

In vain did they expostulate and entreat, and finally, in reply to a statement that it was more than twice as much as he had ever charged before or than others had done the same work for, he said—"Very true; I charge \$5000 for professional services and \$5000 more for having to keep such company."

The News yesterday took occasion to speak in terms of commendation of Governor Altgeld of Illinois for pardoning Fielden, Schwabe and Neebe, the anarchists under life sentence in the penitentiary for complicity in the Haymarket riot some years ago. That they were tried at a time when men's passions in that neighborhood ran high and a thoroughly dispassionate proceeding was out of the question seemed and seems to be a matter of common understanding. That a feeling of that kind would have some influence upon the judge who tried the case is also unquestionable; he would be more or less than human were it otherwise. The officers, several of whose associates were killed or wounded, were naturally influenced and almost unnaturally active in securing evidence and aiding the prosecution in every practicable way. The newspapers took up the hue and cry; and Tray, Blanche and Sweetheart added their voices to the hoarse cry for revenge, some through sympathy with the bereaved, others because they believed the accused guilty, and others still because it was dangerous not to do so. We respectfully submit that this was not a proper condition of society in which to place men on trial for their lives, even though they were guilty. The theory of our criminal prosecutions is that no disadvantage shall be placed in the way of the accused and no unfair advantage in the hands of his accusers—a condition of things which was exactly reversed on the trial of the anarchists. At this distance we could comprehend the situation more clearly and calmly than those who were enveloped by it, and after the lapse of years, with all the clouds lifted and the passions well-nigh dispelled, it is a reasonable conclusion that the people there look at things more calmly, more reasonably and without being influenced aggressively, whether in all cases they are willing to admit it or not. This being the case we regarded the governor's action as timely and proper and have no hesitation in reaffirming that belief.

Now comes the sequel. It did not keep us waiting long, so we are able to put this and that together while the dislocations are fresh. In New York is published a paper in the German language entitled *Freiheit* by a semi-outcast named Johann Most. It shrieked savagely for revenge and demanded rivers of blood because of the punishment of the anarchists. Judging from the press report as telegraphed the article justified the paper's suppression. It took its cue from the action of Governor Altgeld, and rejoicing first at the men's liberty, raved next because they were ever deprived of it and called for retribution for the hanging of the others. By some this may be spoken of as the kind of thing the News proclaimed or endorsed; but

such are painfully mistaken. This paper does not support or defend lawlessness in whatever form it may appear. It does not believe in the doctrine of anarchy nor some of the doings and sayings of anarchists—none of them that tend to illegality or disorder. It looks upon Most and his kind as so many living menaces to society, and if he is a citizen at all—which we doubt—is sorry that there is no law by which he could be expatriated. If anything could cause us to regret that the Illinois prisoners are free it would be the fear that they will not show their appreciation of the clemency extended by living lives exactly opposite to that of Herr Most.

THE TESTAMENT OF ABRAHAM.

A Testament of Abraham is referred to by Origen, Nicephorus and Athanasius among the apocryphal books of the Old Testament. An Apocalypse of Abraham is also mentioned by Epiphanius as being in the possession of the Sethites, an obscure Gnostic sect of the early ages of our era. But whether these two documents were identical is a matter of doubt.

It is now claimed that two Greek versions of the long-lost writing have been found, and the text is published by Mr. Montague Rhodes James, a well-known English specialist.

The story treats entirely of the death of the venerable patriarch. Michael is first sent to him to announce that his end is approaching. The heavenly messenger in the form of a warrior appears to Abraham and is kindly treated, but he fails to deliver his message. When again in the presence of the Lord, he explains that he had not courage enough to tell the news to so pious a man. The Almighty then ordered him back again to perform his work and promised him to give to Isaac a dream which Michael is to interpret. This happens. Isaac dreams that he sees the sun and the moon above him and that a man comes and takes away the heavenly luminaries. Michael interprets this as meaning the death of Abraham and Sarah, but the patriarch refuses to follow the archangel. Michael reports the partial failure of his mission and is then told to show Abraham why he must submit to the common fate of mankind. Michael does as he is commanded, but now Abraham beseeches God to show him the entire world and the things that are therein, and the Lord grants his prayer. Among the things opened to his vision are the fates of men and the last judgment. Among others he sees a soul in which the good and the bad deeds exactly balance. At Abraham's request, Michael intercedes for this soul, and it is saved. Abraham is then taken home again. Michael then urgently reminds him that now he should consent to depart. But the patriarch still refuses to die, and Michael reports this fact to God. God then sends another messenger, namely Death, who assumes the shining form of an archangel. Abraham still refuses to go. Then ensues a long discussion between Abraham and Death, until the latter accomplishes his end by telling Abra-

ham that he will receive life and strength if he will kiss his [i.e. Death's] hand. This the patriarch does, and at once dies. His soul is carried by Michael and a host of angels into Paradise, while his body is buried near the oak of Mamre.

This is a brief summary of the contents of the book as given in a paper in the *Theologische Literaturzeitung* of recent date.

The document is of value chiefly as showing the character of religious thought among the people who accepted it as genuine and of the age in which it was written. It was no doubt an important writing at one time, however absurd some of its propositions now may seem.

Then, the existence of writings erroneously ascribed to Abraham makes it probable that the patriarch really must have left some records, of which the people who accepted the forged documents had some traditional knowledge at least, for unless a genuine record had at some time existed, a forged one would have had but little chance of being accepted. Probably the genuine Book of Abraham was known by tradition among the earliest Christians, although all traces of it subsequently were lost, until the valuable book itself again was discovered by the Prophet of the nineteenth century.

THEORIES OF INSPIRATION.

The question of the inspiration of the Scriptures is one that has always been considered of the greatest importance. Christians, who disclaim continuous revelation, claim to find in the inspired records their only guide as to faith and practice in religious matters, and those who, like the Catholics, believe in the infallibility of their visible head on earth and accept his decrees as final, look to the Bible for confirmation of this very doctrine. Were the Scriptures not inspired; were their historical statements not true and their doctrines not correct, there would be not even a semblance of foundation for the whole Catholic superstructure.

Even the Church of Christ in the present age, though nourished by continuous revelation from on high, regards the sacred Scriptures much in the same light as the primitive Christians did the sacred books they had. In the Bible and other inspired records they find the will of God reflected and principles embodied which always find application at one time or another, as circumstances arise.

The general truth that the books known as sacred were written by divine aid and authority is what is understood by inspiration. That is what the books claim for themselves. Holy men spoke or wrote while influenced to do so by the Spirit of the Lord. This is no theory but a statement of a fact, which no amount of contradiction has succeeded in overthrowing. How those men were inspired, and whether the same kind of inspiration was needed or given in every instance, and also how much of human knowledge, intellect and various gifts were employed by the Divine Spirit are theoretical questions, useful only in attempts to explain the fact already stated. It is on these