Part Two

THE SUNDAY JOURNAL.

Pages 9 to 16

PRICE FIVE CENTS. INDIANAPOLIS, SUNDAY MORNING, FEBRUARY 17, 1901. PRICE FIVE CENTS.

L. S. AYRES & CO.

INDIANA'S GREATEST DISTRIBUTERS OF DRY GOODS

A REMARKABLE SALE of Muslin Underwear

A bargain sale this time.

When the new garments for 1901 began to arrive, all others were relegated to the rear. Nothing not entirely new was allowed to mar the freshness of this January showing.

It's different now. Many of those proud assortments that boasted of more than one hundred garments have dwindled to from three to a dozen pieces. The first freshness gone and the completness of assortments broken, what's left of these depleted lots is to go for decidedly less. Moreover, all remaining lingerie of 1900 joins the sale. The breadth of choice is remarkable, the prices more so.

Night Gowns

One lot of French Gowns, made of sheerest Nainsook and long cloth, beautifully trimmed with Swiss embroideries, Valenciennes and Torchon laces, $6, $7 and $9 garments that have become soiled. Choice.....$3.98

Another lot, fine American-made Gowns, trimmed with tucks, lace and embroidery insertions, odd garments from assortments which were formerly priced $3, $4.50, $4 and some $4.50. Choice.....$2.19

Still another lot, all of finest materials, daintily trimmed, includes a number of gowns which sold at $2.75, $3.50 and $4. You choose at.....$1.75

A fourth lot consists of Gowns recently priced $1.50, $1.69 and $2, and, except for being somewhat mussed and soiled, they are worth it now. Your pick.....98c

White Skirts

Three broken assortments of fine white cambric skirts made with umbrella flounces of lawn and variously trimmed with ruffles, lace, tucks and insertion, were recently priced, $4.98, $5.50 and $5.98; your choice, now at.....$3.50

Another lot consists of some of our best selling cambric skirts which were formerly priced $1.75 and $1.98. There is among them a wide choice as to style and trimming, but their mussed and soiled condition brings the price to.....$1.19

Skirts at 98c, $1.00 and $1.25 regularly are such as serve almost anyone well for second best. A lot of odds and ends in these qualities has been assembled; you choose at.....69c

Corset Covers

Corset covers of cambric, made with full French front and lace edged and another style that is close-fitting with trimmings of embroidery will be priced instead of 50c.....29c

A lot of French hand-made chemises, trimmed with valenciennes lace offers a companion bargain, $1.75 garments.....98c

The Drawers

Drawers that have served as samples and a number of odds and ends from 89c, 98c and $1.00 assortments have all been bunched at one price.....69c

Good muslin drawers, finished with two rows of narrow tucks, will be sold at.19c

Displays of Summer Goods

They are to be continued another week in our east aisle. Do you appreciate all the advantages of such a textile exhibition? Where or when could you expect a salesman to throw out for your inspection between three and four hundred styles of his choicest fabrics? And that is just the kind of an assortment that you may see here any day. Ask questions if you care to, buy if you like, but consider yourself under no obligations. Your pleasure in seeing only equals our pride in showing.

Following are a few of the materials on exhibition Monday morning:

First Booth

Mercerized Madras Cloth—twenty-five new styles at 39c a yard.

Jacquard Stripe Madras, a recent novelty you should see.

Twenty pieces of the finest quality of Scotch Madras, 45c a yard.

Lisle Tissues, one of the season's prettiest 25c materials.

In addition to the above a window display of unusual attractiveness will adorn our west window.

Second Booth

The Ondule Waist Fancies, in blue, pink, heliotrope and yellow stripes.

A number of confined designs in Shirt Waist Linens, best German goods, at 39c and 50c a yard.

Printed French Lisse, in Oriental effects.

Lace Stripe Mousselines, in popular plain colorings.

Plisse Stripes, in cream, pink and light blue.

Hair Barretts

You've probably worn those of shell, and they are most ornamental for the coiffure. The latest idea, however, is to have the Barrett of gold, and some of them are strikingly pretty. See these:

Gold-plated Barretts, embossed or beaded.....25c

Gold-filled ones, either burnished or Roman finish.....50c

Large Barretts, with pearl or turquoise settings, 65c; crescent enameled ones.....75c

Gold-filled Barretts, set with pearls.....$1

Some exceedingly handsome styles of guaranteed quality at.....$1.50

Black Japanned Barretts, in newest oval form.....10c

Bodice Pins in many novel designs and of really good quality, $1, $1.25 and $1.50.

Flannels Reduced

Prices have dropped from a fourth to a half all along the line.

Good heavy Outing Flannels, such as bring 10c and 12½c a yard almost anywhere, are here at.....8c

All-wool Fancy Plaid Flannels, which have sold at upward to 50c a yard, reduced to.....29c

Six colors of Tricot Twill Flannels, in 27-inch width, now priced, a yard.....38c

Best quality of plain color French Flannel all colors, of 75c quality, now reduced to.....59c

Fancy French Flannels, finest printed, as well as embroidered effects, 85c to $1.25 qualities; also, eight colors of 54-inch Jersey Flannel that sold at $1.35 a yard choice now at 75c and.....69c

Black Grenadine

The first of the season's styles have arrived. In texture the predominating weaves are Mexican mesh, Iron Frame and Pineapple grenadines. Plain, unadorned surfaces are fashionable while scattered designs, such as bow-knots and ribbon effects, are equally favored.

Stripes, too, are sure to be popular, good qualities, at $1.00 and $1.50 a yard for 44-inch width.

Plain Pineapple tissue, double width, in two grades, $1.25 and $2.50 a yard.

Iron frame grenadines, $1.75 to $3.

Mexican mesh grenadines $2.50 and $3.00.

A Sale of Box Stationery

It makes little difference what your tastes may be regarding writing paper, you'll find something to your liking here, and for a fourth less than you've paid in the past.

At 19c Imperial wove bond, one of the choicest of 25c white box papers, or your choice of 25c boxes of either gray, blue or white Stationery, brand Court of the Empire.

At 37c Your choice of any of the following brands of 50c box Stationery: Old Saxony Bond White, Parisian Wove Cream, Royal Arms Blue or any of eight tints of the popular Venetian Bond.

Foulard Silks

A fashion writer with a proper appreciation of the present situation, recently remarked, "In 1900 the rule was, when in doubt buy foulard, now it is revised to read, buy the foulard and you'll have no doubts." The foulard is eminently the proper material for a number of purposes and all women. What's more, the styles are so diversified and so beautiful that young and old may be pleased.

More pretty designs here than you ever saw and a color range in taffetas to line them, exceeding any previous showing.

The taffetas are mostly 75c a yard, the foulards, except for novelty weaving or special printing.....$1.00

Panne Velvet, in all fashionable spring shades, a yard.....$1.50

All-silk Panne Velvets, 22 inches wide, a yard.....$3.00

Crepe de Chine, colors or black, a yard.....$1.00

Her Majesty's Corset

Popular with Fashionable Folk

Smart dressers are devoted to Her Majesty's corset.

By depressing the abdomen, rounding out the bust and hips, Her Majesty's gives one a superb figure and makes it easy for the dressmaker to fit one's gowns perfectly.

Prices begin at.....$2.75

Princess of Wales Corset—much like Her Majesty's.....$1.50

A Suit Sale

The persuasive power of low prices is clearing racks for the incoming costumes of spring. If you've a suit want that a winter costume will fill, you can scarcely do better than visit this suit section Monday.

Colored and black suits, which earlier sold at from $12 to $18, now.....$9.75

Black suits, which were popular sellers at from $19.75 to $25, choice.....$14.75

Standard Patterns L. S. AYRES & CO. Queen Quality Shoes

Maryland Club

Pure Rye Whiskey

It tastes old because it is old

CAHN, BELT & CO., Baltimore, Md.

Indianapolis Drug Co., Sole Distributers

INDIANAPOLIS, IND.

Ask for MARYLAND CLUB And see that you get it.

A Range That Won't Burn

Well should be overhauled. You need it in first-class order for baking and culinary purposes. For range or furnace work, sanitary plumbing or chandelier work, patrons can always rely on the skill and ability with which all our work is accomplished.

C. ANESHAENSEL & CO.

29-33 East Ohio Street.

...INDIANAPOLIS....

Automobile and Bicycle Co.

Successors to C. G. FISHER & CO.

112 N. Pennsylvania St.

AUTOMOBILES

Indiana Agents for the Celebrated "Mobile."

THE LEGENDS OF CHRIST

STORY OF THE BEGINNING OF HIS PUBLIC MINISTRY.

How He Was Made a Priest, Was Baptized and Chose His Disciples—Variations of Biblical Tale.

The week that follows this Quinquagesima Sunday will see the beginning of Lent, and renewed attention paid to the history of Christ's public ministry by almost the entire Christian world. I have below written out the story of the beginning of that ministry as told in the apocryphal writers, further adorned by church tradition and a small amount of later legend. The largest contributors to this compilation have been the story of how Christ was made a priest, preserved by Suidas, the Leucian Acts of St. John, the Pohairic account of the falling asleep of Mary and the letter of Lentulus. Much of its contents, however, are fragments gleaned from a very large number of apocryphal and legendary sources, few of which are accessible in English:

Now it came to pass after the death of the old man Joseph, at the time when Jesus abode in Judea, before he began openly to show himself and teach the people to believe on Him, that one of the two and twenty priests in the temple died. For in the most ancient times, when the temple was built in Jerusalem, certain priests were, according to the Jewish custom, appointed to minister to it, being the same in number as the letters in their alphabet, even two and twenty. On this account, also, the Jews reckoned that there were two and twenty divinely-inspired books. And there was a register laid up in the temple in which the name of each of the priests was recorded, as well as that of his father and mother. When, now, one of these priests died, the others assembled in the temple and chose by ballot another in place of the dead, to fill out the number of two and twenty. It was also then recorded in the register that on such a day, such and such a priest, the son of such and such a father and mother, had died; and that in his place such and such a one, the son of such and such a father and mother, had been chosen.

Now in fulfillment of this custom the remaining priests had assembled to choose another in place of the dead. And as each one proposed the man whom he held to be most worthy to fill this office, the others rejected him on account of his lack of some of those qualities that were necessary. For when one was found fit in life and manners, but was not perfectly instructed in the law and the prophets, he was declared unworthy of the priesthood.

HE WAS MADE A PRIEST.

When, now, many priests had declared their nominations, and all had been rejected, a certain one rose up, and placing himself in the midst of the others, said to them, "Behold, many nave been proposed by you and found unfit for the priesthood. Listen, then, to me, and I will tell you of a man, who is worthy to be set in the place of the dead. For I think that none of you will be against this choice proposed by me." And when the remaining priests invited him to speak, he said, "I would that in place of the dead priest there be set Jesus, the son of Joseph the carpenter. He is, it is true, young in years, but he is distinguished for eloquence of speech, and for his life and good morals. I maintain, accordingly, that no man is his equal, so eminent is He in these respects; and I believe that to all of you who dwell in Jerusalem this is known, so that nothing can be said against it."

And when the other priests heard these words they hearkened to the man and confirmed his proposal, whilst they said that Jesus was above all the fittest for the priesthood. But some of them averred that He was not of the tribe of Levi, but of the tribe of Judah, by which they meant that Jesus was the son of Joseph, for so was it believed amongst the Jews. For all testified that Joseph descended from the tribe of Judah, and not from the tribe of Levi; and on this account, because Jesus did not appear to be of the tribe of Levi, they objected to His being made a priest. But the priest who had proposed Him, answering them, said that His genealogy was a mixed one. For in early times there had been a commingling of the families of the two tribes, from which the family of Joseph had originated. Now, when the other priests heard this they voted for the one proposed, and by unanimous consent it pleased them all to choose Jesus in place of the dead priest.

But as the custom was that not alone the name of the one made priest should be put down in the register, but also that of his father and his mother, some said that the parents of Jesus must first be summoned to learn from their own mouths their names as well as to ask of them a declaration as to whether this one who had been chosen priest was their son. And this was well pleasing to all. Thereupon the one who had proposed Jesus as priest said that Joseph, the father of Jesus, was dead and that only His mother was living. All agreed, accordingly, that His mother should be brought into the council to learn of her whether she was the mother of Jesus and to hear the name of her husband to whom she had borne him.

THEY CALLED HIS MOTHER.

So they summoned the mother of Jesus and said to her: "Whereas, such and such a priest has died, the son of such and such a one, and we desire to make Jesus, thy son, priest in his stead it is the custom to record the names of his father and mother.

"Tell us, therefore, whether Jesus is thy son, and whether thou hast borne Him, and the name of His father, to whom thou didst bear Him, in order that the name of Jesus and thy name, with that of the father to whom thou didst bear Him, may be written in the register."

Now when Mary heard these words, she answered and said to the priests: "That Jesus is my son, I testify, for I have borne Him; and the men and women who met me when I bare Him, will testify for me, that He has no father upon earth. Receive this testimony from me, if it please you. For when I was a virgin and dwelt in Galilee, the angel of the Lord came to me, in the house where I was, when I was awake and not sleeping; and he announced to me that I should bear a son from the Holy Ghost, and commanded me to call His name Jesus. As a virgin had I this vision, and conceived and bare Jesus, remaining a virgin unto this day, even after bringing forth."

When the priests heard this they had trustworthy midwives come and charged them strictly to examine whether Mary were really still a virgin. And these testified from the examination that she was yet a virgin and confirmed it. There came also those who were present and had seen it when she brought forth, who testified that Jesus was her son.

Then the priests were amazed at that which Mary and the witnesses testified concerning the birth of Jesus. And they said to her: "Tell us truly whose son He is in order that we may hear it from thine own mouth and so record it. For whatever parents thou namest to us these and no others will we record." Then Mary answered and said: "I have indeed borne Him and knew no father of His upon earth, but from the angel I have heard that He is the son of God. He is then my son, who am called Mary, and the son of God. And I am still a virgin as if I had not been married." When the priests had heard this they brought the register and wrote therein as follows: "On this day died such and such a priest, the son of such and such a father and mother, and in his place, by the unanimous choice of all, Jesus, son of the living God and of the Virgin Mary, was made priest." And Jesus ministered with the priests in the temple.

WHEN HEROD WAS KING.

Now it came to pass in the fifteenth year of Tiberius, in the consulship of Albanus and Nerva, when Herod was king of Judea and Caiaphas high priest, that John the Forerunner became thirty years of age. And they said of him that he was of the priestly family of Aaron and the son of Zacharias and Elizabeth.

And John went to every city and village, preaching temperance and the baptism of repentance. His food was locusts, the red ones, and wild honey, the taste of which was like unto manna, like a honey cake steeped in oil. He had a dress of camel's hair, and a leathern girdle was about his loins. And John the Baptist, like the moon, had thirty disciples, even as Christ the sun, had twelve. John appeared before Christ, therefore, as the herald of His approach, and preceded Him in the way of baptism. And as he baptized unto repentance in the River Jordan there went out to him to be baptized the Pharisees and all Jerusalem and all the Jewish region.

Behold, then, the mother of the Lord, and His brothers said unto Him, "John the Baptist baptizeth for the forgiveness of sins; let us go, that we may be baptized of him." But the Lord said to them, "What have I sinned that I should be baptized of him, unless perhaps this very word which I now speak is a sin of ignorance?" So Jesus was, by His mother, Mary, almost unwillingly brought to the receiving of the baptism of John. And He was baptized on the 6th of the month Andynaeus or January, at the tenth hour of the day, in the consulship of Rufus and Rubellio, as He came to be about thirty years old.

But when Jesus ascended out of the water, the heaven was opened, and He saw the Holy Spirit of God, like a dove, descend and come upon Him. And there was a voice from heaven which said: "Thou art my beloved Son in whom I am well pleased," and again, "To-day have I borne witness to Thee." And the Holy Spirit with full stream came down and rested upon Jesus, and said to Him, "My Son, in all the prophets I was waiting for Thee, that Thou shouldst come, and I might rest in Thee. For Thou art my rest. Thou art my first-born Son who reignest forever."

And immediately there shone round about the place a great light, and a fire was seen over the water. And when John saw that, he said to Jesus, "Who are Thou, Lord?" And again there came a voice from heaven to him, "This is my dear Son, in whom I am well pleased." Then fell John down before Him and said, "I pray thee, Lord, baptize thou me." But Jesus prevented him and said, "Let it be so, for thus it behooves that all be fulfilled."

THE DEVIL TEMPTED HIM.

Now when Jesus went up from the River Jordan, the devil came and tempted Him, even so far as to say to Him, "Worship me." And Christ answered him, "Get thee behind me, Satan; thou shalt worship the Lord thy God, and Him only shalt thou serve."

And Herod, hearing that John was beyond the Jordan baptizing, sent for him and questioned him, saying, "Art thou John, the son of Zacharias? Knowest thou not that thy life is in my power?" But John boldly said to him, "I am the son of Zacharias, whose blood thou didst pour out in the temple of God, which cries out concerning thee, thou lawless one. Be ashamed, because thou tookest the wife of thy brother Philip, and didst not fear God." Then Herod scourged John and threw him into prison. And when Jesus heard that John was cast into prison He departed into Galilee.

After this it came to pass that Jesus was walking by the sea of Tiberias, near Capernaum. Now, Andrew, the brother of Simon Peter, and son of Jonas and Johanna, of the tribe of Naphtali, had heard from John that Jesus was the Lamb of God. And he was moved through wonder at this and at the appearance of John, so that he went hastily to his brother. And when he had told Peter of Christ he persuaded him that he should go with him to see Jesus. Now, they were by craft fishermen of the village of Bethsaida.

And they were upon this day on board the boat mending their nets, for they went about the lake to catch fish. And there were with them Evodius and Alexander, their kinsmen, and Rufus also, aiding them, for the boat and nets were Peter's and the others were under him as workmen. And as the Lord Jesus came by, He called unto Peter and Andrew his brother, saying, "Come, follow me, and I will make you fishers of men." And when they heard the gentle voice of the Lord calling them, they stayed not at all, but bade farewell to everything, and to the boat, and came to the shore, and followed him. Evodius, Rufus and Alexander, also, departed no more to their fathers, but went and followed their fathers, the apostles, and ministered to Christ in all that He might command them.

CHOOSING THE DISCIPLES.

Now Andrew was unmarried, but Peter had taken to wife the daughter of Aristobulus, who was a brother of Barnabas, who afterwards became an apostle. And by her he had a son, and a daughter named Petronilla, who was a paralytic and very fair to look upon. Now Peter's name was formerly called Simon, but when the Lord called him, he added unto him two other names, Peter and Cephas, so that his names became three.

And when Jesus had chosen Peter and Andrew He came to John and his brother James, who were also fishermen of Bethsaida. Now they were in a ship with their father, Zebedee, who was of the tribe of Zebulon, and their mother was Salome, the daughter of Joseph. And Zebedee had wished his son John to marry, but Jesus prevented him by the heavenly call. For Jesus said unto John and James, "I have need of you; come unto me." Then James, hearing this, said, "John, what would this child have that called to us upon the shore?" And John said, "What child?" And James said to him again, "The one that is beckoning to us." And John answered, "Because of our long watch which we have kept at sea thou seest not aright, my beloved James. Seest thou not the man that standeth there, fair and comely and of a cheerful countenance?" But James said to him, "Him I see not, brother; but let us go forth and we shall see what it meaneth." And so when they had brought the ship to land they saw Jesus also helping along with them to settle the ship.

Now when they departed from the place, wishing to follow Jesus, again He was seen of John as having a head rather bald, but a thick and flowing beard. But to James he appeared as a youth whose beard was newly come. They were, therefore, perplexed, both of them, as to what that should mean which they had seen. And as they followed Him both of them by little and little became more perplexed as they thought upon the matter. Yet unto John there appeared this, which was still more wonderful, for he would try to see Jesus in private, yet he never at any time saw His eyes closing, but only open. And oftentimes He appeared to John as a small man and uncomely and then again as one reaching to heaven.

THE BELOVED DISCIPLE.

Also there was in Him another marvel. When John sat at meat, Jesus would take him upon His breast, and John would consider with himself; and sometimes His breast was felt of him to be smooth and tender; and sometimes hard like stones, so that he was perplexed in himself, and said, "Wherefore is this so unto me?"

And another glory did John tell. Sometimes when he would lay hold of Jesus, he met with a material and solid body. And at other times again when he felt Him, the substance was immaterial, bodiless and as it were not existing in any wise. And often when John was walking with Jesus, he wished to see whether the print of His foot appeared upon the earth (for he saw Him raising himself from the earth), and he never saw it.

And when Jesus was come into Capernaum, He entered into the house of Simon, who was surnamed Peter, and said, "As I passed along the lake of Tiberias, I chose John and James, sons of Zebedee, and Simon and Andrew, and Thaddeus, and Simon Zelotes, and Judas Iscariot, and thee, Matthew, I called as thou wast sitting at the receipt of custom, and thou followedst me. You, then, I wish to be of my twelve apostles for a testimony unto Israel."

Now Thaddeus, who is also called Judas and Lebbaeus, was the brother of the Lord according to the flesh and had received the baptism of John.

Simon Zelotes, who was also called the Canaanite, and Nathanael, was of Cana, of Galilee, his parents being Alphaeus and Mary, the daughter of Cleophas, of the tribe of Asher. And these it was who bade Jesus and His disciples to the wedding feast.

And he whose very name is not worthy to be uttered, Judas the traitor, was the son of Simeon and his wife Cyborea, of the tribe of Gad, who dwelt in Jerusalem. Now, his mother had dreamed before he was born that the son she brought forth should prove the destruction of their whole race. And on this account they put him in a little boat and set him afloat upon the sea. But the waves brought him to the city of Iscarioth, from which he was called Judas Iscariot. And here he was found and brought up by the Queen of that country. But Judas murdered the Queen's son and fled to Jerusalem, where also he killed his own father and married his own mother, not knowing at the time who they were. And when he had discovered what he had done and was bemoaning his sins he came to Jesus, who made him His disciple and set him over His affairs. And he bore the purse, but he was a thief and stole that which was given Jesus and the apostles.

THE OTHER APOSTLES.

Matthew the publican, who was also called Levi, was descended from the tribe of that name. His father was called Rufus and his mother Chirothea, and they dwelt in Galilee.

And the other four apostles were Bartholomew, Philip and Thomas, with James, the brother of the Lord, who was also called the son of Alphaeus. He was a stonecutter by trade.

Bartholomew came from Endor. He was by calling a herdsman, and his parents, Sosthenes and Urania, were of the tribe of Issachar.

Philip was from Bethsaida, being a fellow-countryman of Andrew and Peter. He was by trade a coachman, and his parents were Philisanon and Sophia, of the tribe of Joseph. He had a sister named Mariamne.

Thomas, who by the Lord was named Didymus, came from the city of Paneas in Galilee. His father was Diophanes and his mother Rhoa. He had a sister called Lysia, and his parents were of the tribe of Benjamin.

And besides the twelve, Christ had other disciples who were seventy in number. And the Lord himself baptized Peter, and Peter Andrew, and Andrew John, and they James and the rest. And the dress which the Master gave to His disciples was a mantle only and a linen cloth.

Now some said of Jesus that His form was without eminence, yea, deficient in comparison with the ordinary form of men; that He was little, ill-favored, ignoble. Yet Lentulus, president of the people of Jerusalem, sent this letter concerning Him to the Roman Senate and people:

"There has appeared in our times, and still is, a man of great virtue named Christ Jesus, who is called by the Gentiles a prophet of truth; whom His disciples call the Son of God, raising the dead and healing diseases. He is a man of lofty stature, handsome, having a venerable countenance which the beholders can both love and fear. He has wavy hair, rather crisp, of a bluish tinge and glossy, flowing down from His shoulders; with a parting in the middle of the head after the manner of the Nazarenes. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful with a slight blush. His nose and mouth are without fault; He has a beard abundant and reddish, of the color of his hair, not long, but forked. His eyes are sparkling and bright. He is terrible in rebuke, calm and loving in admonition, cheerful but persevering gravity, has never been seen to laugh but often to weep. Thus, in stature of body, he is tall, and his hands and limbs are beautiful to look upon. In speech He is grave, reserved and modest, and He is fair among the children of men. Farewell."

And Luke, who was one of the seventy, and afterwards wrote the gospel, painted a portrait of the Lord, as well as another of Mary, His mother.

J. DE Q. DONEHOO.

Copyright, 1901.

Paderewski Fingers.

New York Commercial Advertiser.

The girl who practices the piano may find some use for the following recipe, given by Paderewski, for keeping the fingers supple:

"The night before I play I turn my hands over to my valet," says dear Ignace, "and he rubs my fingers until they tingle. Then he takes one finger after the other and turns and twists it in the palm of his hand, always turning the one way. This makes the fingers supple and keeps the knuckles in good working order. Last he rubs the palm of each hand very hard—as hard as I can stand it. Just before I go on the platform to play I have a basin of hot water brought to my dressing room. In this I immerse my hands. Hot! I should say so! Just about as hot as it is possible for a man to stand it."

All of which is very like the debutantes' cure for "self-conscious hands."

THE WHIP FOR CRIMINALS

A SUPREME JUDGE URGES IT AS AN ANTIDOTE FOR LYNCHING.

He Would Use a Leather Strap in the Cell of a Jail, and Supplement with Extended Imprisonment.

There is a form of murder called lynching. Instances of it are common in the South and occasionally at the North. It is a disgrace to our civilization and a reproach to our laws. There must be some deep cause for it or it would not be supported, as it too often is, by public sentiment of the community in which the crime occurs. Cannot this cause be discovered and removed? The man lynched is put to death, in the great majority of cases, because it is believed that he has been guilty of the crime of rape, and that no sufficient retribution for the offense will be inflicted upon him in the ordinary course of law.

What ground is there for this distrust of our system of criminal justice? It rests partly on the delays of the law, but more on a popular conviction that the penalty which is provided is an inadequate one. This penalty is generally imprisonment for a term of years in the penitentiary with a possibility of release during the term on parole or by a pardon, and a certainty of a considerable reduction of time in case of good conduct while in confinement. The imprisonment ought not to be for life, nor should capital punishment be allowed. If it were, rape would generally be followed by murder. It may be that the possibility of release on parole is not indefensible. This particular crime is one which may be committed upon a sudden impulse, under the influence of extraordinary temptation through a momentary lapse from the habits of a lifetime. But is mere punishment, even for a long period of years, an adequate punishment for such an offense? It gives the guilty party comfortable shelter, board and clothes at public expense, with labor enough to occupy his time and insure him against ennui, without at all overburdening his strength. If, as is generally the case, he is a poor man, he is not unlikely to be better housed and fed than he otherwise would have been and no harder worked. All anxiety as to his means of support is removed, and during his spare hours he is given some opportunity for reading by a prison library.

A FUNDAMENTAL QUESTION.

Is the father or brother of the unhappy woman, whom this man's superior strength has enabled him to make his unwilling victim, likely to think that this manner of dealing with him is a due measure of retributive justice? This brings us to a question of fundamental character. Is retributive justice the main motive and end of criminal prosecutions? Philosophers like Kant have declared that it is. Those of a different school have denied it and asserted that the only legitimate object of legal punishment is to protect society by preventing repetitions of the offense and to reform the offender. Is it true that human government has no right to make a criminal smart for his crime? The common people will never believe that. They never ought to believe it. The instinctive sense of natural justice cries out against such a doctrine. Organized society is a divine agency for administering to wrong-doers their deserts so far as it can be done by human judgment and human power. In the last encyclical of Leo XIII he says that the world has heard quite enough of the rights of man; what it needs is to hear more of the rights of God. May it not need, also, to look with greater care into the rights of society?

The progress of civilization tends to soften manners, to lessen occasions for the exertion of physical force, to develop sentiments of compassion and charity. These results are sure to show themselves in the administration of criminal justice. It is right that they should; but here, as with everything else, reform is something that may be pushed too far. Criminal procedure may be smoothed down and polished away to a point at which it seems to the mass of men to content itself with remedies insufficient to meet the evils which it is designed to oppose. If so, there will be a reaction. It may be a reaction in the law. It may be a reaction against the law. Lynching is an expression of the latter. It should be met by an expression of the former. The ordinary course of nature would seem to indicate that aggravated offenses, committed by physical force and causing pain, ought to be punished by an exertion of physical force which causes pain. This pain ought not to be a cruel one, but it should justify its name; it should be painful. It should be some form of corporal punishment which the offender will find disagreeable. Whipping is a punishment of this kind.

MANNER OF WHIPPING.

During the last century the number of offenses for which it may be inflicted has been very greatly decreased throughout the civilized world. This has been due to three main causes. One is the feeling that such a mode of punishment is barbarous; another is the claim that it degrades and brutalizes; another is the proposition that it is only justifiable as a mode of retribution and that retributive justice belongs to God alone. The objection of cruelty is one that applies not to whipping, but to the way in which it is done. There is no cruelty in a father's whipping his child. He means to have it hurt, and it does, but it leaves no scars.

Whether whipping degrades and brutalizes, again, may depend much on the manner of its infliction. The public whipping post in the jail yard ought not to be restored. A cat o' nine tails or a knout ought not to be used. A leather strap well laid on in the presence of a physician in the convict's own cell, or some other place equally private, would be enough.

But a ravisher has shown himself a brute. He has degraded his victim. His brutality demands his own degradation in the ranks of society. This is a necessary consequence of his conviction. That, probably, under the law, will deprive him of his right to vote or hold office and be always receivable in court to discredit his testimony if he is offered as a witness or appears as a litigant. He is known, also, and always will be, as a "jail-bird." These things degrade more than a private flogging can.

The third objection—that it is an attempt to punish rather than to reform—is its best defense. The ravisher ought to be punished, and punished so severely that such crimes will be less apt to recur than they otherwise might be. He ought to be punished because he has done wrong, and the law which forbids the woman's relatives to take summary vengeance into their own hands comes under an obligation to them to deal out retributive justice. It has good warrant to assume this obligation. This is denied by the sentimental school of sociologists. Their articles have been recently reviewed and put in form by Profes-