equal with God. It is possible to read into

Mysteries of Jugglery in India and

President of the Gnostic Theosophical Society, and Author of Many Notable Scientific Works. Theosophy in America.

OPINIONS UPON MME. BLAVATSKY. The Spiritual Nature is as Susceptible of

A Variety of Expressions From Patient Ste-

dents of the Occult.

[PREPARED FOR THE DISPATCH.] This article consist of the answers of scientists and students of occultism to the

following questions: First-What have you seen and what do you know of the Hindu or esoteric marvel workers? Of the Buddhist miracle workers? Do you believe they think themselves inspired by a spir-

itual or supernatural force?
Second—What do you think of Mme. Blavatsky and her school of Theosophists? Do you believe Mme. Blavatsky has done the wonderful things related of her? Have you ever seen

Third-Do you know of the Hindu fakir who

THE WORLD HEEDS HUMBUGS.

Madam Blavatsky Quoted as Saying Half the Theosophists of America Are Busy Feeling the Other Half and Vice Versa -The Hinds Psychologizes His Au-

dience. First-Aside from some very particular and private sources of information, of which I beg to be excused from speaking openly, my knowledge is little more than any one Indian occultism, coupled with some personal experiences in the effects of Yogism other persons for the operation of natural magic, and many of their subjective hallucinations, as well as the objective phenomena they exhibit by psychologizing crowds, and thus inducing collective hallucinations. are certainly as wonderful as anything in the "Arabian Nights." The true adepts not only believe, but know themselves to possess so-called supernatural powers, and the professional conjurers simply understand

Second—I have thought a good deal of Mme. Blavatsky for several years. She is the most picturesque personage I ever knew. Virgil describes her best in the words, "Varium et semper mutabile." She is dauntless, incorrigible, tempestuous, resourceful, imperative, unique. "God moved in a mysterious way His wonders to perform" when he invented Blavatsky. Whether He has repeated or not I do not know. Everything about her is gigantesque. But people make a great mistake when they take her too seriously. Blavatsky should be taken in a Pickwickian sense; she should be humored in her amusing eccentricities, but be neither too much believed in, nor denounced, nor held up to ridicule. She is full of fun and mischief, with that keen sense of humor which is the best touchstone of genius. She knows people are "mostly fools," as Carlyle says; she knows that this is a world of lies, of delusions, of Maya; she is sure she can humbug it a great deal more effectually and dramatically than it can humbug itself, and her scorn for those who believe in her

miracles is boundless. IT TICKLED BLAVATSKY'S PANCY.

It tickled her fancy to set upon the stage f the world the most colossal hoax of modern times; and it must have surprised even Blavatsky to see with what avidity Asia, Europe and America, to say nothing of Australia and the rest of the globe, sought admittance to the drama. How well the play drew may be judged from this sentence in the last letter I have seen from her pen: "Half the theosophists of America are busy fooling the other half, and the other half are

busy tooling themselves."

Binvatsky needs no defender, being abundantly able to take care of herself; and to accuse her of anything wrong, except before a mock tribunal, would be sheerly fatuous. metimes I think she half believes in her Mahatmas; let us kindly agree to think so. She certainly believes in herself, which is more to the point. When the "cosmic dust she has raised has subsided, and people have rubbed out of their eves the cavenne peoper she has thrown into them, the world will be wiser, if not also sadder and better, for

Nellie Blavatsky.
Third-Yes, I have heard of that Hindu individual. The other exploits you ask about are smiliar. The gist of such things lies in the power of the performer to psychologize his ancience, aided by a few simple accessories to the illusions he produces. It is mainly a matter of mesmerism on a large scale. Any good mesmerizer in New York can make his sensitive subject think and say and act and perceive as he pleases. I have seen Carpenter operate on a dozen at once, victims of identical hallucination produced at his will and pleasure. It is only an extension of the same process to 100 or 1,000 persons. The resources of the operative occultist are boundless. I draw a broad line between the sleight-of-hand tricks of the prestidigitator, which depend for their success upon dexterity in deceiv-ing the natural sense of sight, and those far more subtle procedures of the real magician which cause the mind of the persons opera-

ted upon to take any desired form. WON'T GIVE UP THE SECRET.

A person may be deprived temporarily of the use of his natural senses; his judgment, volition and memory may be effaced; his mind becomes a blank, and while he is in that "psychologized" state his individuality is merged in that of the mesmerist, who may do with him as he pleases. The secret is one which I consider inexpedient to make public, because not all persons are fitted to receive it understandingly. Social chaos would be upon us if the resources of operative occultism were at the disposition of

every knave, fool and coward. Fourth-That depends on what you mean by "magician." If you mean professional conjurers on the stage their names are as familiar to you and to the public as to myself. If you mean real psychists, I suppose the Indian adepts in occultism now take the palm. Next after these I should be disposed to place some of our genuine Ameri-can mediums through whose organisms certain very real and very startling phenomena are continually manifested. If you will let my thoughts take another turn, I may say that Helen P. Blavatsky and Pope Leo XIII, are two of the most remarkable magicians now before the public. The chief ifference between them is that one is the Pope and the other would like to be.

HELEN HAS THE BEST OF IT.

Considering their respective resources, I think the woman in the case the greater magician. She has nothing but the weapons characteristic of her sex, backed with an invincible pen for the benefit of those who are beyond the reach of her tongue, while he has the ponderous and almost irresistible machinery of a church militant at his back, with a tremendous traditional authority. Helen is modest. She only claims to be the infallible mouthniece of certain majestic Hindu personages whose will she wishes to be done on earth as it is in the heights of the Himalayas. Lee sees her game and goes his whole pile better. He claims to be the in-fallible spokesman. And I think the smiles with which the old Roman augurs are said to have always greeted one another would yield to a broad grin if Her Russian Highto a tete-a-tete in the Palace of Truth. Does the world like to be humbugged? Like it! down by their peculiar code of ethics.

As to Mme. Blavatsky, I certainly am not idiotic enough to believe that she ever Page 15 of this issue.

THE WORLD OF MAGIC Humbug is meat and drink and clothes and a house and carriage to the world! ELIOT COTUS.

PROPOSITIONS OF THEOSOPHY.

Culture us the Body or Intellect-Madam Biavatsky Accomplished What Seems Wholly Incredible. I know little of the "Hindoo" or "esoteric PEATS OF THE HINDU MAGICIANS enough to be a "marvel worker" would not

very effective blister or irritant upon the pate of many a sleepy divine, and that the

ideas which she has launched into the world have quickened liberal thought to a degree not generally realized. The fundamental positions of Theosophy are: First-That the spirit in man is the only

real and permanent part of his being; the rest of his nature being variously com-pounded, and decay being incident to all composite things, everything in man but his spirit is impermanent. Further, that the Third—Do you know of the Hindu fakir who burles himself alive for nine months? Of the basket and sword trick? Of the boy who climbs a tree and disappears? Of the rod turned into a snake?

Fourth—What is the most wonderful thing you ever saw a Hindu do?

Third—Do you know of the Hindu fakir who burlet is impermanent. Further, that the universe being one thing and not diverse, and everything within being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the Fifth-Whom do you consider the best living great whole perceiving and noting it. Hence all are inseparably bound together by the tie

Second-That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature;" this is as susceptible of culture as is his body or his

Third-That this spiritual culture is only attainable as the grosser interests, passions and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and that this is a matter of both system and established law

Fourth-That men thus systematically might inquire from intelligent study of trained attain to clear insight into the immaterial, spiritual world, their inferior faculties apprehending truth as immediately sonal experiences in the effects of Yogism as laid down in the works of Patanjali, for example. The Hindus, as a race, seem temperamentally better fitted than most such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

Fifth-That in the course of this spiritual training such men acquire preception of and control over various forces in nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.
Sixth—That their testimony as to super-

sensuous truth, verified by their possession of such powers, challenge candid examination from every religious mind.

The first object of the Theosophical Society is, so far as possible, to induce men to study and understand these laws and the

real meaning of the interdependence of So far as Mme. Blavatsky is concerned it seems incredible that a woman who is a foreigner, speaking English indifferently, should have been able, without money, recognized position or apparent influence, to found a new school of ethics in New York City, which, in 13 years, should have represented branches in most of the States, in Great Britain, on the Continent, nearly 200 in India, others in Australia, in Japan, in Ceylon, and an independent membership-at-large representing nearly every civilized section of the globe.

JOHN RANSOM BRIDGE, President of the Boston Theosophical Society.

THE WONDERS OF INDIA.

Madame Blavatsky at Simia Made Flowers Drop From a Selld Ceiling for the Wife of Colonel Gordon-Mystery of the Whirling Dancers.

The Buddhists' claim that by fasting and meditation, and by leading a pure and holy life, they develop a wonderful power-the power of faith, a power born in every human being, but which, through lack of exercise, becomes almost extinct. This is the power mentioned in the New Testament: "And the Lord said, if ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you." And again, "Jesus answered and said unto them, verily I say unto you, if ye have faith and doubt not, ye shall not only do this, which is done to the fig tree, but also if ye shall say unto this mountain,

be thou removed and be thou cast into the sea, it shall be done."

I have no saith in Mme. Blavatsky as a wonder-worker. 1 knew Mrs. Gordon, wife of Colonel Gordon, of Calcutta, India, very well. She related to me that on one occa-sion she visited Mme. Blavatsky at Simla, and atter lunch, in broad daylight, the two ladies were seated at the table, when Mme. Blavatsky told Mrs. Gordon to ask for some manifestation of the power of Koot-Hoomie-Lal-Sing, the great High Priest of Theosophism supposed to be a hermit 2 000 years old residing in the Himalaya Mountains. Mrs. Gordon requested some roses brought her from the garden. She had scarcely ex-pressed the wish when a mass of roses seemed to sift down through the ceiling to where she was sitting. If this was a trick, it was a remarkably clever one, as Mrs. Gordon is a brilliant woman and not easily hum-

bugged. When I was in Lucknow, India, I became acquainted with Colonel Jenkins, Secretary of the Chuddermunzi Club, who related that he had seen one of these fakirs buried and a guard of soldiers placed over him, and repeated this chant until nearly all the spectators were in a drowsy state, and the fakir himselt became rigid like a corpse.

The most wonderful feat I ever saw performed by a Hindu was in Calenty. back into his throat, his face was covered with a bandage, and his companions chanted permitted to examine in every part. There were four takirs present. They requested us to seat ourselves on benches about half way down the room. They lighted a cencer, from which exuded a sickly, sweetish smoke, filling the entire room. The four fakirs then began a wild whirling dance, all the while chanting and beating tom-toms, when suddenly the dancers appeared to increase in number, until a few dozen were dancing and whirling about. These then decreased until but one dancer remained, an old man with flowing beard. What became of the other dancers we could not tell, as we again examined the room and could find no secret exits or entrances, places of concealment or any means by which glasses such as ar used in the ghost illusion could be smuggled in or out of the room. The whole perform-

ance is still a mystery to me.

KELLAR, the Magician.

SIMPLY EXAGGERATIONS. The Performances of the Hindus Not What They Are Claimed to Be-Duplicated and Excelled on the American Stage-A

Spake Trick. I have been all through India and have seen a good deal alike of Hindus and Buddhists. Their performances are ridiculously exaggerated. They simply play on the gross credulity and superstitions common to all Eastern people. Many of these Eastern marvel-workers are shrewd knaves.

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Liberty st., Pittsburg, Pa. Others are sincere and really believe themselves endowed with supernatural powers. But the latter are all more or less loose in the head, having become crazy by the fasting and general mortification of the flesh laid

performed those dematerialization feats ascribed to her; I regard her as simply a very clever, very ingenious, very brilliant

humbug—nothing more.

The sword and basket trick and the ser-pent and rod trick are illusions which have been very often shown on the modern stage. Upon one occasion, however, now I come to think of it, a Hindu did per-form quite a wonderful trick in my presence. At Bombay, some years ago, a native called one morning at my rooms. After some conversation he performed the follow-ing feat: He divested himself entirely of his clothing, and then advanced into the I know little of the "Hindoo" or "esoteric marvel workers." But a man who is wise enough to be a "marvel worker" would not only be too wise, but also would have to do work of a more important nature than the performing of cheap tricks for anybody's amusement or mystification.

I think that Mme. Blavatsky has been a list solds. Taking the shawl, the Hindu there it over the snake. An instant later he raised the little strip of silk, and, behold the snake was dead. Again he took the shawl may be took the shawl and there it over the snake to shawl on the snake was dead. Again he took the shawl may be took the shawl and there advanced into the center of the apartment, holding a small silk shawl in his hand. He placed the snake, two feet long, writhed from beneath the snake was dead. Again he took the shawl and there advanced into the center of the apartment, holding a small silk shawl in his hand. He placed the snake, two feet long, writhed from beneath the snake was dead. Again he took the shawl on the floor. I take the snake was dead. Again he took the shawl on the floor. An instant later a live snake, two feet long, writhed from beneath the performing of cheap tricks for anybody's amusement or mystification. the shawl and threw it over the snake. Once more he lifted it. The snake had vanished.

THEY FOOLED BLAVATSKY.

She Was Induced to Prenounce a Fabrication of an Ancient and Remarkable Manuscript Genulne-A Hluda Among Methodists.

There was a company of young men about en years ago, most of them living in Brooklyn, who used to have conversations with Mme. Blavatsky for the purpose of finding out what they could learn of her lore. Among these were ex-City Chamberlain Ivins, Charles Frederick Thomas, now of Washington; F. W. Hendricks, also of this city, and, if my memory serves me correctly, Mayor Chapin, of Brooklyn, but I am not positive about him. They enjoyed Mme. Blavatsky's society and derived much instruction from her for a time, until it oc-curred to them to test her powers, which they did by the fabrication of a very ancient and remarkable manuscript in the city of Boston, which was discovered there, sent to New York and presented to Mme. Blavatsky, pronounced by her to be genuine and to be of extraordinary philosophic import. On her discovery of the fraud she lost confidence in these young men, and the theosophical sessions ceased.

The most wonderful thing I ever saw a Hindu do was to go down to Ocean Grove and attempt to teach his religion to the Methodists there. He listened attentively to what the preachers had to say in the auditory, but when he attempted to explain his religion on the piazza they promptly ar-rested him without a warrant and took him to Freehold jail, where he was incarcerated, and where the Judge or Sheriff there, troubled with his conscience or fearful o punishment for holding a man on no charge, let him go. This was Gowinda Rowsutte

DANIEL GREENLEAF THOMPSON,

ANOTHER TALE PROM INDIA.

A Story About as Easily Belleved as Many

Better Substantlated. Yes. I have heard of the Hindu fakir who buried himself alive for nine months, and of the sword and basket trick. Also of the boy who climbs a tree and disappears. and so forth. I have never been in India and have consequently not seen any of these miracles performed, but a friend of mine who was much interested in these mysteries and made a serious study of them in the East, once saw a fakir toss a heavy chain into the air, where it remained upright and rigid, one end touching the ground, the other apparently penetrating the clouds. An elephant then climbed up the inclined clane thus formed, jumped off at the top and was seen no more. A second elephant followed, then a third and a fourth, until seven elephants had vanished into thin air.

calmly put it away.

THE MARQUISE DI LANZA.

OPPOSED TO NATURAL LAWS.

Scientist Who Abjures Blavatsky and Explains Away Hindu Dologs. I am more or less familiar with the wild claims of the theosophists, but my faith in Mme. Blavatsky and Colonel Olcott is, to say the least, a very slight one. Their claims, so far as I know, are utterly incompatible with our knowledge of natural laws.

All Eastern people, and especially the
Hindus, bring into their religion an
amount of sentiment which fully explains the belief in the supernatural.

DR. ALLEN MCLANE HAMILTON.

Piercing the Ears. A writer in an English scientific journal suggests that the cruelty of piercing young girls' ears is so palpable that the Society for the Prevention of Cruelty to Children should take the matter up. He states that in Paris, after removing the piece of flesh from the newly-made incision, the hole is frequently cauterized to prevent it growing up again, and this arrests the bleeding, which is often so troublesome. Some Italian ladies have their ears pierced for a week or two, and then have gold evelets inserted. Gold tubes are put in, the flange put on the top and closed with a tool exactly like that which squeezes down an eyelet in a shoe. It requires a good deal of nerve to stand the pain of this, as the pressure on the ear when the flange is pressed down is very great. The practice of putting on anything to heal the Why ear after piercing is deprecated, and it is recommended that the ears should be left to heal of themselves. Some, before piercing, pinch the lobe to deaden it, but this is futile. the guard was changed every six hours for 40 days, after which they exhumed him and the fakir's companions resuscitated him. Before he was buried he threw his tongue

Experts have for some time been experinenting and estimating upon the comparative cost of running a line of street cars by electricity and by horse power. After careful inquiry and investigation they have re-ported that, taking a line of 50 cars the average cost of operating per day with horses is \$303 75, against a cost when electricity is nsed of \$68 50 per day. This leaves a bal-ance of \$231 25 per day, or nearly \$5 per day on each car in favor of electric traction. This means the saving in a single year of a large proportion of the amount necessary for equipping the cars with electric appliances for propelling them.

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Notwithstanding the reported boycott of the Missouri Pacific Rv., tickets via that line at the cut rates are still on sale at all Parties who intend taking a trip to the West will save time and money by insisting on having their tickets read via the Missouri Pacific Ry., the only line running free re-clining chair cars between St. Louis and Pueblo and Denver without change. If you are going to Missouri, Kansas, Nebraska, Colorado, Utah, California or any other Western State, ask for tickets via the Missouri Pacific Ry.

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From Sin and One With God.

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EXPLAINED ONLY BY HIS DIVINITY

(WRITTEN FOR THE DISPATCH. "Which of you convinceth me of sin?"-Before Abraham was, I am."

the shawl and threw it over the snake. Once more he lifted it. The snake had vanished. This is certainly the most wonderful Hindu trick I have ever seen. It perplexed me sorely at the time, but in these later days I think I see through it, and I am confident that, if I took the trouble, I could duplicate the feat. Hermann, the Conjurer.

These two sentences represent two singular phases of Christ's teaching. Here is the ideal man. Nobody will dispute that. Nobody will question Christ's humility, or Christ's sincerity. Nobody will think of finding in Christ's life any stain of self-speaker's meaning to the hearts. And cate the feat. Hermann, the Conjurer.

Seeking, any effort after any prize which words wordly men count as worth having. Here These two sentences represent two singuwordly men count as worth having. Here is a life of absolute self-sacrifice. It has no parallel anywhere.

Think how Christ dealt with men whom He had healed, sending them away with the command of silence. Remember how he put away whatever pointed toward any cheap and unmeaning popularity. He cared not for the applause of crowds. He catered not to the prejudices of His time. The men who would seem to most people to be likely to advance His cause—men like Nicodemus who had influence, men like the rich young disciple who had money, He made no effort to gain. He set them hard tests which they could not pass. He chose 12 poor peasants. He had stern words for the Pharisees, whom anybody with worldly wisdom would have conciliated, the representatives of the nation and the Church, the people in power. He had kind words for the common people and for common sinners. There is no trace of "policy" in any word or deed of Christ. And what sought He for Himself? Only the privilege of helping the needy and comforting the sad and uplifting the fallen; only the position of one who came not to be ministered unto

There is no need of emphasizing what everybody knows, or of reciting that which all men, Christians or not, will agree in saying about Christ. Here is the life of un-exampled humility and self-sacrifice. Here

is the ideal man.

Now, let us think what we will do in this confessedly ideal life with such sentences as these: "Which of you convinceth me of sin?" and "Before Abraham was, I am." the men to whom Christ spoke, These sentences, as I said, represent certain phases of our Lord's teaching. They do not stand alone. They might be blotted out, or be shown to have been thrust in by some claimer. That was exactly what he means or be shown to have been thrust in by some piously dishonest interpolator, still the characteristics of Christ's teaching which they represent would stand. Indeed, the only way to get out of that teaching the two facts which these two sentences show would be to leave out all Christ's words from first to last. Nothing is more absolutely certain about Jesus of Nazareth than that He said not once but many times, "Which of you convinceth me of sin?" and "Before Abra-

to say.

ham was, I am."

But think what these sentences mean: "Which of you convinceth me of sin?"
That is an assertion of a distinct difference That is an assertion of a distinct difference between Christ and all other men of the whole race. All the rest of us are sinners. But noboby can convince Christ of sin. "Before Abraham was, I am." The Jews knew very well what that meant. They took up stones to throw at Him when they heard that. That was the speech of a blasphemer. It was the assertions of an equality to God. And these two assertions, of a difference from all other men, and of a distinct likeness to God, Christ made in one way and another, again and again, so that they can be read between the lines of almost everything. He said:

Indeed, it was this self-assertion and nothing else which brought Jesus of Nazareth to the death upon the cross. "We have a law," the Jewish judges said to Pilate, "and by our law he ought to die." What for? "Escause he made Himself the Son of God." Read the account of the trial, and you will see how plain it is. They asked Christ point-blank if it was true that he claimed to be the Son of God, and He gave them a straight answer. He said: "I do." "Thou sayest," is the phrase, meaning "thou sayest," is the phrase, meaning "thou sayest, "it he Son of God I am." Thereat they can be read between the lines of almost everything the said. nost everything He said.

A TEACHER OF MORALS. Our Lord was a teacher of morals. He taught a morality which not only went very far beyond any instruction in goodness which had ever been given to men, but which has never been surpassed in all the centuries since. No religious teacher after all the progress of these 1,800 years has gone beyond Christ, or even taught any truth which Christ had not taught already, and taught better. It is not a little noteworthy when we consider how all other teachers have been outgrown and left behind, that Christ is still beyond the most advanced of us. Indeed, it is not even imaginable how any morality can ever get closer to the heart of man and to the will of God than this which touches even the most secret

But through all this teaching Christ never shows the smallest consciousness of sin. He shows the smallest consciousness of sin. He never confesses in any way, as every other teacher must, that He needs His own sermons. There is not a hint of the slightest imperfection in Himself. He is forever on the outside of the world's sin, speaking to sinful men. Indeed, He challenges crit-Which of you convinceth me of

Now here is a phase of religious teaching which has no parallel anywhere. It is, on the contrary, true universally in all the annals of sainthood, that nearness to God and consciousness of sin go together. The in-different sinner, who has no ideal which he is striving after, and who never looks at his own life, may be in a measure unconscious of sin. But you will never find that true of

Why, in every department of life the better a man is the more aware he is of his deficiencies. The great artist knows a hundred weak places in his work which the petty painter never dreams of, nor could even recognize if they were pointed out. The master in music is conscious of pos-sibilities and ideals and a difference and distance between himself and them which are not present to musical mediocrity at all. To be satisfied is the

SIGN OF FAILING POWERS. And yet, here is the ideal man, absolutely unconscious of defect, never admitting it in positions where no other man could help admitting it, even putting aside the sugges-tion that He too may be imperfect like the rest of us, as a foolish thought not for a single moment to be entertained. But Christ preached something beside morality. He preached Himself. He whose

perfect humility all men reverently acknowledge, He whose absolute unselfish ness has inspired acts of self-sacri-fice unnumbered, and uplifts and helps us every day, the Ideal of humility and the Ideal of unselfishness preaches about Himself. Let us recall some of the things which Christ said in these sermons about Himself: He is the light of the world; He is the bread of life; all that came before Him were thieves and robbers: He is the Good Shepherd and all we are His sheep; no man can come to the Father but by Him; if ye ask anything of God, He says, in My name, I will grant it; ye are from beneath, He says on one occasion to His congregation, I am from above; He Himself, at the last day, will raise all who are in all the graves of all the earth; He is the King of men, our master, and our judge; He Himself, at the end of the world, will personally judge this whole race of ours, and send us right or left into either of the two eternities; He claims entire allegiance, nobody may love father or mother, son or daughter more than Him; the souls of all men belong to Jesus of Nazareth; all men are to give to Him the worship which is due to God.

HIS WORDS TO PHILIP. Philip comes with that strange request of which I spoke last Sunday, "Lord, show us the Father." And Christ answers: "Have the Father." And Christ answers: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father."

Judas comes also, a little later, to know how it is that Christ, as He had promised, will reveal Himsell to the Apostles, but not to the world. And Christ answers: "If a man love Me, he will keep My words, and Page 15 of this issue."

My Father will love him, and We will come and make our abode with him." Think what these two conversations mean.

Imagine any other teacher saying as Christ says—If you would see God, look at Mel or, If you do as I say then God will love you, and We—that is, God and I—will come and Ontdoor Prison System Adopted by and We—that is, God and I—will come and abide in your heart!

What Christ meant by these and many other startling assertions of himself, the Jews understood perfectly well. "I and my Father are one," He said, and down go their eager hands reaching after stones to punish Him for blasphemy, because He, "being a man, made himself God." "Before Abraham was I am," He says again; and again there is an endeavor to stone Him. What Christ said was a distinct claim to be equal with God. It is possible to read into

INTELLECT AND SIZE OF BRAIN.

these words in these days certain mystical meanings which would take away all semblance of such claims. There is a union between man and God which might make such speech possible. But Christ was ad-Christ was a blasphemer. The Jews were entirely right. If Christ were indeed a man like other men, then He deserved ston-ing. He was a blasphemer, as they said. WHAT LED TO THE SAYING. Take the sentence which we have selected Take the sentence which we have selected as indicating this element of self-assertion in Christ's teaching; "Before Abraham was, I am." Our Lord has just been telling the Jews, "If a man keep my saying, he shall never see death." This, they thought, was an extraordinary utterance, and they replied at once that all the saints and patriarchs of old were dead, Abraham was dead, and the prophets were dead. Abraham was dead, with the prophets were dead and they like on the island and can engage in they like on the island and can enga and the prophets were dead. Abraham was dead, and the prophets were dead. "whom mak-est thou thyself?" "Art thou greater than our Father Abraham, who is dead, and the prophets are dead?" Christ answers, "Your father Abraham rejoiced to see my day, and he saw it and was glad." Why, cry the

Jews, you are not yet 50 years old, have you seen Abraham? To which, in reply, Christ answers, "Before Abraham was, I am."

There is a difference, greater than the cultivated as to resemble gardens. difference which appears in the two English verbs "was" and "am," between the two verbs which stand here in the old language of the gospel. The only variation which the translation shows is in the person and the tense. But Christ used two different words. Abraham, He said, was born (genesthai), but I am (eimi). Nor is this distinction all. "I am," we must remember, was the name of God. There was but one "I am" known to the men to whom Christ spoke; any one they knew who could look back into the past, into Abraham's day, and say "Even then, I am," and that was God Himself. This self-asserting sentence the men to whom Christ spoke, at once understood it. At once also they

ALL THROUGH THE BIBLE. It is all as clear as day. If it were but a single assertion we might, perhaps, invent some ingenious exegesis by which we could evade it. If it were in but a single gospel, still some evasive theory might be possible. But it is interwoven with the utterances of Christ, as those utterances are recited by all the four evangelists. Again and again comes in this note of startling self-asser-Indeed, it was this self-assertion and noth-

they rent their clothes, and the high priest said: "There is no more need of witnesses; you have heard his blasphemy. What is your sentence?" And with one voice they answered, "Death." Christ was crucified

for blasphemy.

Consider but one instance more. It is after the resurrection. Thomas, the doubter, beholds his Master. There is no room left longer in his heart for doubt. Thomas falls longer in his heart for doubt. Thomas falls at Christ's feet. And what does he call Christ? "My Lord," he says—"and my God." And Christ permitted that, He did not rebuke Thomas like the angel in St. John's vision. He did not forbid him like the apostles by the gate of Lystra when the people took them for rande come down to earth My Like. them for gods come down to earth. He did them for gods come down to earth. He did not say, as they did, "I am a man of like passions with you." No; Christ spoke no word of disapproval. He permitted Thomas to call Him God.

THREE STRIKING ASSERTIONS. Now, here are two facts about Jesus of Nazareth which are beyond denial. Or three facts, let us say, which nobody really call in question. One fact is that He was the ideal man, and the other two facts are that He asserted a difference between Himself and all other men, in that He was perfectly guiltless of any faintest stain of sin, and that He asserted a likeness between Himself and God such as no other sane person has ever asserted since the world began, even to the extent of permitting a disciple to adore Him as God made visible. The three facts are not involved in any doubtful controversy. They are not touched by any criticisms of documents. They are not implicated in any question about the miraculous. They are so large and continuous and essential a part of the history of Jesus of Nazareth that if they can be denied nothing whatever remains. Into any discussion of the relation and differences which some imagine between the "Jesus of history" and the "Christ of dogma" these facts do not enter. There is no possible divorce between the history of Jesus of Nazareth and these three facts.

But how can these three facts be made to go together? "Which of you convinceth me of sin?" and, "Before Abraham was, I am." How shall we fit these sentences and all that they stand for into the ideal life? There are only two ways in which that question can be answered. If Jesus of Nazareth was only a human man, as we are, then here is a puzzle, an inconsistency, a contradiction, such as has no parallel in all the records of the race of man, and to which we can offer no solution. It must remain forever a strange, perplexing and unsolved enigma.

But—if Jesus of Nazareth was more than a human man; if He was what the Christian creed proclaims Him; it He was what we, with all our hearts, believe Him to have been and still to be; if He was what He Himself, the ideal man, the hero of heroes, and the saint of saints, claimed for Himself: if Jesus of Nazareth was indeed God made manifest among men, then the three facts go together perfectly. All contradiction passes away. Everthing is natural and right and

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EVERY DAY SCIENCE.

the Italian Government.

Figures on the Cost of Electricity and Horses for Street Cars.

THE CUSTSOM OF PIERCING THE BARS

(WRITTEN FOR THE DISPATCH.)

A correspondent writing from Italy, give

some interesting details of the treatment of prisoners on various Italian islands h visited while on a trip in the Mediterranean Each of these islands contained several hundred prisoners, who are locked up every night at sunset, released at day break, and locked up again from midday until 2 o'clock. During the night no prisoner is allowed to be absent under any circumstances, but at midday those who work on farms at a distance from the prison are allowed to remain out by special permission from the director. During these free hours the prisoners can go anywhere they like on the island and can engage in winter suit of clothes to each prisoner every year, and allows each 10 cents daily in money for his daily food and other necessities of life. Danger of escape is prevented by a squad of soldiers, one to every ten criminals, and a swift-sailing feluces, manned by marines. On account of the cheapness of labor the islands are so highly

The correspondent adds: "As for the pris oners, the open air makes them the healthiest of any criminals I have ever seen. There is no sign in their faces and bodies of that prison blight which strikes every visitor to ordinary jails or penitentiaries. Fresh, open, country air, sea bathing and contact with honest men, women and children, among whom these criminals must live and behave themselves properly, remind them that they are not simply jailbirds, but that, guided by a feeling of humanity, society allows them to hang on to its skirts without utterly casting them out. The looks of these prisoners were so different from those of any I had ever seen before that the ques-tion forced itself on me whether any better moralizer and redeemer of criminals can be found than this fresh, open, country air and

Size of the Head and Brain. Dr. Starr, of London, who has been writing very fully on this subject, adduces convincing arguments to show that it is impossible to draw from the size or shape of the head any conclusions as to the mental capacity. He shows the absurdity of judging of the brain surface by either the size of the head or the extent or the superficial irregular surface which is covered by the skull, without taking into consideration the number of folds or the depth of the creases, and states that a little brain with many deep folds may really, when spread out, have a larger surface than a large brain with few shallow folds. The phrenologists are not happy over Dr. Starr's strictures.

Curlous Electrical Phenomenon. A curious phenomenon, which assists the electric car very materially in the ascent of heavy grades, is alluded to by Joseph Wetzler in his article on "The Electric Railway" which in the April Scribner. This phenomenon, was especially noted by Leo Daft | cream of latest styles in in 1882, is, that when the current passes from the carwheel to the track, it causes an increased friction or resistance to sliding between them, the result of which is that slipping is to a large extent prevented, and heavier grades can be attempted. The explanation seems to lie in the direction of a slight welding action between the wheel and the rail from the heat generated by the cur-

Late Scientific Developments. A SYDNEY, Australia, paper says that one of the wool companies there has a burring machine, recently imported from America, which effectually removes all burrs and otheir foreign

matter from sheep skins. A NEW industry has been started in Sweden from moss. The pasteboard is as hard as wood; it can be painted and polished, and used for door and window frames, and all kinds of

THE fact is stated as a sign of the modern tendency in the construction of marine engines, that fully one-half of the new steamers built in England have triple-expansion engines, worked with steam at the nominal pressure of 160 pounds—that is, the valves are set to blow off at that pressure—not before. AT a dental congress in Paris, Dr. Michaels

used a special gold plate which is very thin and pliable, smooth on one side and rough on the other. He obtained an impression with guttapercha, ran into it a mixture of two parts plaster to one of sand, and the further steps for the completion of a gold plate for teeth fol-lowed, the whole process occupying but half an

A RUSSIAN scientist has by experiment found that 63% per cent of the solar heat is ab sorbed by the atmosphere, and only 35% per cent reaches the soil. This figure rises in October to 4l per cent and sinks to 2s per cent in January and February. These results go to seriously shake the bellef in the industrial utilization of the heat of the sun in our climes. ONE of the latest uses of paper is to replace wood in the manufacture of lead pencils, and wood in the manufacture of lead pencils, and railroad cars made of paper are more durable than iron. One of the most remarkable illus-trations of the possibilities of paper in the arts is an organ, made by an Italian monk, in which the pipes are made of paper pulp, and they number 1,400.

A MUNICH firm has made a carriage which is propelled by gas generated from benzine or analagous material. The motor, which is not visible from the outside, is placed in the rear of a three-wheeled carriage over the main axle, and the benzine used in its propulsion is carried in a closed copper receptacle secured under the seat, from which it passes, drop by drop, to the generator, and which holds enough benzine for a journey of 75 miles. A speed of about ten miles an hour can be attained.

SIR WILLIAM THOMSON, the eminent En-SiR Wilhita Tays that it may be considered as definitely settled that the distribution of electric energy for light and power in towns of Great Britain shall be by underground conductors, and that the postoffice telegraph de-partment has already replaced nearly all the aerial telegraph wires of the larger cities by underground conductors. The telephone wires alone remain in the air, where they are per-fectly harmless to the general public, and where they are much less expensive than they would be if placed under ground. An electrician says that just what takes

place in the human-organism to produce death from an electric current seems to be an unsolved problem. One of the theories som times advanced concerning it is that when being suffers death from electric shock, it is pure case of internal rupture or explosion from the generation of gas or vapor. In support of this view the way in which telegraph poles are sometimes torn to pieces is referred to. The lightning follows the moist portion of the pole, which is the core or heart: in this case the moisture is vaporised and an explosion oc-curs. The high resistance produces heat, the heat in turn steam, and the steam an explo-sion. An important addition to the data on the

height to which waves attain is reported from

Portland. A fearful storm was recently ex-perienced at the Tallamock Light rock, and a "dornick" of basalt weighing 62 pounds was thrown up by the force of the waves and fell on the roof of the lightkeeper's house, 110 feet above the sea level, breaking a hole in the roof. The waves were so high that the water came down the chimney of the boiler house of the fog siren in torrents, and poured out through the tubes of the boiler. The chimney is about 120 feet above sea level. The spray entered the cowl of the chimney over the lamp, which is 150 feet above sea level, and ran in streams to the bottom.

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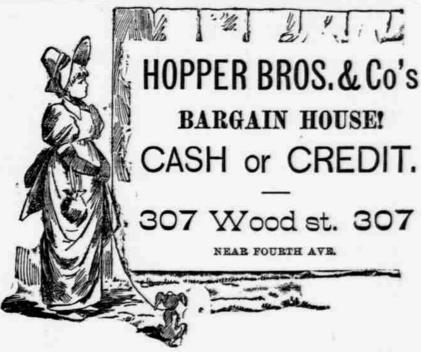
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