bones do grow." What rational mind will say that this is "creature worship?" But ask now the beasts and they shall teach thee; and the fowls of the air shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul (or life) of every living thing, and the breath (or spirit) of all mankind." Job xii, 7, 8, 9, 10.

It Was All in His Mind, Says Mrs. Eddy; Ingersoll Called It "The Mistakes of Moses."

In her book, "Science and Health, with Key to the Scriptures," Mrs. Eddy not only does away with all creation, but the entire material universe! Wherever it does not agree with her "Christian Science" dogma, she does not hesitate to give the lie to holy writ.

For instance, on page 522, in discussing Genesis, she says: "In this erroneous theory, matter takes the place of spirit. Matter is represented as the life-giving principle of the earth. Spirit is represented as entering matter in order to create man. God's glowing denunciation of man when not found in His image, the likeness of spirit, convince reason and coincide with revelation in declaring this material creation false."

This latter part of the second chapter of Genesis, which portrays spirit as supposedly co-operating with matter in constructing the universe, is based on some hypothesis of error, for the scriptures just preceding, declares God's work to be finished. Again, on page 524, she quotes Genesis ii, 7. "And the Lord God formed man of the dust of the ground, etc.," and says—"Is this addition to His creation real or unreal? Is it truth, or is it a lie concerning man and God? It must be a lie, for God presently curses the ground." And again, "Adam, the synonym for error, stands for a belief of material mind." Ibid, page 529. As Shakespeare says of bad actors—"As if nature's journeymen had made man and made him badly." She has even a worse opinion of man than Metchnikoff, who in his book, "The Nature of Man," says "Man is a kind of miscarriage of an ape, endowed with profound intelligence and capable of great progress. His brain is the seat of processes that are very complex and much higher than those of other animals, but the functions are incompatible with the existence of an immortal soul." (The Nature of Man, page 284.) Mrs. Eddy says creation was all in the Creator's mind.

An Image Is the Real Thing, Declares Mrs. Eddy.

The bible explicitly teaches that man, endowed by omnipotent, creative omnipotence with His spirit, to uplift him from inherent animism, thus possess the likeness of God. Mrs. Eddy teaches that this image is all there is of man, that he is spiritual, does not possess a spirit, but is nevertheless spiritual; that no part of man is material. In Grecian mythology we read the pathetic story of Narcissus, who, resisting the enamors of women, fell passionately in love with his own image reflected from the placid waters of a clear pool, and because he could not possess it, pined away and finally turned into a daffodil, a flower that ever after bore his name, Narcissus. "Christian scientists" should not claim a monopoly in this. No doubt your readers can call to mind individuals not of the cult, that are as badly "stuck on themselves" as was Narcissus.

Would he investigate, instead of sneeringly insinuate as to the writer's professional practice and personal experiences, Mr. Easterday might learn something that was never dreamed of in his philosophy. Submitting cheerfully to the candid judgment of your many readers as to his long professional work in this community, he is constrained to remark concerning personal experience with benevolent disease, that perfect recovery from surgical infection or blood poisoning twice, a severe attack of jaundice and of hemiplegia or paralysis of the whole right side, so that today, past the sixty-third milestone of life, he handles 15-pound each iron dumb bells, eight pound each Indian clubs, and keeps two striking bags out of service most of the time, that "Christian Science methods of induction" no doubt would unblushingly attribute all this to "long distance" treatment of some "Christian Science" healer.

**The Religion of the Body the True Stepping Stone to Spiritual Religion.**

The primordial theorem of the religion of the body is vitalism as opposed to ultra-materialism; of biogenesis, the doctrine that life comes from antecedent life, as opposed to abiogenesis or the doctrine that life springs from dead inorganic matter; that the organism is essentially a vital realm, in health absolutely dominated by an immortal life—entity or vital force directive of all organic phenomena from the least to the greatest, and in disease, still dominant so long as life shall last; that life and soul are synonymous, and every living thing therefore, is a living soul.

Of all living things, man alone was endowed by the Creator with "the breath of life" or spirit, being thus made after his likeness."

**God's Life-Line Thrown to Man.**

The spirit is the life-line of man, and lifts him, if he will, from out his inherent animism:—"This I say then, walk in the spirit, and ye shall not fulfill the lusts of the flesh." Galatians

v. 16. "The words that I speak unto you, they are spirit, and they are life." St. John vi, 63.

**Evil the Counterpart of Good.**

Omnipotent omnipresent creative wisdom looked to it that all creation "was good," was in fact eternally perfect; yet nevertheless, He knew that there could be absolutely nothing good without its counterpart, that all creation from the least to the greatest must have its opposite; that there could be no solid earth and beautiful landscape without water and marinescape, that there could be no resplendent sunshine without darkness, that there could be no spring and summer without bleak winter, that there could be no life without death, that man could not possibly know anything of health did not the inherent life-entity or vital force resist inimical substances and influences resulting in unease, pain and discomfort to the body. In this sense it is written—"I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Isaiah, xiv, 7. "Shall there be evil in a city and the Lord hath not done it?" Amos iii, 6. "The eyes of Jehovah are in every place. Keeping watch upon the evil and the good." Proverbs, xv, 3. "And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly." Romans v, 20.

**Triumverate Man An Image of the Godhead.**

The human body stands as the masterpiece of omnipotent creative genius, a sacred tabernacle for the indwelling of His holy spirit—"Even the Spirit of truth; whom the world, (worldly minded) cannot receive, because it seeth him not, neither knoweth him: but ye (may) know him: for he dwelleth with you and shall be in you." St. John xiv, 17.

The bible explicitly teaches that the human body is the temple of god, and fixes the penalty for its defilement eternal and inevitable.—"If any man defile the temple of God, him will God destroy;" (this health) "for the temple of God is holy, which temple ye are." 1 Cor. 3, 17.

The sciences of biology, anatomy, physiology, etc., confirm this decree of holy writ, and show us how wonderfully unerring, under favorable environments, and how loyally resistive, eliminative and reparative, under favorable surroundings, the vital force is to the well being of the organic body; as well as to terrible abuse of this holy temple by dissolute man, in his mad eudemonic rush.

The world is slowly, but surely, evolving toward "the prize of the high calling" of the religion of the body, when right living, rational physical culture, and spiritual intellect, shall place the human body where its creator intended it should be, His holy temple; thus only, by keeping His commandments as expressed in bodily religion, the stepping stone of spiritual religion, can we approach Him; for "the spirit itself maketh intercession for us with groanings which cannot be uttered." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

JOSEPH M. THURSTON.

Richmond, Indiana.

**The Silver Lining.**

He had been going to see her for a long time, but never stated the object of his visits, and she was desirous of knowing something of the future. He met her one night at the house of a mutual friend and seemed to be quite sad. After several well developed sighs he said, "Life is full, very full, of bitterness, isn't it?" "Oh, I don't know," she responded cheerily. "I haven't much cause to complain."

"Possibly not now, Mary, but the bitter cup has been placed to your lips." "Yes, Henry, my parents are dead." "And is there no bitterness in that, Mary? Is it not sad to be an orphan?" "Of course it is, Henry, but you see it relieves you of the embarrassment of asking father—"

**The Hub of the Body.**

The organ around which all the other organs revolve, and upon which they are largely dependent for their welfare, is the stomach. When the functions of the stomach become impaired, the bowels and liver also become deranged. To cure a disease of the stomach, liver or bowels get a 50 cent or \$1 bottle of Dr. Caldwell's Syrup Pepsin at your druggist. It is the prompt relief for constipation and dyspepsia ever compounded.

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Those that used Globe, 20 bushels wheat per acre; other brands 12 bushels wheat per acre. This is no "fish" story.

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**Scrubbing Is Not Their Only Duty**

Quartermaster Carroll Points Out The Advantages That Accrue From Service Rendered In The Navy.

Quartermaster Carroll, of the local United States navy recruiting station, does not take kindly to the article which appeared in St. Nicholas magazine some time ago, and which stated that recruits in the navy had nothing to do but scrub, scrub all the time. In speaking of the delights of the navy life and its inducements, he said:

"Compared with the opportunities offered young men in factories, on the farm, or in general labor, the navy has many advantages which make its service extremely desirable. Take the average boy of from eighteen to twenty-five years old, and consider his prospects. I do not refer, of course to those who have had the advantage of a college education, but to the great class of people who do the hard work, such as mentioned above. What are his prospects? Let us predict his future, for say, thirty years.

"Having finished school, or, probably having quit before his schooling was finished, in order to earn his living, he goes to work in the class of 'unskilled' labor. In factories he works nine hours a day and gets on the average of about \$1.25 a day, or \$30.00 per month. The same may be said of general labor. On the farm the pay is usually \$18.00 per month, with board and lodging. These wages are paid in times of prosperity, but in times of financial depression, strikes, lockouts, etc., many cannot obtain employment at any price. These times, then, eat up what has been saved when the man was at work, and when prosperity comes again, he starts out all over again, earning and saving. At the end of thirty years, what has he? A wife and children, say, and a little home, with the mortgage paid off, but that is all. He has nothing to live on but the labor of his hands, and must continue to work as long as he is able, day after day. Is this a gloomy view of it? Look about and see if such is not the case.

"What becomes of the young men who enlist here in the navy? Briefly this, and please remember that there is no supposition in this case, what I tell you about the navy, I know, and it is all written in the law. These young recruits go from here to Indianapolis, where they are examined by the doctor, a commissioned surgeon in the navy and are then enlisted as apprentice seamen and draw pay at the rate of \$16 per month from date of enlistment. They are furnished, free by the government, as soon as they arrive in Norfolk, Va., where they are sent (expenses paid) with a complete outfit of uniform, and all other necessary wearing apparel.

"For four months they are kept at Norfolk, or else are sent up to the training station at Newport, R. I., and at the end of that time, they are promoted, if they have good records, to the grade of ordinary seamen, at \$19 per month, and transferred to one of the vessels of the fleet. But remember

that in addition to the pay proper, as quoted above, the bluejacket has other allowances, such as free bed-and-board, free medicines and doctors' bills, extra pay for different services, such as Gunn Pointer, Signaller, etc., and always the opportunity for advancement to the highest ratings and pay.

"After thirty (30) years' service, the navy man is allowed to retire on three-fourths of his pay, which will amount to over \$90 per month, and if he has saved one-half of his pay, he will have over \$20,000 in the bank. Counting the interest on this sum, he will have about \$2,000 per year for the rest of his life. If he has saved nothing at all, he still will have his retired pay of \$90 per month. Those who enter at the age of twenty may therefore retire at the age of fifty. How many laboring men in civil life can do this?"

"Camp Meeting John" Allen, for many years a picturesque figure among the Methodist ministers in the State of Maine. He was a good deal of a wag. At one time having gone to Lewiston to attend a quarterly meeting, he was approached in the street by several young men. "Camp Meeting John," said the spokesman, "who was the devil's grandmother?" "The devil's grandmother—how do you expect me to keep your family record?"

A noted English artist was standing at the edge of the road waiting for his horse, and he was dressed in his usual peculiar style—mustard-colored riding suit, vivid waistcoat and bright red tie. A man, who had evidently been revelling, happened to lurch around the corner of the street. He stared at the famous artist for a minute in silence and touched his cap and asked in a tone of deep commiseration, "Beg pardon, guv'nor, was you in mournin' for anybody?"

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Louis Wrede is now located at 34 S. 6th Street, Besselman's old stand. All invited to call.

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