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## SCHISMS AND THE REMEDY.

Professor Briggs who, some years ago, was declared a heretic and who is said to have shown symptoms of leanings toward Roman Catholicism, seems rather to be in favor of a grand reunion of all the divisions of the Christian world.

In an article in the North American Review, in answer to Archbishop Ireland, he sets forth what he considers to be the chief obstacle to such unity. He suggests that the Roman church be given a written constitution, defining the jurisdiction of the Pope. Archbishop Ireland, he says, limits this jurisdiction by ruling out "jurisdiction in civil affairs, and dominion over civil governments;" and by agreeing to a number of other limitations. "I cordially accept, the Professor says, the statement of the Archbishop that "if purely civil matters are in issue the Pope has no right whatsoever to give directions to Catholics." Dr. Briggs admits "that the question changes when issues under consideration are such as appertain to the religious conscience, and demand solution in the light of religious principles." He also endorses the proposition that "the papacy possesses no right to determine questions of science and philosophy, of sociology and economics. The realm of the papacy is faith and morals—that much and nothing more. The situation changes, of course, when speculation, clothed in the garb of science or philosophy, of sociology or economics, soars into the domain of faith and morals, and challenges the church within its own sphere." A written constitution embodying these and similar limitations, Dr. Briggs holds, would materially aid in the work of removing the barriers that now prevent a general reunion of Christendom.

But difficulties would still remain. Papacy would also have to restore, he argues, to the episcopate its historical and Biblical rights, and to the people their rights which were formerly exercised through the Christian emperors and other sovereigns. If this were done, "we may hope for a speedy removal of all the other minor difficulties, and the unity of Christ's church, for which He prayed, and died and now reigns, will be secured."

This is very interesting as reflecting the views of an eminent divine on the obstacles to Christian unity, and the remedy of schisms. But, is it probable that a constitution, as suggested, would remove the real cause of dissension?

The spirit of division operated long before papacy had established itself in Christendom. It is found in the days of the first Apostles. When the Apostles, however, were no more, and the light of revelation had been extinguished in blood, shed by the persecutors, except for the inspired writings that were saved from destruction, this spirit operated more freely. Early Christian writers spend much of their time and talent in refuting heresies. The Bishop of Brescia, Augustine says, discovered not less than 128 in the Christian church. The theologians were busy defining the nature of Christ and His work; the relation of spirit to matter; and other similar questions. They had, very often, but poor opportunities for studying the Scriptures, and were forced to rely largely on traditions and their own speculations. The Apostles being removed, and with them the Priesthood they held, there was no sure and speedy way of settling disputes on doctrines. The consequence was that each philosopher maintained the view that seemed best to him. Even the decisions of ecumenic councils failed to settle disputes. The dicta of a majority were found to be a poor substitute for the Apostolic interpretation of the mind and will of the Lord; "It seemed good to the Holy Ghost, and to us." (Acts 15: 28.) Consequently schisms flourished. The outward unity of the body became but a dream.

This condition was a result of the destruction of the divine organization of the Church. The Lord "gave some apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." If this is not the divine remedy against conflicts as matters of faith, we fail to understand why the Spirit of the Lord made this part of the inspired record.

Dr. Briggs reminds his readers of historical facts when he says:

"The primitive Church does not favor, but condemns with no uncertain voice, the claim for an unlimited jurisdiction of the Pope. The bishops of Asia did not recognize the sovereignty of the Pope, when he strove to impose upon the Orient the Roman custom of the celebration of Easter; nor did Irenaeus of Gaul, when, as Eusebius tells us, 'he fittingly admonished Victor.' Victor was in this respect guilty of an intrusion into the rights and privileges of the bishops of Asia. Dionysius, the Bishop of Alexandria, writes to the Bishop of Rome as to a brother, seeking his advice, not as to a superior looking for a command. Cyprian had very exalted ideas as to the episcopate and the Roman see, but he refused absolute authority. He said: 'For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything so as to say that he held the primary, and that he ought to be obeyed by novices and those lately come.' (Ep. vii 1-3.) The Popes now claim the exclusive right to summon Christian councils; but all the primitive councils, all those recognized as valid by other Christian Churches than Rome, were summoned by the Emperors and not by the Popes; and none of them recognized the supreme legislative and judicial function of the popes, but exercised these functions themselves, even to the extent of condemning a Pope as heretical."

The primitive church recognized only the sovereignty of the Lord and Savior in matters pertaining to faith and morals. From the day emperors began to meddle with ecclesiastical affairs, as when Constantine called the council of Nicea, to settle a religious controversy because he needed a united Christian church to further his political schemes, the first great step toward a complete apostasy of the Church from the Lord may be dated. There can be no other remedy than the re-establishment of the divine organization by the Lord himself.

## BURIED MANUSCRIPTS.

Some important discoveries have been made, lately, in Egypt at Edfu, near the site of an old Coptic monastery. According to an account in the London Times a native clearing his ground of stones, accidentally laid bare a small tomb-like receptacle containing a number of parchment manuscripts bound in thick papyrus covers. He sold them to an Arab dealer for a few pounds, and the Arab in turn resold them to a Copt, and they ultimately became the property of Mr. de Rustafjaell, F. R. G. S., the well-known explorer, who sent them to England.

A close scrutiny of the manuscript revealed their character. They were Greek and Coptic writings, dating from the 9th to the 11th century, and a dozen rolls of Greek papyri from the 6th century. The following were among the literary treasures found: Twenty-five leaves of the apocryphal sayings of Christ in a Coptic translation of a lost Greek original, of which previously only thirteen leaves existed—twelve in the National Museum at Paris and one at Berlin. The discovery also comprised parts of the gospels of St. Matthew, St. Mark and St. Luke in Greek and Coptic, the Apocalypse of St. John in Coptic, the history of miracles by Cosmos and Damien (dated sixth century,) a sermon by St. Pisenthios in Coptic (this copy is unique), a sermon by St. Cyril, Bishop of Jerusalem (A. D. 351-386), on the Sacred Cross in Coptic from an existing Greek original (this is the only complete edition), and a unique manuscript in the Nubian language dealing with the life of St. Menos and the canons of the Nicaean Council. The volume is in an excellent state of preservation.

From a dedication in one of the manuscripts, the monastery on the site of which they were discovered is proved to have been named "St. Mercury of the Mount of Edfu," and one of the volumes is a history of the martyrdom of St. Mercurios.

The fact that these literary productions which,undoubtedly, were considered very precious by the original owners, were buried in a "small tomb-like receptacle," very much in the same manner in which the plates containing the Book of Mormon were put away in this country, in the 5th century, will not escape the attentive reader. A great many literary treasures have undoubtedly been buried in various parts of the world, to save them from destruction.

## LITURGIC SERVICES.

The Portland Oregonian suggests that the ancient office of Liturge be revived. If it were, our wealthy men might be compelled to use part of their money for public purposes. Carnegie and Rockefeller might be required to build battleships; others might be enjoined to construct roads, and so on. The accumulation of wealth would, in this way, be beneficial to the public. But, alas! rich men may be willing to donate money voluntarily for colleges, libraries, and peace palaces, but if the public should insist on disposing of their surplus cash, that would be different.

In the ancient State of Athens, the government had recourse to various financial schemes. The citizens were not only subject to the regular taxation, but the government could, besides, require those who had a certain amount of property to perform services for the public, at their own cost. Such services were termed "liturgies." Those called upon to perform them were "liturges."

Liturgic services were of two kinds, ordinary and extraordinary. Among the former is noted the arrangement for musical and dramatic performances during the festivals. It was the duty of the liturge to bring together the necessary number of singers, or players, and pay for their instruction, as well as the costumes. The cost of such performances was as high as 5,000 drachmas, so the tax was not inconsiderable. A less expensive liturgy was the management of gymnastic performances. The one who was honored with this office had to pay for the training of the contestants and keep them until the contest was over.

There were other liturgic services, but the most important and most expensive were those imposed upon citizens for war purposes. These were called extraordinary. Only the most wealthy Athenians could afford to donate a warship, a trireme, or even larger vessel—to the state. When it became necessary to enlarge the fleet, two or more wealthy men had to divide the honor of donating a ship.

Writers on the Athenian administration of public affairs note that the wealthy people of that age did not neglect whatever opportunity presented itself of shifting the burden upon others. There were tax-dodgers in Athens too. For that reason, Demosthenes proposed that all the citizens should pay their share of the cost of the navy, in proportion to the property each possessed. Only the poorest were to be exempt. He who had 10 talents was to donate one ship, and he who had 20, two ships. But those who owned less were to club together and divide the expenses.

A rather strange rule obtained. If a citizen held that he was entitled to exemption from a liturgic service and that another ought to perform it, he was at liberty to offer to exchange his fortune with that of the latter. If he refused, the challenger could lock his house and demand an inventory. The challenged could proceed in a similar manner with his antagonist. After three days the two inventories had to be delivered, and if there still was any dispute as to who had the most property, the courts were appealed to, to decide the controversy.

It has been asserted that the people of Athens invented this mode of taxation, the liturgy, in order to level the inequalities between the rich and the poor, by making the wealthy give up their money all the time for the amusement, or benefit, of the rest of the people. It cannot be denied that by this arrangement accumulated fortunes were largely at the mercy of the government, but when the laws governing liturgic services were followed, the burdens upon the rich were, presumably, not heavy beyond endurance, particularly as they were permitted to own slaves, and could wring out of this unfortunate class all the labor necessary for earning the money required for the performance of the public service.

It is very significant that the Christian church transferred the term "liturgy" to the accepted form or method of conducting public worship, and "liturge" (Greek Leitourgos) to the one that leads public worship, or the officiating clergyman. If there is any inference to be drawn from the original meaning of the terms, as understood in Athens, it is this that the liturgy, as understood by those who adopted the word as an ecclesiastical term, was a service performed for the church by men called to fill that office without a stipulated salary. If the first leaders of public worship had been paid officials, what possible sense would there have been in calling them "liturges," and their service "liturgy"—words that were well known to antiquity to mean public officers performing public services at their own expense? But that was, undoubtedly, the practice in the early churches. The ministers were laboring for their own support, when necessary, or they were content with such contributions as friends would give toward their maintenance in more or less humble circumstances; or they would spend their own fortunes, if they were rich. The ministry was not a profession. It was the performance of a duty to the public, and to God.

We firmly believe the world today would be benefitted by a general return of the Christian churches to the original practice in this respect. Ministers would be more free and independent than many are now. They would be in a better position to proclaim the truth, if the question of a salary was not involved. The ministry would not be burdened with many incompetent men, seeking the pulpit as a means of making a living. And there could, as a matter of fact, be no "hierarchy." We are not criticising in an unfriendly spirit. We are merely suggesting that the very term used for public worship reminds us of the time when the ministry was a free service in the church. To apply the Athenian laws regarding liturgic services to modern civil affairs is not practicable. You cannot compel Carnegie, the peacemaker ,to donate a couple of war ships. But it should be practicable to conduct a religious association according to the great pattern given by the divine Founder of the church.

## SHORTSIGHTED POLICY.

The attitude of one of our local contemporaries on the proposition to close, or bridge First South street north of the University grounds, is really surprising.

In our judgment the Herald is very much mistaken when it says:

"A real estate company which is planning a very splendid improvement for Salt Lake City proposes to pave a street, lay out a park and otherwise beautify the ground north of the university plat, but is met with objections by the university regents and an effort to obstruct work on the new subdivision. Some of the regents' criticisms may be well founded, although it is not easy to see how private property can be held subject to objections on grounds only, nor is it common for owners of property to defer altogether to the wishes of adjoining owners who have been discourteous to their neighbors."

The regents of the University, are, as we understand it, seeking to preserve the beauty of the surroundings, the purity of the air, the unobstructed view, and the regular wide city street that have always existed there. They have no personal interest to advance; they serve without compensation, and labor devotedly for the welfare of the younger men and women of the state.

What shall be said, then, of an argument that refers flippantly to the results of their prudent watchfulness of the interests of the State and its people, or that flouts their zeal and determination in protecting the University of the people? Is it too much to say that such an argument exhibits mere perversity or folly?

The Herald goes on to remark that:

"The chief point, however, in the university's attitude is the condition of the university's grounds as compared with the improvements which it is proposed to make near by. Whether it is due to the parsimony of the legislature in its appropriations, or whether the regents think expenditure of money for parking and outside improvements is foolish, the grounds of the state's greatest educational institution are a joke, a very painful joke to those citizens who have to look upon the weeds, the dried sunflowers, the dusty vistas and unkempt mess which compose the university's campus and environs. The buildings are well built and properly maintained; the equipment is fine and growing better every year; the view of the valley and lake and mountains is unsurpassed on this continent, but the immediate surroundings are a disgrace to the state and city, a reflection on the enterprise of the people and an unnecessary blot on one of the most beautiful landscapes in the world."

There is some truth and much error in the foregoing caustic statement. A great deal of money, undoubtedly a fair and reasonable proportion of the biennial appropriation made by the State, has been, or is being, expended upon the grounds of the University by the regents, and the grounds present a fair appearance considering their vast extent (over 90 acres), and the few years that have elapsed since the University has controlled them. Over 6,000 forest trees have been planted and are mostly flourishing thereon. A large space is devoted to lawns and walks already attractive with grass and shrubbery. Many acres of lucern fill the wider areas; and the school garden of the Normal school has six acres under close cultivation—a vegetable, flower and fruit field already of the highest order of productiveness in agricultural value and beauty.

We believe the regents have done well with every dollar of State money entrusted to their management; and we therefore think that articles like that from which we have just quoted are peculiarly ill advised and unjust. They are, moreover, very short-sighted.

This city boasts no greater honor, no better attraction to capital, no more appreciated convenience to its residents than the presence of the State institution of higher learning. By expending money on this University, the State serves itself indeed, but in so doing, confers also a remarkable benefit upon the citizens of the metropolis. The people, therefore, should not countenance or permit anything that will in any way mar the prospects of Utah's great school. Legislators are naturally sensitive as to the treatment accorded by any community to the State institution that may be located in their town or county; and this treatment is not without its effect upon the liberality or parsimony of the legislative appropriations for the support of the institution. Would it not be the height of unwisdom to antagonize the legislature by offering an affront to the University, as by shutting in its northern horizon through the closing or narrowing of the public street that has hitherto extended along the entire northern boundary of its grounds?

We trust that wise counsels may prevail and that the University will never be directly or indirectly damaged by any action of the city council.

## LEOPOLD'S EXPLANATION.

King Leopold of Belgium has been justly criticized for permitting inhuman atrocities against the natives of the Congo state. There is no doubt that the methods by which the defenseless men and women of that territory have been forced to work for the white masters, were more criminal than any known from the days of slavery in this country.

The question has often been asked why the King should care to risk his reputation upon an enterprise of that kind. To a royal friend who not long ago, ventured the same query, King Leopold promptly said: "I am the one who keeps you on your throne." This was explained as follows: "Belgium is so active a country, so permeated with socialistic ideas, so overcrowded for its size, that my one idea is to find scope for Belgian energy, to find work for the Belgian people, to bring prosperity, and with it contentment. If I failed, there would be an explosion that would overturn my throne. It would not stop until every throne in Europe would go by the board."

This may not be accepted as a sufficient explanation for the inhuman treatment of Africans, but it justifies the European policy of colonization by the fear that unless more room is provided for the expansion of the field of activity in which the people of crowded countries are seeking a living, there will be revolutions in which the existing forms of government will perish. Even where the masses of the people, as in Belgium, are industrious and frugal, the resources are inadequate, because the wealth is controlled by a few capitalists, and the masses are poor. They cannot even afford prolonged strikes to improve their condition. Not without reason do kings fear great popular explosions.

Every country has its own peculiar problems to solve. But the struggle of the masses to obtain an equitable share in the pleasures of life, is common to all the civilized world. A full application of the principles of the gospel of the Redeemer to the daily affairs of life, would end that struggle and insure general satisfaction.

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Old King Coal is a dear old soul, and getting dearer.

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While in New York Judge Landis was not entertained by John D. Rockefeller or H. H. Rogers.

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The transatlantic steamship lines are reducing the cabin rates. The Lusitania is reducing the time.

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The protest of the Oregon onion growers against the railroad rates is said to be an unusually strong document.

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Representative Longworth says he does not believe that President Roosevelt ever thought of a third term. And yet he is a man of thought.

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The route of the Moors at Tiddart by the Franco-Spanish army was the result of a "mass play" by the artillery and infantry combined.

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The census bureau finds it difficult to count the Indians. Divide the nations by two and the result would be approximately the number.

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Secretary Bonaparte is said to be tired of the "legal mediocres" in his department. He isn't nearly so tired of them as some of the trusts are.

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Governor Johnson of Minnesota does not believe in riding a dark horse to death. Colonel Watterson will please take notice and govern himself accordingly.

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The San Francisco board of health has offered a bounty of ten cents for each rat caught in San Francisco city and county. Will the unions boycott the board for "ratting?"

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The Editor of the "News" acknowledges the receipt of a specimen of "the kind of humbugs" the people of Brigham City are "handing their friends on Peach day." It is a "peach."

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Walter Wellman announces that he has definitely abandoned for this year the proposed attempt to reach the north pole. So after all the talk and all the preparation the great balloon trip is "up in the air."

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Count Okuma's comment on the Vancouver and San Francisco incidents and his strong commendation of the local officers of the former place and his pronounced condemnation of those of the latter, indicate very plainly that anti-Japanese outrages in Canada are to be minimized, while anti-Japanese outrages in the United States are to be magnified. Evidently Japan is prepared to take umbrage at everything that happens in the United States that doesn't just suit her.

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The robber coal barons and the robber produce combines are as rapacious as Alaris himself was. When asked the price of his retreat from the walls of Rome he said: All the gold and silver in the city, whether it be the property of the state or of individuals, all the rich and precious movables, and all the slaves that can prove their title to the name. Barbarians. In a modest and suppliant tone the ministers of the senate presumed to ask, "If such, O King! are your demands, what do you intend to leave us?" "Your lives," replied the haughty conqueror. Let the people be thankful that their lives are to be left them.

## JUST FOR FUN.

### The Marriage License.

You got back, massa, from de town?
You fetch my ma'yage license down?
Dem license read for Sal and me?
Dat's a pity, massa, 'caze you see
Since you been gone I change my mind
And conclude I'll marry Adeline—
Des you take dem lincense and change do name—
And lemme ma'y on 'em all de same.
You can't do dat? Cost me two dollars mo'?
Oh, no, sah, massa! No, sah, no!
Des leave de name dat's writ dar Sal's
'Cuse dar ain't two dollars diffunce 'twixt dem gals!
—Martha Young, in the Circle.

### He Proved His Alibi.

The Sunday school superintendent was reviewing the lesson. "Who led the children of Israel out of Egypt?" he asked. There was no answer.

Pointing to a little boy at the end of the seat, he demanded a little crossly, "Little boy, who led the children of Israel out of Egypt?" The little boy was ready to cry as he piped out with a quavering voice, "Please, sir, it wasn't me. We just moved here last week. We're from Missouri."—The Circle.

### A Man of Principals.

Not long ago, in a crowded subway train, Superintendent Maxwell, of New York, arose and gave his seat to Miss Blank, head of an East Side school.

"I am sorry to have you get up," she said, smiling.

"Don't mention it," replied Dr. Maxwell politely. "I always stand up for my principals."—The Circle.

### Logical Deduction.

Irish Cook (approaching master of the house anxiously): Could ye be after tellin' me, Sar, the time o' day? Shure all the clocks in the house is different except one.

Master of the House: That one is right, Mary.—The Circle.

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"I suppose you have taken a great deal of pride in your farm?"

"Yes," answered Farmer Corntossel, "I was as proud as any man can be when I bought this farm. I don't expect to be that proud but once more in my whole life."

"When will that be?"

"When I succeed in selling it."—Washington Star.

# Gathered On The Battlefield of Thought.

**Self-Governing Colony of Jews In New Jersey.** When in March, four years ago, the governor of New Jersey signed the charter creating the borough of Woodbine, it is doubtful if he realized that the thing he did was historic, even epoch-making. That Woodbine was interesting he must have known, for farming settlements of Russian Jews do not plentifully dot the landscape anywhere; but Woodbine is more than merely uncommon. The governor who signed that charter was giving Jews their first chance at civic self-government since Titus, more than eighteen centuries ago, left not one stone upon another in the Holy City and the long tragedy of Jewish exile began. Woodbine was founded in 1891 by the trustees of the Baron de Hirsch fund in connection with a committee of immigrants. Several little Jewish communities were already prospering in southern New Jersey, or they were at least holding their own, so these seventy-five Russian immigrants were minded to follow suit. They had 5,300 acres of land covered with scrub-oak and stunted pine, and a great deal of patient endurance. They had also a good superintendent, Prof. H. L. Sabsovich, whose insight into men and things and whose unfailing enthusiasm were to help them in many a hard place. Thus equipped, they started in.—From "The First Self-Governing Jewish Community Since the Fall of Jerusalem," by David Blaustein, in the Circle.

**When the Stars Shall Fall Down From Heaven.** Scattered throughout the unfathomable realms of infinite space, some traveling in a defined orbit round the sun, some apparently aimless wanderers of the aether; some weighing many tons, some not more than an ounce or two; are countless myriads of bodies, mostly metallic, ever careering through the void at a velocity computed at about 20 to 30 miles in every second of time, (the speed of the swiftest projectile fired from a modern cannon is considerably less than 2,000 feet—about half a mile—in a second). And ever onwards and onwards through the wilderness of the illimitable these errant wanderers pursue their lightning career; until, coming within the attractive power of some sun or planet, they plunge headlong into its midst; in the former case in a moment transmuted into incandescent gas and adding to its fuel; in the latter, if small, burned up by friction with the atmosphere and changed into meteoric dust; if large, probably exploding by the sudden and intense heat caused by that friction, or with a roar as of thunder—hence the name thunderbolt—burying itself deep in the ground. In November, 1866, our earth passed through a vast aggregation of these meteoric stones, the result being a pageant of weird and unsurpassed splendour and sublimity. As night approached, from time to time a faintly apparent, curved streak of light, almost as bright as the gradually appearing stars, coursed across the skies, soon, as the daylight waned more and more, increasing both in brilliancy and in number; until, twilight having disappeared, the heavens were on fire, the constellations ablaze, and myriads of fiery stars, no longer placidly scintillating in the midnight sky, but wildly hurtling downwards towards the earth, leaving in their train a long trail of throbbing light, as though the tocsin of the day of doom had been struck and some mighty force were overwhelming the universe itself in ruin and disruption. And so it continued, hour after hour ever more and more awe-inspiring, ever more and more startling and bewildering, a very tornado, hurricane of fiery stars. And then towards morning the torrent ceased, and the scintillant constellations once more glittered placidly in the skies. But a day will come when, in the metaphorical language of Scripture, the stars shall fall from heaven and the powers of the heavens shall be shaken. And then shall those who have served and obeyed their God be filled with surpassing exquisite joy. For he, by whose stripes they were healed, will then appear in His glory, and will accord to them His loving welcome, and gracious recognition. But those who had forgotten Him will then be transfixed with terror and with mortal dread.—A. Banker.

**Spirit of Man Passing the Great Divide.** There can be but austere and serious thoughts in all hearts when a sublime spirit makes its majestic entrance into another life, when one of those beings who have long soared above the crowd on the visible wings of genius, spreading at once other wings which we did not see, plunges swiftly into the unknown. No, it is not the unknown; no, it is not night, it is light. It is not the end, it is the beginning! It is not extinction, it is eternity. Is it not true, such tombs as this demonstrate immortality? In the presence of the illustrious dead we feel more distinctly the divine destiny of that intelligence which traverses the earth to suffer and to purify itself—which we call man.—Victor Hugo.

**A Law Against The Liberty Of Contracts.** The newspaper editors of New York state are wiser in their generation than their brethren of the quill in Texas. The Legislature of the latter state, which distinguished itself by the number of freak bills it placed on the statute-books, passed an anti-free-pass act, prohibiting all passes, and also the sale "of any transportation for anything except money." This, of course, is aimed at the newspapers and their custom of selling advertising space for transportation. When the New York public-utilities bill was first under consideration it contained a similar provision, but when the attention of the governor and the legislative leaders was drawn to it, not only were the offensive words eliminated, but a clause was inserted distinctly stating that the exchange of advertising for transportation at full rates was not prohibited. It is likely that the question of the constitutionality of the Texas law will soon be tested in the courts; the absurdity of it indicated by the statement of attorneys for the Austin Statesman, who say that, even if the prohibition were constitutional, a bona-fide contract by which a newspaper should sell advertising space at regular rates to a railroad and by which the railroad company should sell transportation, also at regular rates, to the newspaper, the value in each case being measured in money, and differences in amounts, if any, being payable in money, would not violate the terms of the law nor its spirit. As for the prohibition, under the new rate law, of newspaper advertising contracts for interstate transportation, that question will be decided in the United States courts, which have been asked to restrain the Monon railroad from carrying out a contract made with the Frank A. Munsey company. It remains to be seen if the courts will uphold such a violation of the liberty of contract.—Leslie's Weekly.

**A Word About The Right Use Of Holidays.** There are a few folk in the world condemned to follow desire all the time, and for them there is no discharge from the warfare of life, no light in the dim alley of the year toward which they stretch hands, no single crowned hour for which they long when they can do as they please. But upon most of us a kind Providence has laid necessity, and the days are crowded with obligations; and that time when we are to come up even with our undertakings and see a clear stretch of leisure ahead is ever receding, moving a little and ever a little farther from us. To hold a dream in the distance, toward which we may look in odd moments of overweariness, is not, however, the saddest of fates. He has not lived long or experienced much who does not know that the ultimate and final defeat is to cease wanting. So long as we can want anything, salvation is yet at hand, for there is always a faint chance of succeeding; and if one does not succeed, one can still pursue the goal, one can continue with unabated fervor to pursue the desire, and herein is life. Monotony is the curse of most lives, and so a holiday usually appears to us in the guise of a change. Nearly any change will answer the purpose. The cheap jokes in the funny papers show us with what favor mosquitoes, poor food, and small rooms are accepted by spacious-housed city folk. Who has not seen the modern summer hotel herding together hosts of families bored by privacy? So if we live in pampering an protection, probably the best holiday is to get one's share of hardship and exposure. He is a wise man who never ceases to make drafts upon his adaptability, and who, when the holiday comes, if it ever does, foregoes civilization and superabundant food and clothes, and learns once more to sleep under the open sky, to substitute a river, a lake, or a sea, for his bath-tub and the winds from the four corners of the earth for his tonic. The plastic body makes much for happiness in a universe evidently not created purely for the satisfaction of man. And facing the sinister fact, he is wise who multiplies his joys in as many directions as he can.—Harper's Weekly.

**Are the Women On the Stage?** There was a time when no woman was permitted even to enter the theater, much less to enter the theatrical career. The feminine parts on the stage were taken by men and boys. Even Shakespeare never saw one of his female characters enacted by a woman. His Portias, Juliets, Desdemonas and Ophelias were taken by boys. Prof. Raleigh ascribes to this fact the miraculous development of the poetic drama in the days of Elizabeth. Archie Bell, a writer in the Theater Magazine, brings out another aspect of the same question less favorable to boy-actors. Some of them, we are told, were forty years of age and a jolly old chronicle informs us that real kings were sometimes kept waiting for the performance to begin on the stage because the stage queens were delayed in shaving. Today this state of affairs is reversed. Nowhere has woman's emancipation been more complete than on the boards. Woman, Mr. Bell declares, has done more for the theater than any other single force. The theater in return has done more for woman than any other institution, and at present her supremacy is almost unquestioned in the theatrical world. Nordau contends that the future of poetry belongs to children and women. May the same be true of the stage? Mr. Bell evidently holds the belief that it will, which he bases upon the fact that not content with overshadowing man, woman even takes his best parts from him, and in place of the boy-actor of former days, we have the woman appearing in masculine parts. Adelaide Keim as Hamlet, Maude Adams as Peter Pan and L'Aiglon, of this generation, and several women of the past century have given ample satisfaction in masculine roles. The complete monopoly by the "weaker sex" of everything dramatic is not one of the impossibilities of the future. Likewise Sara Bernhardt's recent announcement that she may add the role of Mephisto to her vast repertoire is not without significance in Mr. Bell's opinion. The chorus man, he concludes, is already counted the representative of the lowest caste in theaterdom, and his more fortunate brothers are merely hanging on the thread of custom, which is likely to snap at any moment and leave them relics of the day when there were men actors on the stage of the theater.—Current Literature.


Z C M I

# FALL OPENING Announcements.

ON PAGES 18 AND 22.

## Ladies' Underwear.

Our line of Fall and Winter Underwear for ladies is now complete, consisting of Union Suits, Vests and Pants, Tights, etc. We are displaying an excellent variety in all qualities and colors at very reasonable prices.

## Infants' Department.

This department is teeming with new goods for the little ones—infants' muslin slips, skirts, flannel underwear, plain and silk embroidered, and fancy embroidered sacques knitted vests, bands, bootees and a complete line of hosiery and soft sole shoes, etc.

## Fall Hosiery.

New shipments of ladies', children's and infants' hosiery are arriving daily. These, added to what were already opened up, make an exceptional showing of plain, fancy and colored effects, in silk, cotton, lisle, mercerized and cashmere. Come in and inspect them.

## Union Suits.

Children's union suits, gray fleeced lined, open front, the Munsing make, at 60c a suit.

Children's union suits gray and white fleeced, with drop seat, the Munsing make, at 85c a suit.

Children's union suits in gray and white wool mixtures, the Munsing and Merode makes, all cuts, $1.00 a suit.

Children's union suits in gray and white, extra fine wool fabrics, in the Munsing, Merode, and other noted makes, $1.50, $1.75 and $2.00 a suit.

## Vests and Pants.

Children's gray fleeced lined vests and pants for Fall and Winter. According to size from 15c to 40c each.

Children's white extra fine fleeced pants and vests. According to size from 25c to 60c each.

Children's wool and wool mixtures, in colors, gray and white, in many standard brands, according to size from 25c to $1.50.

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