BRYAN'S CONGRESS RECORD

THE POPOCRAT CANDIDATE REPRESENTED BY HIMSELF.

Ready to Train With the Coxey Tramp and to Endorse the Populist Sub-Treasury Schemes—Double-faced Many Propositions Where His Interest Demanded It.

JUNE 13, 1894.—By Mr. Bryan: Petition against the Chinese Restriction bill; also, petition in favor of the Coxey bills; also, petition for loan to embarrassed gold and silver miners.

That is a brief part of one day's record in the House of Representatives of the Congress of the United States made by the man who is now running as a Democrat for election to the Presidency.

This whirligig candidate, who now tells his Populist admirers that unlimited inflation, giving them more dollars, will not lessen the purchasing power of the coins, saw things differently in June, 1894, when he was opposing the repeal of the ten per cent. tax on State bank notes. He said then:

"While it cannot be said with mathematical accuracy that the value of each unit of money will increase in exactly the same proportion that the total number of units decreases and vice versa, it can be asserted without fear of contradiction that under similar conditions an increase in the volume of the currency will decrease the value of the dollars as measured by other kinds of property. * * * To illustrate this point, let us suppose the sudden discovery of gold and silver equal to the present volume of metallic currency. * * * Every one understands that if the newly discovered coin could be added to the circulation and the volume thereby doubled, the value of each dollar would fall as shown by its purchasing power. * * * If the actual change in volume is less, the value of the unit will fluctuate less, but the principal being once established the variation is a matter of degree only."

Place that beside his free-silver harangues and demands for more silver dollars, which he says won't decrease in exchange value no matter if coined in unlimited numbers. In his anti-repeal speech Bryan quoted Prof. Ferry as estimating that after the discovery of the silver mines of Potosi in the sixteenth century the purchasing power of silver fell to 25 per cent. of its former value. The difference in effect between a discovery of a mine and the consequent throwing of great quantities of silver on the world, and the unloading of great quantities of it stored or in prolific mines now, he did not explain. Capitalists have caused the value of the gold dollar to appreciate, according to the present speeches of Mr. Bryan. Then he said:

"There has been a large increase in the value of gold during the last twenty years, but it is due to the increased demand for it."

In the same speech he said, showing his willingness for utter repudiation:

"Whenever the time comes that the people must choose between a constantly appreciating metallic money and an irredeemable paper money which gives hope of relief, they will choose the latter system, with all its defects and dangers."

One of the great objections to banks of issue, both State and national, was, he said, that their existence placed "in the hands of interested parties the power to regulate the volume of the currency, and through it the market value of all other property. I would far rather," he said, "trust the exercise of this power to representatives who act before the public and are responsible to their constituents, than to bank officers, who act in private and are responsible to no one."

The record of the men in Congress, especially, perhaps, in the Senate, who were betraying their constituents in the panicky days, not without an instructive lesson, might have been placed by Mr. Bryan alongside the conduct of the "responsible to no one" bank officers during that period; but Mr. Bryan did not do that.

Even in mortuary performances the feelings of a Populist imbued him, and hatred of wealth tinctured his eulogy of his deceased friend, George W. Houk of Ohio. "He did not leave to his children," said Bryan, "that doubtful blessing, a large fortune."

A peculiarity of taste led this gentleman who seeks to be placed at the head of a united nation to say, in favoring an appropriation for a Government exhibit at the Atlanta exhibition:

"It will do our people good to mingle with the people of the Southland; to march again from Atlanta to the sea."

He spoke of the Southerners as people who made "a business of hospitality," yet proposed going to their homes and reminding them of the terrible march through Georgia.

His sectionalism came out in January, 1894, in the form of the central West against everybody. Representatives Bowers of California and Grout of Vermont had spoken—in the free wool debate—of the farmers of the Pacific slope and New England, and Bryan said:

"The farmers of their districts cannot hurt the country any more in the future than they have done in the past."

In the course of that debate Mr. Dolliver drew attention to the fact that Bryan in the preceding Congress had denounced wool manufacturers as thieves and burglars. On the same day Bryan said:

"The present rate of duty on woollen goods is 98 per cent., so that a man who manufactures an article of woollen goods in this country can charge for it, on an average 98 per cent. more than he could charge for it without the tariff."

The House derided him, as the *Congressional Record* sets forth.

When Mr. Haines of Troy on Jan. 9, 1894, in the tariff debate asked protection for the collar and shirt industry, Bryan intimated his willingness to sacrifice his free trade principles even to the extent of saddling such people as wear shirts and collars among his following with the hated McKinleyism.

"If we change the bill in the House so as to give you the protection that you now have under the McKinley law," he said to Mr. Haines, "would you be satisfied with the bill and help to pass it?"

However willing, Mr. Bryan proclaimed himself to denounce manufacturers and Eastern stockholders, he stood up manfully for his home friends—none of whom he would send to jail unless they volunteered confessions of their guilt. He said on Jan. 30, 1894, in debating the income tax:

"If there is a man in my district whose veracity is not worth two cents on the dollar, who will perjure himself to avoid the payment of a just tax imposed by law, I am going to wait until he pleads guilty before I make that charge against him."

His interest in the income-tax project led him to cause the State Department to make an inquiry as to the operation of similar measures in other countries, and on Jan. 9, 1894, he handed in reports which had been collected through the consular service in England, Italy, Austria, Switzerland, Prussia, Bavaria, Wurtemberg, and Bremen. They took up more than seven closely printed pages of the *Record*.

The cross is ever before Bryan's eyes (for rhetorical purposes, and without due appreciation of its sacred associations), although only gilded on special occasions; and he impiously exclaimed in his income-tax speech, referring to the people of the South and West:

"These people, sir, whom you call Anarchists because they ask that the burdens of Government shall be equally borne—these people have ever borne the cross on Calvary, and saved their country with their blood."

There was more irreverence manifested in his reference to Gen. Harrison's letter of acceptance, in which the General touched upon the Homestead case. Said Mr. Bryan:

"His reference to that incident was touching in the extreme. I have always considered David's lament over Absalom as the most pathetic passage recorded in history, sacred or profane. Who is not moved by the words of the great Hebrew King, as he exclaims with mingled love and sorrow:

"O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!

"Mr. Harrison's reference, while not quite equalling in poetic beauty the lament of David over his wayward son, is almost as full of pathos. As I read the words I picture to myself their author as he writes them. I can see him, wrapped in meditation, thinking of a man who was unwilling to pay as high wages as protection enabled him to pay; reflecting that a man who has for years begged for a protective tariff for the sole purpose of helping his employees, should now turn his guns upon those same employees to silence their demands, and he wonders why it is that selfishness cannot be eradicated by law. I can see the hot tears roll down his cheeks, staining the page as, which he writes and flooding the room, so that he barely has time to sign the letter and swim out, and here are the words: 'I regret that all employers of labor are not just and considerate, and that capital sometimes takes too large a share of the profits.'"

Bryan defined his ideas of morality on Jan. 13, 1894, in this wise:

"The only difference between the meanest criminal who ever walked the earth and the purest saint who ever lived, was just that little difference between being *able to be good* and *being good*."

The italics are his own, in a speech which he revised before allowing it to appear in the *Record*.

According to Bryan, Congress can make the money of the country, and legislate 53 cents' worth of silver into 100 cents, and ought to run the railroads for the benefit of Nebraskans, allowing stockholders profits only on present cost—no matter what they may have paid for their stock. Legislation for Populists is all right and can overbear natural laws as well as justice, but manufacturers must submit to natural laws. This was his dictum on Jan. 16, 1894:

"We have got to recognize this fact, Mr. Chairman, and this is one of the greatest objections to the protective system, that your industries depend on legislation instead of natural laws."

Later he said:

"I hope the time will soon come in this country when our industries will not stand in constant dread of legislation which they may will have disastrous effects upon their business."

Now he fights industries and businesses with threats not only of disastrous legislation, but of a packed judiciary.

At another time he used this pretty figure:

"If two men are betting as to which can spit the nearest to a crack in the floor, and the floor belongs to them, I may not be justified in interfering; but when their betting affects the price of a product which my people either use or produce, and they by that betting increase the price to the consumer or decrease the price to the producer, I am justified in interfering."

On the anti-option bill, on June 18, 1894, he said:

"There is no difference in the moral character of the transaction between the action of the burglar who goes to a man's house at night and takes from him a part of that which he receives for his wheat, and the action of the gambler who goes on the Board of Trade, and by betting on the price of the product, brings down that price and takes that much from the farmer's income."

Besides trying to have a mint established at Omaha, Mr. Bryan sought also to secure the erection of one at Lincoln.

He was absent on April 4, 1894, when the proposition to pass over the President's veto the bill for coining the seigniorage failed in the House, and the next day he explained that he had not known the vote was to be taken or he should have voted for the resolution.

On Aug. 8, 1894, he presented by request a petition asking an investigation of the official conduct of Attorney-General Olney.

VETERANS IN POLITICS.

The "Old Men for Counsel and Young Men for Fight" Saying Has Its Exceptions.

One of the most influential, if not at all times most conspicuous, of the leaders of Southern delegations at the recent Chicago Convention was Isham G. Harris of Tennessee, whose age, like Homer's birthplace, remains unknown to fame, but who is about 85. A no less conspicuous figure in the Republican National Convention at St. Louis was Richard W. Thompson, former Secretary of the Navy, who is 87, and who was at the head of the Indiana delegation, as he has been for many years. Mr. Thompson took an active part in the Indianapolis Convention which chose delegates favorable to McKinley. One of the delegates at large from Pennsylvania was Galusha A. Grow, who was born in 1823 and was first nominated to a seat in the Harrisburg Legislature in 1850, succeeding in Congress David Wilmot, a distinguished man in his time, in 1851, forty-five years ago.

Mr. Grow is the oldest member of the last House of Representatives, but as a political veteran he is thrown completely in the shade, so to speak, by Senator Morrill of Vermont, who celebrated in April his eighty-fifth birthday and who has been a member of the United States Senate since 1867, his term not expiring until next year. Neal Dow, the pioneer of the Prohibition movement in Maine and the Prohibition candidate for President of the United States in 1880, is in his ninety-second year, and whatever may be the mental and physical dangers of the Presidential candidacy to others they do not seem to have curtailed the longevity of Mr. Dow. Another veteran of long political service is Congressman M. Talmadge, senior Senator from Illinois, who is seventy-nine and was elected to his first office, that of Judge of the Probate Court in Macoupin county, fifty-three years ago.

A political veteran in New York politics is Martin I. Townsend of Troy, long a political leader, and who made recently a speech in support of the candidacy of Gov. McKinley, of whom he has been an ardent supporter since his name was first mentioned as a candidate for the Presidency, and, in fact, before serious consideration of his candidacy. In October, 1842, fifty-seven years ago, Mr. Townsend was chosen District Attorney of Rensselaer county. Still another political veteran, also a Republican, and one of the delegates at large from Illinois in the recent St. Louis Convention, is Richard J. Oglesby, who was a political associate of Abraham Lincoln in Illinois, and became Governor of that State in 1865, more than thirty years ago.

Ex-Senator Hampton, who has recently returned to politics sufficiently to denounce the course of Tillman and his associates, is his seventy-eighth year, and Abram S. Hewitt, one of the most expert letter writers in the United States, if not always the most diplomatic politician, is in his seventy-fifth year. Senator Thurman, who was succeeded in the United States Senate by Henry Pearce, Judge, is 80. Senator Payne, the veteran Ohio leader, is 86, and Russell Sage, whose active participation in politics began in Troy when he was elected Treasurer of Rensselaer county in 1848, is now in his eighth-eth year. In 1862 Mr. Sage was elected Congressman, and he was reelected in 1864. There are, apparently, more veteran Republican than veteran Democratic leaders.

STOLE THE SENATOR'S SPEECH.

An Amusing Incident of the Presidential Campaign of 1876.

From the Chicago Record.

Back in the campaign of 1876 I was making a tour of the West with Oliver P. Morton and George Sheridan, one of the brightest speakers the American platform has ever known, who accompanied him to do the "funny business." Senator Morton would usually talk for an hour—a dull, turgid, heavy discussion of the financial problem, followed by an attack upon the Democrats of the South for their treatment of the negro. By the time he had finished the audience would be soaked with wise advice and valuable information, but every spark of enthusiasm would be quenched. Then George Sheridan would take the platform and wake them up. For an hour they would roar with laughter or sit with their mouths open, fascinated by his flights of fancy. It was a rare combination.

One night, after we had been out for a couple of weeks, I think at Fort Wayne, Sheridan said: "Senator, I wish you would let me speak first to-night; I want to go out into the country with some friends."

"All right," replied Senator Morton, cheerfully. "You arrange it with the Chairman of the meeting."

But when Sheridan took the platform and began to deliver Morton's speech, word for word, as the latter had delivered it every night for a fortnight, the Senator became very uneasy. He gave all Morton's arguments against the inflation of the currency and in favor of the resumption of specie payments; he recited all the statements concerning the outrages in the South; he repeated all of the personal reminiscences of his experiences as Governor of Indiana during the war, which the Senator was accustomed to work in, until the latter was almost paralyzed with chagrin and amazement; and finally, when he reached a point in the discussion of the financial problem where Morton was accustomed to compare a Pompeian gold coin with a United States greenback, he turned to the astonished victim of this practical joke and said in an undertone: "Let's have that coin." The Senator handed it over without a murmur, and, when Sheridan had recited the eloquent peroration which he always used at the close of his speech, and had taken his seat, Senator Morton hobbled over to the desk on his two canes and said:

"LADIES AND GENTLEMEN: I am the victim of a practical joke. Realizing the gravity of the issues before the American people, I came into this campaign with a carefully prepared speech, which I have delivered in Gen. Sheridan's hearing so often that he has committed it to memory, and he has delivered it here to-night much better than I could have delivered it. He also is in the habit of making the same speech, and I have heard it many times, but I lack his memory, and could not repeat it to save my life. I will therefore appeal to him not to punish you as he has punished me, but to give us some of his stories."

Then the great statesman sat down, thoroughly knocked out. Sheridan responded, and spoke half an hour longer, with his joke as his text, and after that if any one suggested his speaking first Senator Morton would tell this story.

JOSEPH HOAG'S VISION.

THE REMARKABLE PREDICTION HE MADE IN 1803.

Foretold the Dissensions and Splits in the Churches, the Civil War, and the Abolition of Slavery—Predicted Also the Establishment and Overthrow of a Monarchy Here—Does That Now Impend?

NORWICH, Conn., July 23.—In Volume XXII. of the *Free Masons' Monthly Magazine*, a collection of very rare tomes belonging to Probate Judge Charles W. Carter of the Norwich district, there is a remarkable prophecy forecasting the political career of the American nation, which, in view of all the wild things the Populists and free-silver factions are planning or plotting, and the possibility that they may succeed in getting control of the Government, is believed by all who have seen or recalled it to be as significant as it is singular and sinister. The revelation on which the horoscope was founded was received by Joseph Hoag at the beginning of the century, but it was not published by the *Free Mason's Magazine* until Dec. 1, 1862. The *Free Masons' Monthly* was the standard publication of the order in New England, and Mr. Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts, who edited and published it for a great many years, was adjudged by every one to be a man of the utmost probity and conscientiousness, and of painstaking preciseness and keenness in compiling his data.

In a prefatory note, in relation to "Joseph Hoag's Vision," Mr. Moore wrote at the time, Dec. 1, 1862:

"Joseph Hoag's parents were Presbyterians, who endeavored to educate their children in accordance with their tenets; but he early became a member of the religious society of Friends, and in process of time an acknowledged minister, in which capacity he travelled extensively. He and his wife, Huldah, who was also a minister, were the parents of a large family, all of whom became ministers. Joseph was born in the year 1762, and resided, in early life, in the wilderness part of New York, where he experienced many hardships. He afterward removed to Vermont, and there died in 1840. Though the following vision was not much known until recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision."

This is the vision as related by himself:

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone brightly, but a mist eclipsed its brightness.

"As I reflected upon the singularity of the event my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: 'What can all this mean? I do not recollect ever before to have been sensible of such feelings.'

"And I heard a voice from heaven, saying: 'This which thou sees't is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold.' And I saw them dividing in great heat. The division began in the churches on points of doctrine; it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the College of the Free Masons. It broke out in appearance like a volcano, insomuch as it set the country in an uproar for a time. I then entered politics throughout the United States, and did not stop until it produced a civil war. A considerable quantity of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a national religion, and made all men tributary to support its expenses. I saw them take a portion of the Friends. I was amazed at beholding all this, and I heard a voice proclaiming: 'This power shall not stand; but with it I will chastise my Church until they return to the faithfulness of their forefathers. Thou sees't what is coming upon thy native country, for her iniquities and the blood of Africa, the remembrance of which has come up before me.'

"This vision is yet for many days. I had no idea of writing it for many years until it became such a burden that, for my own relief, I have written it.

"In considering the significance of Joseph Hoag's vision, nearly a century old, it is to be remembered that at the time it was unfolded slavery still prevailed in New England; it was not abolished in Connecticut until nearly 1850, and it is certain that even at the date of its publication the emancipation proclamation not only had not been issued, but was not hopefully anticipated. In the Dec. 1, 1862, issue of the *Monthly*, Mr. Moore gives the most conspicuous place in his magazine to the publication of the vision, and in a lengthy introductory chapter, referring to it, dwells in what a remarkable way most of its predictions had been realized. He says in part:

"We print below a brief account of what must appear, even to the most matter of fact or skeptical minds, a very curious and remarkable foresight of the future. Similar visions to be held after the events foreshadowed or foreseen have taken place—are, we know, all too frequent in this spiritual age. But this of Joseph Hoag, whatever else may be thought of it, comes under no suspicion. We have been at some pains to inquire into the character of the man, and the time and circumstances under which the vision was given to this vision.

"As regards the first there is no doubt that he was a man of upright character, of much intelligence, and not generally prone to indulgence in flight of imagination or dreamy enthusiasm. And as to the second and perhaps more material point, there appears to be trustworthy evidence that the vision was made known by him to an extensive circle of friends and acquaintances very soon after the time named by him as the period of its occurrence. * * * Putting aside prophecy as recorded in the Scriptures, few persons who have studied history carefully and impartially will, we think, be inclined to doubt or deny that there have been many occasions, ancient and modern, in which, even in heathen nations, such glances into the future have been permitted. * * * At the time when Hoag had this vision there were no symptoms, visible to an ordinary eye, of any of those changes or divisions which were therein foreshadowed or predicted. * * * Not only were there no signs of the approach of the great and terrible political convulsion and separation, which is now spreading misery, bloodshed, and death throughout our late happy and peaceful land, nothing to indicate the bitter and memorable excitement about the 'Lodges of the Free Masons,' which in 1826 'broke out in appearance like a volcano,' and 'set the country in an uproar for a time.' Indeed, so far as we remember, the churches were at peace, nor did there appear on the surface at least and to the ordinary observer any reason to anticipate that division of the Methodist, the Baptist, the Presbyterian, or, lastly, the Episcopalian churches, which has taken place within the last few years—one only within the last few months—some of which, doubtless, tended very greatly to hasten on the political division which culminated in the cannon's roar at Fort Sumpter and others to embitter the contest thus begun.

"In this connection we may incidentally observe that any one who will take the trouble to mark the dates of these religious disruptions, and the number of members belonging to each denomination in the South at the time, will be better able to estimate their important bearing upon the secession movement. * * *

"Two of the religious bodies we have named had, and have, a very large number of members, and of eloquent and able ministers in the South; and when these determined, after mature thought and protracted deliberation, to sever their connection with the sister churches of the North—as they did some years before the breaking out of the rebellion—it requires but little knowledge of human nature, or of the mighty influence which religious enthusiasm exercises over the hearts and passions of men, to understand how powerful an impulse such a division would give to the onward and downward course of secession sentiment in the South. We have not seen in any of the articles or works that have appeared in reference to the rebellion more than a mere passing notice given to this subject, and yet it is, we believe, an exceedingly important one; nor will any history of this unhappy civil war and its causes be at all complete which shall fail to make a careful analysis of this religious element of the quarrel.

"To return to Joseph Hoag and his vision, it will be seen that in this trance, or whatever condition it may be termed, he certainly did foresee, however it might be, as through a glass darkly, those divisions and troubles in Church and State with the realities of which our own time has become so sadly familiar. The subject is at least a strange and striking one; and though our limits prevent us from analyzing the mental and psychological phenomena, the simple details of the facts will be sufficient to stimulate the minds of our readers to the examination of them."

Here in New England, where Puritan superstition and an antiquo dogmatism in affairs of State and society still maintain a tenacious hold, in a greater or less degree, there are not a few who, moreover, are quite as sagacious as they are serious-minded, that firmly believe the republic is beset with as serious and threatening a peril as that which confronted it in 1861. And they do not hesitate to express the conviction that the country may be in equally as imminent a danger of disruption, whatever may be the outcome of the present Presidential contest, whether the forces of demagogy and anarchy meet with success or defeat. They distrust and dread its communistic sentiment in every event, and thus regard the political outlook with trepidation, regret, and dismay. However unwarranted their foreboding may be, nevertheless they fear that the triumph of socialism and anarchy and repudiation would imply a long step taken toward dictatorship, and thence an advance to Joseph Hoag's monarchical régime would be rapid and easy. To men of such a disposition of mind the vision of Joseph Hoag comes, in spite of themselves, with something of the force of and credibility of a revelation. And they are not no means men whose character is akin or allied to that of alarmists. Probate Judge Carter, who is the owner of a full set of the *Free Masons' Monthly*, a man of clear common sense, understanding, and philosophical bent, who is one of the most eminent Masons in New England, was especially struck with the pertinency of the prediction of Joseph Hoag.

"It is a wonderful and astonishing augury, to say the least," said he.

The Judge probably has the only complete set of the *Free Masons' Magazine* in Connecticut. It is worth $500 to $600.

MIRACLE FACTORY AT TILLY.

Not the Devil, but Reincarnated Eli and John the Baptist—Vintras's Bilocation and Provictimal Sacrifice of Mary—Sixty Years of Queer Doings in France.

From the Pall Mall Gazette.

The recent apparitions at Tilly-sur-Seulles have been charitably ascribed by Canon Brettes, President of the French Psychical Research Society, to the intervention of the devil. France, just at this moment, seems to be girded in by diabolical manifestations. A haunted house at Le Perreux—that charming village on the Marne—was explained on the theory of "Luciferians" playing with fire. Becoming seriously alarmed for my own personal safety, I called yesterday on my friend, M. Jules Bois, the greatest authority on "Satanism" living, for a few words of help and counsel. Could it really be that the devil was so close behind us? "The apparitions of Tilly-sur-Seulles have been denounced by Canon Brettes (a sincere Catholic) as of diabolic origin, because that excellent ecclesiastic cannot explain them on any other grounds," said M. Jules Bois—"an ancient theological argument," he added, "which the Pharisees used when miracles were performed surpassing their understanding, and they exclaimed 'A demon, a demon!'" "Then what does it all amount to?" I inquired with increasing anxiety. M. Jules Bois, who is one of the least credulous of men, in spite of his mystical preferences, then gave me an *aperçu* of the entire question, which I must endeavor to summarize.

Tilly-sur-Seulles, where the Virgin Mary is said to have appeared, and where the peasants have put up notice boards with the inscription—

"NO BLASPHEMING ALLOWED HERE,"

was the birthplace of the great exorcist Vintras, a foreman in a paper factory, who, at a given moment, became aware by revelation from the Archangel Michael, that he was the reincarnation of the prophet Eli. It was there that Vintras founded his sect with its special cult for the Virgin Mary; it was there that he propounded the theory of the Immaculate Conception, which at that time (1839) did not constitute one of the dogmas of the Catholic Church. He represented the difference between the ancient and the modern miracle, it being granted that the saints were "conscious" workers of miracles while Vintras performed his marvels in a magnetic sleep. He established a Carmel at Montplaisir, a suburb of Lyons, where he had his temples, his mysteries being a mackintosh maker, named Soldekerck, and the Duke of Parma. There he was wont to celebrate the "provictimal sacrifice of Mary," in a room hung with red cloth, a mass celebrated in French in honor of the Virgin. The wafers left the chalice of Vintras's lips until, blood dripped from the ceiling, strange geometrical figures in blood formed themselves on the holy brocade (specimens are still preserved at Lyons), the prophet himself, who professed to be inspired, had a dove formed on his brow by natural wrinkles (mission was to combat the black masses which he declared were being said in London and Rome by priests leagued against the Carmel, he possessed the power of levitation or "bilocation," as the mystics call it (the power of being in two places at once). Finally, after a career in which he troubled and fascinated an extraordinary number of people, he was condemned as a swindler to a fine of 1,000 francs and five years' solitary confinement. With the gift of "bilocation" he snapped his fingers at imprisonment. A giant with a vast beard adorned his prophetic face, his favorite ecclesiastical dress was a long robe of red cashmere, over which was a sort of black stole in the form of a cross upside down. It was he who first caused Tilly-sur-Seulles to become famous.

He prophesied before he died, some thirty years ago, that in the year 1896 the Virgin would make a miraculous appearance on that sacred spot. His prophecy formed the epigraph of his book published shortly before his death. Curiously enough, his religion became mixed up with the claims of the impostor, Naundorff, who professed to be the Dauphin, escaped after the revolution from the Temple, and consequently King of France with the title of Louis XVII. Naundorff, not content to be the "great King," wanted also to be the "great prophet." But both he and Vintras died before their relative situations could be satisfactorily defined. To Vintras succeeded the famous Abbé Boullan, who figures in Huysman's great novel, "La-Bas," as the enemy of the less famous Satanist, Canon Docre. Boullan believed himself to be the reincarnation of John the Baptist, and so signed himself as a rule. He not only exorcised evil spirits, removed Satanic spells (*envoûtements*), but cured stomach-ache with the help of precious stones. He, too, had the power of bilocation, was constantly warring against the attentions of black magic, was declared by Canon Brettes to be a Luciferian (which he strenuously denied), and finally fell a victim to a Satanic spell, which was attributed (save the mark!) to Dr. Papus. And here I should like to say, with all respect to M. Bois, that having known Papus for some years, I cannot believe him capable of so mean a deed. Papus has always impressed one as a most straightforward magician, and I think that M. Jules Bois must be prejudiced against him. At any rate Abbé Boullan fell dead at his altar, the victim of an envoûtement or of a fit of apoplexy, and now the followers of Vintrasism are somewhat scattered. But Tilly-sur-Seulles, as a place of pilgrimage, is none the less their creation, just as Etretat was discovered by Alphonse Karr, and has since become the fashionable watering place that it is. The apparitions, whether diabolic or divine, are connected directly with the work and teaching of those two strange mystics, Vintras and Boullan, the one professing to be an incarnation of the prophet Eli, the other of John the Baptist, two remarkable figures of latter-day mysteries, characteristic enough of modern France in one of her most curious phases.

Genuine Hard Luck.

From the Chicago Post.

"Speaking of hard luck," said the agent of a piano firm, "I believe I can give you a story that's just a little bit worse than any you've heard this season."

Of course, no one believed him, but it was known that he had a good imagination, so he was told to go ahead.

"Some one who was fond of a joke steered me against a morose old farmer," he explained, "and I undertook to sell him a piano. I had got pretty well warmed up to my subject before I learned that he was a bachelor, who lived all alone on his farm, and that the whole thing was intended as a joke on me. I would have given up then if he had not held out a little hope.

"'Stranger,' he said, 'the trouble with me is that I ain't got no one to play a piano. If you'll get me some one to play it——'

"'A wife, for instance,' I suggested.

"He intimated pretty strongly in answer to that suggestion that any self-respecting man with a wife ought to have a piano, and that he would get one mighty quick under those circumstances.

"'I know the story,' broke in one of the listeners. 'I've heard it before. Just to show the practical jokers what you could do you went out and found a wife for him.'

"'That's what I did,' admitted the agent.

"'Well, you'd better get a new story. Every sewing machine agent in the country is telling this one, just to show what a cracking fine salesman he is.'

"'I guess they're not telling this one,' retorted the agent.

"'I guess they are; I've heard it.'

"'Then finish it.'

"'Why, you got him the wife and sold him the piano.'

"'Not on your life. I got him a wife and found out too late that she already had a piano, and on the strength of that he declined to buy another. That's why I speak of it as hard luck.'"

SOUTHERN PLACÉ WOMEN.

A CURIOUS FEATURE OF NEW ORLEANS LIFE NOW MORIBUND.

It Was a Result of the Old Slave System, and While It Flourished It Created a Social Paradox, Interesting and Exclusive—Devotion and Jealousy of the Places

NEW ORLEANS, July 23.—New Orleans has a coloring and a charm of its own. Its Latin and Anglo-Latin people—those who have an American strain of blood from one parent, but who have two mother tongues, English and French—are unlike any other class of people in the South. They have the cautious, hard-headedness of the Northerner, blended with the fine romantic tendencies of their Old World ancestors of France and Spain. They are gravely courteous to the stranger sojourning for a season within their gates, but he must not ask too many questions touching matters with which he has no concern. Hence the peculiar institution, of which this is written, has generally missed the notebook of the traveller, and is but little understood by many of our own people here at home.

It has been thirty-three years since slavery died at the stroke of Abraham Lincoln's pen. Many of the curious things that were a part of it and grew out of it are well nigh forgotten. Besides slaves, who were bought and sold, there was an intermediate class of people who have a peculiar history. These were the *placé* women and their children. The placé was almost entirely confined to New Orleans. The term comes from the French word meaning "placed," and the *placés* were women of all shades of color, from the mulatto to the octoroon, or one-eighth negro, who could not be distinguished from the whitest lady in the land. Sometimes when a girl of this grade of color was sold she became a *placé*. But it is not of the slave class that this is written, but of another far more interesting.

There has always been in New Orleans a peculiar society composed of persons of color, who are not to be compared with the ordinary negro. They were known before the war as "the free people of color," and still retain that name. In this class were the descendants of placé women and the white men who maintained them. Many of this class are very rich; most of the women are handsome, and men and women are well educated. These persons scorn the ordinary negro or mulatto, for they have in their veins the bluest blood in the city and State they live in, and, as white people will not associate with them, they are a community to themselves and living among themselves. Very many persons in New Orleans, generally "Americans," as they called those having no French blood on either side, are utterly ignorant of the fact that among the inhabitants of this most picturesque of all American cities there is a society as exclusive as that of the Austrian court—the most exclusive in Europe—to which it is almost impossible to gain admission, that presents the colored race in a condition and light that does not exist elsewhere on the planet.

Its beginning was simple. There came to New Orleans a hundred years ago persons from all countries in Europe to buy and sell cotton and other great Southern staples. Some of these traders were from England, a few came from France, more were from Holland, Germany, and the Latin countries. They came out to America to make a fortune and go back to their native land to enjoy it. They had no home ties, for they could bring none, and were lonely and romantic. They saw the graceful, soft-eyed quadroons. They could not marry these women if they wished to, for it was against the law, but they could set them free, and usually they did. The children born of these alliances constitute the curious society which has existed for four-quarters of a century. As the fathers of these children were usually rich, the young quadroon and octoroon children were well educated. The girls went to convents one or two of which maintained special and of course separate classes for these girls, and were there taught all their white sisters learned. When they left there the mother prepared to *rangé* her daughter, just as in "the best society" the fashionable mother prepares to make a good marriage for her girl who is just coming out.

Remember—and this is the part most difficult to comprehend for the Northern readers—these girls were and are as innocent and as good as any girl can be. Their mothers knew they could not be married to white men. The girl herself loathed the negro as much as the most delicate-minded white woman possibly could. She had never been alone with a man a moment since she was 10 years old. She knew the relation her mother held to her father, but, *que voulez vous?* She had never been taught that anything about it was wrong; the good nuns of the Ursuline or other convents, who taught her, knew that such knowledge would have been of no use. The mother had her ambitions, as mothers have, no matter what the color of their skins may be. In society it is the question of the largest fortune that most frequently stirs the maternal heart. Who, therefore, can blame the quadroon mother, who never knew any better state, whose chief religious duty consisted in loving her children and having them duly christened in the Church? Who can find fault with her because she wishes for her child what the fashionable mother so often desires for her daughter—a husband? There, therefore, when the young octoroon reaches the proper age and has learned all the good nuns can teach her, her mother looks out for a good home for her when she is *placé*.

This placing is a matter of great importance to these girls, to their mothers, and, indeed, all their relatives. Twice a year a very select ball is given, which the place women attend, and, of course, the eligible girls. There the young girl sees about all the desirable men—gentlemen—men of the loftiest social rank—with and without wives. The men see the girls. The etiquette is as courtly as it is strictly at an gentleman's house in New Orleans. At such times the formal acquaintance is made, for these girls never remain a moment alone with any man save their confessor, perhaps, or brother, and they are not. The mothers of these girls have an intimate knowledge of the "inside" of New Orleans life, so far as it concerns rich, "eligible" (according to their views) young men that would astonish a Parisian chief of secret police. Where they get this information goes to show how much they have to do.

At last the proper person is selected, most frequently a rich young foreigner, for not many Americans now desire or care to enter into such relations, with their results, for a lifetime. The man agrees to give the girl an establishment and fix a sum of money. He makes possession. Here comes the most wonderful part of the story. I have never known a man to fail in his promises to the woman. Whatever he may do, or whoever he may cheat or lie to, he keeps his faith with the woman who is his *placé*.

It is a curious thing, but there are reasons for it. No married woman could more faithfully keep her marriage vows than the *placé* woman keeps her faith. They never break their pledge. Every Sunday the man dines, if possible, with his placé, and he is expected to come to the house once or twice a week, but there is no limit to his calls, nor bothering him with notes or messengers at his office or club.

Sometimes he may invite a very intimate male friend to dine with him at this house. I shall never forget a dinner of this sort, some years ago, where the host was a young Greek merchant, whom I knew well, an enthusiastic young fellow, with features as an old-time Greek god. The girl—for he was only about 20—was as white as he; in fact, she had that clear, ivory complexion that is seen to perfection only among the best bred octoroons of Louisiana and the ladies of highest rank in Rome, Naples, and Venice. The young couple were very much in love with each other, and there was no more sign of the coarseness and vulgarity that one usually associates with relations of this character than there is in the prettiest nest that a man could select for a dainty bride, in which she should be shut out from all the world. And after a dinner that in refinement and correctness of service and arrangement could not be surpassed, the girl sang some low, charming love songs in a sweet foreign tongue, for, like most of her class, she spoke very little English. I wondered if there could be any place where there was no knowledge or intention of evil, for our first mother, Eve herself, over whom no priest droned a service when she mated with Adam, did not more perfectly without guile than was this child of the tropics.

There are perhaps in New Orleans to-day two or three hundred couples whose relations to each other are those mentioned. It is a matter that is extremely difficult to write about because of its delicacy, but somehow the innate vulgarity which is seen in all forms of relations between the sexes not sanctioned by law was absent from all those that I have ever known *placé*. As a class no women are more fascinating than are these quadroons or octoroons. They have the prettiest little hands in the world and the daintiest feet, scarcely larger than those of a child. And then such eyes! Large, full of a languorous sweetness, and fringed with the deepest black lashes. It is not difficult for one who has ever seen these women to understand their wonderful power over the men of the far South. There is a larger percentage of beauty among them than there is in any equal number of ladies in the best society anywhere in America. As has been stated, they are well educated, and nearly all of them sing beautifully, for with their drop of negro blood they inherit the marvellous negro voice, and because of these things I presume it is that the men keep faith.

So much of the romantic and softer side of this curious phase of life in the far South. These women, as has been said, usually have a strain of foreign blood, in which French is first, but Spanish, Portuguese, and Italian is common. They have inherited all the fierce passions of their Latin sires. Once aroused they are unforgiving and dangerous in the extreme, and they are prone to jealousy, especially in case of the attentions of their male to ladies in society, who know nothing of all this, and see in Monsieur X. or Y. only an extremely good-looking and accomplished gentleman, whom papa says is fast growing rich. These *placé* women have all the deadly secrets of the *obeah*, and possess a skill in poisons which is marvellous. Some dark stories could be told by New Orleans physicians, if they would speak, of poisons that defy medical skill, that gradually wear away the victim's nerve and brain, or produce insanity and death almost instantly. Many tales are whispered—and true ones, too—of men in the fashionable world, rich, with everything else to make life worth the living, who have tried the patience of the *placé* too far, and the creature who is as true herself as any wedded wife could be, and would endure patiently anything but superiedure, has turned at last and used the dread secrets known only to her race, and madness comes, or death in a certain death.

One evil of this system is the illegitimate children, though they seldom exceed two. The sons are usually well educated, and some of them have handsome fortunes, and are the founders of families who are respected by both colored and white people. From this class came the Jouberts, the Dumases, Marcies, and Macartes, all valuable citizens of New Orleans and wealthy and energetic men. There was a well-known broker in New Orleans named John Clay (he died several years ago), who was said to be the son of Henry Clay of Ashland, and, if looks had anything to do with it, it would seem to have been true, for he was the very image of old "Harry of the West," in a delicate brown. The story was that he was the son of Henry Clay and a quadroon woman of Lexington, Ky., and that his father freed him and sent him to New Orleans some years before the war. At his death, John