

SCHUYLER COLFAX.

Why He Refused to Re-enter Public Life.

Unwritten History of a Part of the Late Vice-President's Career—Dear to the Entreaties of His Friends to Again Enter the Arena of Politics—His Sensitiveness to Calumny.

If one were asked to point to three men in the history of American politics whose characters and motives had been most malignantly assailed and upon whose heads the foulest calumnies and most vindictive detraction have been exhausted, the names which would first suggest themselves to the student of American history and politics would be George Washington, Schuyler Colfax and James G. Blaine.

Against the fair reputation of each the shafts of party rancor, of malignant newspapers, of personal spite and detraction have been hurled, but the test was successfully withstood, and each, *mens conscientia recta*, died secure in the respect and affection of the American people.

Washington outlived the vicious charges which were hurled against him during his second term and became the father of his country. Blaine became the idol of his party, and before his death had secured the admiration and respect even of his political foes.

There is a mistaken idea prevalent that Schuyler Colfax carried to the end the stigma of the Credit Mobilier charges and that he never recovered the entire confidence of the people.

The charge was that Colfax had received \$1,200 as a dividend upon the discredited Credit Mobilier stock, in the handling of which so many public officials were more or less enmeshed.

Colfax did not, however, become a public lacknayer after the Credit Mobilier scandal, and had he been willing he could easily have re-entered public life at any time up to the close of his career.

But he persistently declined every offer which was attempted to be thrust upon him. He was once offered the portfolio of State, in 1880 his friends promised him the Indiana Governorship, and he put himself in their hands.

He declined, and urged the nomination of Benjamin Harrison, who was elected. After his election, he was elected to the Senate, and his course in this whole matter has been most considerate to me, and I want you to know that I appreciate it.

The ex-Vice-President was frequently mentioned as a probable Cabinet Minister of Mr. Garfield. Garfield once said to him: "My first thought after my nomination at Chicago was to select you as such a task I had feared and dreaded."

Resolute to RE-ENTER PUBLIC LIFE. Again in 1883 he was besought to accept the nomination for Congress from the South Bend district, and the pressure brought to bear upon him was almost overwhelming.

E. W. Halford, afterward the Private Secretary of President Harrison, wrote to Colfax: "I spent a week in Washington, and while there heard a general and warm desire expressed that you should come to the rescue of the House of Representatives."

I came home I started the idea by a telegram to the New York Times. It has since been taken up, and you must be touched by the public desire to see me back in the United States, he determined to fight it down. He was elected, but the call for his services was not to be made.

Editor D. S. Marsh of the South Bend Register wrote: "The handwriting is on the wall. Let me entreat you, by the regard you have for your personal and political future, to stay here and throughout the nation; by your love for the grand old party of human rights and good government, sadly in need to-day of your leadership in the United States, and which in two years more will need a Colfax for its national candidate, to steer it clear of dissensions and jealousies in its own ranks; by the demands of your manhood, which cannot be satisfied in the zenith of its power to rest from work it is so well qualified to perform; by all these reasons and more, not to dampen the hopes of those who are enthusiastic and disinterested in your behalf. Don't interfere against the rising tide. The district will be a unit for you. The people, the press, and the sentiment, harmonious and jubilant. All that is asked is that you stand aside and see the salvation of the country. If you conclude to such an uprising in the district as you have never seen before. Stay your voice and hand from the ungracious task of depriving your country of their long-expected opportunity."

"THE PROPHET ISSA."

Story Told in "The Unknown Life of Jesus Christ."

The Russian Traveler, Nicolas Notovich, Discovers an Ancient Manuscript in a Buddhist Monastery.

A book which is creating a considerable sensation in Europe is "The Unknown Life of Jesus Christ," by the Russian traveler, Nicolas Notovich, in which he publishes the biography of "The Prophet Issa," claimed to have been discovered by him in a Buddhist monastery in Tibet. When on a visit to one of the numerous monasteries, Notovich, in a conversation with a Lama, learned of the priest who is worshipped by the priests as one of the incarnations of Buddha, but of whom the common people know very little.

After investigation he succeeded in discovering the biography of this prophet in the great monastery of Himmans, in the mountains of Ladak, the capital of Ladak. The breaking of his foot compelled him to make a prolonged stay in this monastery, and the Lama finally complied with his wishes by communicating to him Issa's biography from two large scrolls made up of leaves which had turned yellow from old age.

The earth trembled and the heavens wept over the great crime which was committed. There the great and just law of the universe. Merchants coming from Israel relate about this event as follows: Israel inhabits a fertile country which gives two harvests in the year and feeds many herds. But Israel, on account of sins, caused God's anger. God punished them by making them slaves to the rich and poor of the world.

Then they remembered their God, and prayed to Him for mercy. Now, there was ruling one Pharaoh over the many countries, his great riches and the great edifices he had erected. He had two sons, the name of the younger being Mossa. Mossa learned many sciences from the wise men of Israel. Mossa was very popular in Egypt for the kindness and piety he showed to all the suffering. When Mossa saw that the Pharaoh did not give up their God or the worship of the gods of Egypt, which were made by the hands of man, he, too, became a believer in the living God of the Israelites, and he went to his father and begged of him to mitigate the lot of the unhappy people.

But Pharaoh became angry and increased the hardships of the Israelites. Then there came the pestilence, which destroyed many men and cattle. Mossa presented his petition to the Pharaoh, saying that it was the God of Israel who sent this punishment over Egypt. Whereupon Pharaoh ordered Mossa to lead the slaves and Israelites away to a new city, where he should live with them. So Mossa left Egypt with all the Israelites and brought them to the country which they had foretold on account of their piety. There he made a city, and taught them to pray to God, the invisible and all-merciful Creator. After Mossa's death Israel became powerful and lived a long and happy life.

Later, however, Israel forgot their God and His commandments, so that they brought again God's punishment upon them. Pharaoh, who had died, was resurrected, and finally there came heathens from the country of Romeles; they captured the Israelites, placed their captives as governors over the land, and made the inhabitants to sacrifice to the heathen gods, killed the children and carried many men and women into slavery. Then Israel wept and lamented and prayed to God for pardon.

In that time came the moment which God has chosen to reincarnate in a human being one who should bring the new way to perfection. And there lived a poor but pious family. God blessed their first-born, and chose him for his work. Issa, who was born, began very early to speak of the only and invisible God, and to admonish the sinners to righteousness. The Israelites listened to him, and said that the Spirit of God was speaking through the boy. When Issa reached the age of thirty, he, in accordance with the custom, wanted to give him a wife in marriage, and the wedding people were invited to have him for a son-in-law. But Issa left secretly and joined merchants going to India, in order to make himself perfect in the word of God and to study the laws of the great Buddha. At first he settled among the Aryas. His reputation had preceded him, and when he journeyed through the mountains, he was followed by the followers of the God Dshain asked him to settle in their midst. He, however, went to the Brahmins, where the Vedas became known to him. The pages which follow give the minute account of how Issa made enemies of the Brahmins, because of his taking seriously the doctrine of the equality of men before God, and his subsequent attack upon the caste system; furthermore, because of his denial of the divinity of the Vedas and Puranas, and of the deity and report to the Aryas, Vishnu and Shiva and other gods, and of his teaching that the Spirit of God was in every human being, and especially in those who worshiped God with the sweat of their brows. They relate how Issa, to evade the snares of the Brahmins, fled into the mountains to the Buddhists, who were also in the same language and the wisdom of the Sutras; how, later on, Buddha chose him in order to preach his word. Whereupon Issa went to the Hindu invaders. "Hinduism," he declared, "is a religion of idolatry and teaching God, the creator of the universe and the father of all men, who is worshipped by purity and perfection and not by sacrifices and offerings. He is the one true God, and the Divinity of the Zendaevta—where he had to fly before the wrath of the priests; and how, finally, when 29 years old, he returned to his home.

The Israelites had greatly to suffer from the heathens, and they were much discouraged. Issa consoled them; they should persevere in their faith in the one true God, for he had pardoned them, and the salvation was near at hand. They should, however, worship God in the spirit, and erect for him a temple in their hearts. Now, as all the people flocked together to hear Issa, Pilatus, the chief Governor of the country, in Jerusalem, became greatly annoyed. He was informed by his subordinates that Issa aroused the people by telling them that they would soon be delivered from the foreign invaders. "Hinduism," therefore, ordered that Issa should be arrested and brought before a tribunal; but, in order not to excite the people, he wanted to have him judged by the priests and learned men of Israel. The Judges then put to Issa all kinds of questions, but he defended himself and his teachings, whereupon the Judges declared that they could not find him guilty of any crime whatever. They acquitted him, and told the Governor that he had been ill-informed by his officials. When Pilatus heard of this result he grew very angry, though he did not give vent to his wrath. He sent out spies with the order to watch Issa, note all his acts and speeches and report to him every thing. Issa, however, continued to teach and to preach, and everywhere people flocked together to listen to his words. The spies were ordered to bring him questions, but he answered them very cleverly. One of those questions Issa made the subject of a great speech—on the respect due to women. Thus he taught three years, and they were not able to raise any accusation against him. But his ever-increasing popularity was the cause of great uneasiness. He was afraid that Issa might excite a rebellion and have himself proclaimed for a king. So he engaged some men to bring false witness, and he had a dungeon in order to compel him to confessions upon which he might be condemned. But Issa bore all this patiently. One day he went to Pilatus and begged him to allow Issa his freedom for the great festival. But Pilatus denied his request. They had him to be brought before the Tribunal of the Aid, so that he might be either convicted or acquitted before the festival. This was granted by Pilatus. He followed normally. Issa was placed before the tribunal, together with two thieves, so that he might not be convicted alone. Pilatus, who also was present, said to Issa: "Man, it is said that thou art the King of the Jews, and that thou art the King of the Hebrews. I stirred up the people. I have always only spoke of the King of the Heavens and taught the people to worship him, for the King of the Heavens is the true God, and if they do not return to the true God they will be punished and their temple will fall to pieces. I have power to maintain the order in the country. I teach them to bear this in mind; that they should live in agreement with their condition, not to disturb the public order, and to remember that disorder prevails in their hearts and in their spirit. The King of the Heavens has punished and taken from them their national King, and they have resigned. I told them, they will have part in the Heavenly Kingdom." Upon this the false witnesses were introduced. One of them said to Issa: "You have said that the terrestrial power were nothing when compared to the power of the King who was soon to deliver Israel from their yoke." And Issa replied: "I have said that the King of the Heavens is greater and more powerful than the terrestrial power, and His Kingdom exceeds all the kingdoms of the earth, and that he will reign far when Israel, agreeable to the divine will, will be purified of their sins, for it is said that the precursor would come to announce the coming of the Son of God, and will unite the people in one single family."

ANTONY, THE WANDERER.

A Rich Russian Who Travels About Giving Money to Churches.

For some time past paragraphs have seldom failed to appear in the London papers to the effect that Father John of Cronstadt, who has been in the city from 100 to 500, to one or other of the churches, hospitals or other charitable foundations around St. Petersburg. This subject has been lately raised in a pamphlet upon the capital, has, nevertheless, been steadily shed for years past all over Russia, and the sums which have passed through his hands for the support of the very considerable. No control whatever is exercised by the donors over the designation of their gifts, which they have been free to give to any charity in the full conviction that they will be properly employed. And Father John appears up to now to have merited their confidence, which gives a certain assurance of sanctity quite without a rival until the past few months.

Now, however, a new candidate has sprung up, in a very respectable more interesting character than the "Wanderer," at least to divide, if not shortly to usurp, the lion's share of the attention and gifts of the devout. This is "Antony, the Wanderer," who at present is in St. Petersburg, and who has been lately raising a walk through Caucasus, Siberia, Central Asia, Mongolia and back again. The ostensible object of his presence in Moscow is to visit the saintly man, and to build churches and schools in towns and districts where he considers they are necessary. It is astonishing how many of the churches which he visits are in Russia, but to which Russia never thought of giving a bell. The specialty of "Antony, the Wanderer," is, in fact, to supply existing churches with candles, and to build churches and schools in towns and districts where he considers they are necessary. 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