THE RELIGIOUS DISCUSSION.

CONFLICTING VIEWS OF SERIOUS AND THOUGHTFUL CORRESPONDENTS.

The Mission of Christ.

To the Editor of The Sun—*Sir:* "Tenth New Jersey" is anxious to know if Christ came to save all men. I believe He became man that all the children of Adam should be saved, and He died for black and white, yellow and red, for the infidel and the sinner, even for the child who dies without baptism. Moreover, I believe He would have become man even if Adam had not sinned, and I look upon the incarnation as the complement of the cosmos. "He was (Col., i., 15) the firstborn of every creature." He died for all. God wishes (I Tim. ii., 4) all men to be saved. He is not willing that any (II. Peter, iii., 9) should perish. God delivered His Son (Rom., viii., 32) for us all. The Son of Man came (Matt., xviii., 11) to save those who were lost. God came not to those (Matt., ix., 13) who consider themselves just, but to those who were sinners.

Christ was sent by His Father personally to the Jews. He was the Minister (Rom., xv., 8) of circumcision to confirm the promises made to the fathers. He was promised to the Jews. It was predicted He would come to the Gentiles. From pure mercy He made the promise to the Jews, and from pure mercy He came to the Gentiles. Rejoice, ye Gentiles (Deut., xxxii., 43) with His people! I will give glory to Thee (Ps., xviii., 49) among the Gentiles. He that shall rise up to rule the Gentiles (Is., xi., 10) in Him the Gentiles shall hope. (Rom., xv., 5-12.)

"Tenth New Jersey" misquotes my letter when he writes, "'Polmen Laon' states that Christ could not work miracles for the Gentiles without giving offence to the Jews." I did not say this at all. The truth is, Christ did work miracles for the Gentiles. Again, your correspondent affirms that the prophecies regarding Christ are erroneous, and that the extension of Christ's work to all mankind was an afterthought. If that hypothesis is true, there is absolutely no difficulty in the passage "I am not sent but to the lost sheep of Israel."

Trenton, Nov. 27. Polmen Laon.

Whence the Catholicity of Christianity Came.

To the Editor of The Sun—*Sir:* There are no grounds whatever for inferring that Christ intended to imply that His mission was limited to the Jews upon the occasion only when He said to His disciples that He was "not sent but to the lost sheep of the House of Israel," and His words give no hint of such an intimation. The plain truth of the matter, which "Alpha Mu" and "Tenth New Jersey" cannot afford to blink, if they are entirely honest with themselves, is that Christ said and meant that His mission was exclusively to the Jews. His instructions to His disciples upon sending them forth to preach on another occasion are proof enough of this. They were then told specifically to have nothing to do with the Samaritans or other alien races, but to preach the message of the Gospel to the Jews only.

The four Gospels show plainly enough that Christ and His disciples considered His mission as being primarily to the Jews, and that they only regarded the "other sheep" as a very secondary consideration. It is solely due to Paul's broadminded view, and to his forceful handling of the question when the early Christian Church was threatened with stagnation, owing to the narrow Jewish spirit that dominated it, that Christianity became what it is to-day, a catholic as opposed to an ethnical religion, and that it has taken such a firm hold upon the hearts of men.

It was Paul who broke down the barriers of Jewish exclusiveness and welcomed the nations *ex ethnei* to Christ with open arms, and it is to him that we owe the doctrine that "there is neither Jew nor Greek" and that we "are all one in Christ Jesus."

The Church to-day holds that the plan of salvation was all-embracing in its scope from the very beginning, and that Christ came to save all men alike, irrespective of creed or color, race or religion, with the one proviso that they believe on Him as their Saviour. If this were not inculcated as a doctrinal truth the catholicity of Christianity would be seriously impaired. Paul again is the first and greatest exponent of this creed, for it is to him that we owe the doctrine that "as in Adam all die even so in Christ shall all be made alive."

It may possibly be of some interest to "Tenth New Jersey" to know that the doctrine of the Atonement is a product of Alexandrian thought, evolved during the early days of the Church by the Christian theologians of Egypt, as was also the doctrine of the Trinity, which is evidently a survival, under a new name, of the worship of Osiris, Isis and Horus under the form of a triangle, as a symbolically perfect Godhead. The teachers in this Egyptian school—Origen, Athanasius, Clement, and others—were men of great learning and attainments, and they undoubtedly set the impress of their Egyptian methods of speculation upon the doctrines of Christianity, then in a plastic condition, and slowly taking definite form and shape. The early form of the doctrine of the Atonement was that the devil killed Jesus in ignorance of His divinity, for which compare the myth of Typhon and Osiris, and that having done this he had to make amends for his mistake by giving up the souls of sinners which had hitherto been his peculiar property. This doctrine became somewhat changed under the influence of later Roman theologians, until it bore the meaning that Christ being a just man, the devil had no right to kill Him, and inasmuch as this was done, Christ could with perfect justice claim the freedom of the souls in subjection to the devil, as a compensation for this injury. In this sense He became indeed "a ransom for many."

From the foregoing it would seem that Christ meant exactly what He said upon the occasion under discussion, and that His statement can in no sense be considered as a denial of a doctrine that was evolved in a metaphysical school of theology from a heathen myth years after His crucifixion.

Oxoniensis.

New York, Nov. 29.

Are "Great Authorities Great Arguments?"

To the Editor of The Sun.—*Sir:* One of your correspondents tells us that we should accept the Bible as the inspired Word of God, because Gladstone, Joseph Story, Daniel Webster, Salmon P. Chase, Agassiz, Dana, Draper, Gray, Herschel, Maury and Sir William Thompson have testified to the truth of God's Word written in the Holy Scripture. But if we follow their lead in this question why must we not also follow them in deciding upon the truth or falsity of the doctrine of evolution? Once we acknowledge the soundness of this dictum we are forced to deny the truth of evolution with Gladstone and the elder Agassiz, and accept it with Dana, Draper and Gray.

Again, if "great authorities are great arguments" we must ask ourselves who are the greater men, if we are to decide which are the greater arguments? Are we to follow Joseph Story, Daniel Webster and Salmon P. Chase in forming our views upon the Bible or do we prefer the leadership of George Washington, Thomas Jefferson, Benjamin Franklin, Thomas Paine, Abraham Lincoln or Stephen A. Douglas? Are we to follow the elder Agassiz blindly, or as blindly the younger? Shall we give faith to the signers of the Oxford document or to the vastly greater number of scientific men who did not sign it? Are we to accept as our guides the great men he names, or may we choose as our leaders Spencer, Darwin, Huxley, White, Clodd, Buckle, Bentham, Hume, Hobbes, Gibbon, Mill, Grote, Arnold, Morse, Adam Smith, William Pitt, Meredith, Hardy, Thackeray, George Eliot, Hugo, Harriet Martineau, Goethe, Schiller, Molière, Shelley, Swinburne, Burns, Holmes, Whitman or Emerson? Must we believe that slavery is a divine institution and polygamy an invention of Infinity for the delectation of mankind, exclaiming with the pious old maid: "My! my! What privileges those primitive Christians had!" Unless your correspondent is wiser than Moses, how dare he deny that the earth is flat? Is he wiser than Lord Bacon? If not, he must agree with him that the Copernican theory is an absurdity. Is he more pious than John Wesley, or more learned than Sir Matthew Hale, that he would question the verity of witchcraft? Was not Dr. John Lightfoot, Vice-Chancellor of the University of Cambridge, one of the most eminent Hebrew scholars of his time? And if so, who will dare deny that "heaven and earth, centre and circumference, were created altogether in the same instant, and clouds full of water," and that "this work took place and man created by the Trinity on Oct. 23, 4004 B. C., at 9 o'clock in the morning?"

Does your correspondent know more of natural history than the Franciscan, Bartholomew? If not, he must perforce believe in the existence of the cocatrice, half rooster, half serpent, and he will also acknowledge that "if the crocodile findeth a man by the water's brim he stayeth him, and then he weepeth over him and swalloweth him." Of course! Why not?

Do we all still believe that Jerusalem is in the middle of the earth, because Ezekiel tells us so, and, moreover, has been confirmed by such wise and good men as St. Jerome, Archbishop Rabanus Maurus, Hugh of St. Victor, the infallible Pope Urban, Dante and Sir John Mandeville?

The earth is flat, because St. Augustine tells us so and proves it by copious citations from Holy Writ, declaring that the supporters of the sphericity of the earth "give the lie direct to King David and to St. Paul and, therefore, to the Holy Ghost."

Do we know that the earth does not revolve, because Dr. Martin Luther has told us that it stands still, and this statement has been confirmed by such august authority as Melanchthon, Calvin, Turretin, Hutchinson, Dr. Samuel Pike, Horne, Bishop Horsley, President Forbes, Dr. John Owen, Jean Bodin and Sir Thomas Browne?

Was an eclipse that occurred in Massachusetts in 1672 an evidence of the grief of Nature at the death of President Chauncey of Harvard College because the Rev. Increase Mather has told us so? Do we know also that comets portend calamity because of the testimony of such men as Origen, the venerable Bede, John of Damascus, Rabanus Maurus, St. Thomas Aquinas, Albertus Magnus, the infallible Pope Calixtus III., the Emperor Charles V., John Knox, Martin Luther, Zwingli, Aretus and Lavater? As late as 1818 a writer in the *Gentleman's Magazine* declared that under the malign influence of a recent comet "flies became blind and died early in the season," and "the wife of a London shoemaker had four children at a birth." In 1829 Dr. Forster wrote a volume on comets in which he solemnly declares that the comet of 1603 had "made all the cats of Westphalia sick."

The learned Tollius tells us "that the clipped stones sometimes found," are not the implements of primeval man but were "generated in the sky by a fulgurous exhalation conglobed in a cloud by a circumscribed humour," and this is just as easy to believe as any of the luminous assertions in The Sun of Nov. 26, from the "Dean of the School of the Prophets of the Brotherhood of Silence."

We are assured by Martin Luther that Adam and Eve "entered into the garden about noon, and having a desire to eat, she took the apple; then came the Fall—according to our account at about 2 o'clock." Who, in the face of this, will have the hardihood to suggest that the lunch hour of our first parents was earlier than 12 or later than 2 P. M., or, that the apple could have been eaten before breakfast, or appeared as an extra dainty for afternoon tea? Is Mr. Ivan Panin assuredly correct in proving the inspiration of the Scriptures by his wonderful array of sevens because St. Augustine has duly approved of such a method, and by it he himself has proved that "the hundred and fifty and three fishes caught by the disciples embody a mystery; that the number ten, evidently as the number of the Commandments, indicates the law; but, as the law without the spirit only kills, we must add the seven gifts of the spirit, and we thus have the number seventeen, which signifies the old and new dispensations; that if we add together every several number which seventeen contains from one to seventeen, inclusive, the result is a hundred and fifty and three—the number of the fishes"? S. E. Waters.

Philadelphia, Nov. 27.

The Efficacy of Prayer and the Experience of George Muller of England.

To the Editor of the Sun—*Sir:* A correspondent of yours contends that "the peculiarity" of George Müller's method, and the great "publicity" thus obtained, made him the "best advertised man in the three kingdoms," and thus money poured in upon him from all quarters. Thus the most conspicuous testimony to a prayer-hearing God, furnished by any one individual in our century, is dismissed by him with one sweep of the pen, for he concludes that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

In answer to this I beg to submit twelve facts, each abundantly attested, and already presented in my memoir of Mr. Müller, but not in this consecutive form of statement:

1. For sixty years and more, Mr. Müller carried on a work for God, involving an average annual expenditure of $120,000, and never once, privately or publicly, did he make any direct appeal for money.

2. Of all the large staff of helpers in the institution at Bristol, no one is ever allowed to mention to an outside party, any want of the work, however pressing the emergency, and such helpers would be dismissed from the staff if they did so.

3. Thousands of times correspondents have inquired as to the existing wants, but in no case have they received information, even though at a crisis of peculiar need, because the object was to show that it is safe to trust in God alone.

4. Reports of the work have been annually published, and, no doubt, have largely prompted gifts; but, even these cannot account for the remarkable way in which the work has been supported. And, at times, in order to show that dependence was not placed on these reports, they were issued in one case for over two years, yet there was no cessation of supplies.

5. The coincidences between the need and the supply can be accounted for on no law of chance or awakened public interest. In thousands of cases the exact sum needed, or exact supply required, has been received at the exact time when needed, and when it was impossible that donors could have had any knowledge of the facts.

6. The facts spread over too long a time and fill too broad a field of details to allow of an easy dismissal as due to a wide advertising system. Mr. Müller had over fifty thousand recorded cases of definite prayer for definite blessings, and of equally definite answers.

7. Many interpositions and deliverances were independent of human gifts altogether, as on one occasion when a break in the heating apparatus necessitated a new boiler. No sooner had the repairs begun than a severe north wind set in which risked the health and even the lives of over four hundred orphans living in the house, which there was no other mode of heating. Mr. Müller carried the case to the Father of the fatherless, and the wind shifted to the south and blew soft and warm till the repairs were complete.

8. Over five thousand cases occurred in course of sixty-five years when there was not enough food for the next meal. God only was appealed to, and never but twice was it needful to postpone a meal, and even then only for half an hour! How could even direct and systematic appeals to the public have brought supplies for nearly twenty-five hundred orphans and helpers with such regularity for all those years?

9. Again let it be noted that the supplies always kept pace with growing wants. Mr. Müller began on the most modest scale, and the orphan work was only the last of five departments of the work. Can it be accounted for on any purely natural basis that the popular heart and purse, without even full information of the progress of the five-fold enterprise, responded regularly to its claims?

10. Again, many a crisis which was absolutely unknown to contributors, was met successfully by adequate supplies, without which, at that very time, the work must have ceased. At one time one penny was absolutely needful, after all available funds were gathered, and that penny was found in the contribution box, and it was all there was deposited!

11. Again, Mr. Müller found that his relations to God always determined the measure of his help from man; that is to say, unless his fellowship with his heavenly Father was closely maintained, all else went wrong. The more absolute his dependence on God, his separation unto Him and his faith in Him, the more abundant and manifest His deliverances, so that as he became the more independent of man the more he received from God through man.

12. Another fact remains, that the work since his death in 1898 is carried on by his son-in-law, Mr. James Wright, and his helpers, on the same principles and with the same results. Mr. Müller's personality is removed, yet the same God honors the same mode of doing his work independent of the human instruments employed.

Mr. Müller, I will add, did not regard himself, as your correspondent suggests, as one of the "pets" of the Almighty. In fact, he considered it a mark of the degeneracy of the Church that the spirit of unbelief so prevails that his experience should be regarded as exceptional and looked on as a wonder. He believed every disciple is called upon to exercise just such faith, though not to do just such a work.

As to his "praying for two unconverted friends" for over sixty years, it was not "without avail." One of them was very signally converted a few months after Mr. Müller's death; and he had said to me that he had not a doubt that he should meet them both in heaven, for, as he added, "my heavenly Father would not lay on me the burden of two souls for so many years if he had not purposes of mercy regarding them."

Mr. Müller's life purpose was to furnish to the world and the Church a simple example of the fact that a man can not only live, but work on a large scale, by faith in the living God; that he has only to trust and pray and obey and God will prove His own faithfulness. The reports published were with sole reference to the work already done, and because donors were entitled to such knowledge of the way in which their money was expended. Mr. Müller never used his reports as appeals for help on work yet to be begun or carried on. Nor was his personal presence or influence necessary, for he travelled for eighteen years in forty-two countries, seldom mentioning his great works and never except at urgent request; and during all this time the work went on just as when at home.

One thing is obvious—there is a wide field open for experiment. Let those who honestly believe that Mr. Müller's great life work was entirely to be accounted for on a natural basis give us a practical proof. Let an institution be founded in some of our great cities similar to that in Bristol. Let there be no direct appeal made to any one beyond the circulation of annual reports; or, if you please, let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid without direct solicitation. Let there be no prayer and no God acknowledged, lest some one should think it was religious and pious people should be moved to respond. The unbelievers outnumber Christian disciple, at least five to one and the constituency is therefore very large. Let us by all means have the experiment conducted not on the faith basis, but in strictly scientific method. When we see an infidel carrying on such a work, building five great orphan houses and sustaining over 2,000 orphans from day to day without any direct appeal to human help, yet finding all supplies coming in without evel a failure in sixty years, we shall be ready to reconsider our present conviction that the living God heard and helped George Müller to begin with a capital of one shilling, and take care of over ten thousand orphans annually, support hundreds of missionaries, scatter millions of Bibles and tracts, and in the course of his long life expend over $7,500,000 for God and humanity; and then die with all his possessions valued at less than eight hundred dollars!

Brooklyn, Nov. 27. Arthur T. Pierson.

The Hope of Immortality.

To the Editor of The Sun—*Sir:* As youth departs men see how divine a thing it is when compared to "sad old age;" we have a longing to walk again in its flowery paths; again to do the things which we ought not to have done, and to leave undone the things which we ought to have done; and, generally, to show again that there is no health in us.

This longing grows, after a while, into a vague hope that somewhere and somehow youth may come again. Then hope, which, we are told by Bullion's Grammar, "is the balm of life, and our greatest friend,"— grows so earnest that it becomes belief. Having found belief in another existence, it follows that we will have an abiding place; not "a dim land where all things are forgot," but better than this and fairer than day. Hence, we obtain a chance to develop ideals, for all things there are better than the things of this life; and so, as Tennyson leads us to hope

"—Men may rise on stepping-stones
Of their dead selves to higher things."

From the hope of immortality many good things thus are applied to mundane life. Thus the instinct of improvement has grown upon us until progress is the white man's burden, and the burden of his song. It is now an instinct, and we might retain it even were we to lose belief in future existence.

Horace tells us how men, who at first crept forth from their native clods "a mute and dirty herd," and fought with their nails for acorns, and the possession of caves, afterward fought with clubs, then with arms. "Then words and names and at last laws were invented through fear of injustice."

In the deep unity of nature dreams, the faculty of imagination, and that of reflection, play their part; and upon them, and by them, in part, man makes up his life. So, as some one says, dreams are ever becoming actualities. Arcadia and high Olympus, the Blessed Islands, the Happy Hunting Grounds and Paradise are clean; with plenteous springs and healing streams; good will eternal, and infinite altruism are there. We discount the after life, and attempt to establish something of these beatitudes here far from perfection, but still not without promise.

As lords their laborers' hire delay,
Fate quits our toil with hopes to come,
Which, though far short of present pay,
Still owes a debt, and names a sum.

A few know that civilization does not exist as a mere matter of course, nor can it persist as a mere matter of course, but only by strenuous and never-ceasing effort. Each morning calls them as soldiers

To march to battle while the clarions swell.

And these have been, and are, largely made up of the immortalists.

Then, why disturb them? Their beliefs, their ideals, drawn from the eternal life to come, have done good for the world, and will yet do good. Let them blow their trumpets from the steep, even though we may be of them that prefer to dance in the valley where rebecks are resounding.

See now upon the height
Those mighty shapes advancing,
So radiant, yet so far!
But in the valley bright
The youths and maidens dancing,
How beautiful they are!
Ah, whither shall I go?

"*Parcus deorum cultor et infrequens.*" I yet stand by the "mighty shapes" and their followers, who have furnished us with correct ideals, and have done so much toward bringing us out of the bondage of barbarism—through night to light. Posey S. Wilson.

Washington, Nov. 24.

Literal Belief in the Statements of the New Testament.

To the Editor of The Sun—*Sir:* Christ, we are told by one of the Apostles (Mark) said: "Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power;" or, as another account has it, "Coming in the clouds." That this prophecy was not fulfilled is, as I am well aware, explained by commentators in various ways—one being that it was metaphorical, &c.—but all agree that the Son of Man will come in the clouds finally. Well, then, suppose that at any time, to-morrow, for example, the Saviour should suddenly appear in New York, and some three hundred millions of souls in their natural body and composed of the cave dweller and civilized man, from the four quarters of the globe, at the "blast of a trumpet," should assemble. The books are then opened and the "goats" are banished "into outer darkness," while the "sheep" are placed on the right hand of God. Now, honestly and truly, how many of us laymen and of our divines (who, generally, are men of culture and logical minds) believe this actually and literally to be true? I, for one, do not believe it; nor, I am fain to think, in their inmost hearts, do they.

Let me not be put down as a "scoffer," for I speak in no flippant spirit, and by that term is meant one who scoffs, and sneers, and jeers at religion in general and at the faith of all good Christian men. Far from it. But does the above from a common-sense standpoint appear reasonable? Let us all (and I mean by "all" the deeply-in-earnest correspondents of The Sun) in a thoroughly reverent spirit consider this. William L. Stone.

Mount Vernon, Nov. 27.

Mr. Panin's "System of Sevens" Disputed.

To the Editor of The Sun—*Sir:* Your correspondent "Ivan Panin," with his numerical values of Greek letters and mystical combinations of seven, is a distinct failure as a "veritable champion of orthodoxy." He appears to be entirely ignorant of the fact that Matthew's gospel, to which most of his letter refers, was not originally written in Greek, but in Aramaic, the vernacular of the Jews of Palestine. Nobody knows who was the author of the Greek version. It has long been a subject of dispute among theologians. We learn from Papias and Irenæus that Matthew wrote the "logia," or savings, of Christ in the language of the Hebrews; but how much may have been subsequently added it is impossible to say, since the original is lost. One very ancient Aramaic version of Matthew, discovered by Mrs. Lewis in St. Katharine's Convent on Mount Sinai, represents Christ as the natural son of Joseph.

So conservative a scholar as Professor Green of Princeton, pointed out long ago in the *Bibliotheca Sacra*, that the groupings of fourteen in Matthew's genealogy are entirely artificial, and that in order to bring about the desired result, the author was obliged to omit several names. For example, in the eighth verse of the first chapter we are told that "Joram begat Ozias (Uzziah)." The fact is, Uzziah was the son of Amaziah, who was the son of Ahaziah, who was the son of Joram, that is, Joram "begat" his great-grandson. Similarly, in the eleventh verse it is said that "Josias begat Jechonias." The complete fact is, Jechonias was the son of Jehoiakim, who was the son of Josiah, that is, Josias "begat" his grandson.

In view of the above illustrations, what becomes of "Ivan Panin's" combinations of seven?

"Polmen Laon," another correspondent of The Sun, endeavoring to reconcile early Scriptural records with modern scientific conclusions, says that "the Bible does not fix the time at which the first man was created." It will be seen, nevertheless, that, in addition to the chronological data furnished by the fifth and eleventh chapters of Genesis, there are other passages (more especially Genesis, xv., 13; Exodus, xii. 40) by which we can estimate the exact number of years elapsing between the creation of Adam and the Exodus, the Rabbinical date of which is B. C. 1314. Therefore, according to the Hebrew version of the Bible, man is less than 3,000 years old.

Prof. Sayce of Oxford, (see the second chapter of his "Verdict of the Monuments") and many other eminent Assyriologists have shown conclusively that almost everything in the early chapters of Genesis (the Creation, the Fall, Babel and the Flood) is based upon Babylonian mythology. The very word "Adam" is the common Babylonian term for "man."

Now, if the story of the Fall is a pagan legend and demonstrably untrue, what becomes of Pauline theology and the whole elaborate superstructure of Christian dogmatism?

New York, Nov. 29. Lector.

THE DOOM OF HINDOSTAN.

How a Prospective Metropolis of Indiana Was Wiped Out in 100 Days.

From the Indianapolis Journal.

Logoogtee, Ind., Nov. 25.—The abundant and valuable discoveries of gas and oil recently made in this vicinity have revived interest in several important and interesting historical stories that are associated with the hills, rocks and caves of Martin county. One of the best of these narratives is that told of old Hindostan, the first county seat and at one time a thriving business city of 2,500 inhabitants. Its location was at the falls of White River, four miles southeast of Loogootee, and the only reminders of its former greatness are an old dilapidated log house and the cavities hewn in the big flat rock that supported the four corners of what was then the largest grist mill in Indiana.

There is a record of the settlement dating back as far as 1775. It was only a small trading post on the east bank of the river, and besides the few French settlers who had come hither from Vincennes a number of Indians had pitched their wigwams there and hunted and trapped in the surrounding country.

It was not until 1790 that the town could boast of 100 inhabitants. Its great impetus came when, in the year 1810, a rude, yet passable roadway was opened from New Albany to Vincennes by the way of Hindostan. It thus became a sort of half-way place where travelers going either way would camp for the night. The settlers made regular monthly trips to New Albany to dispose of their valuable collections of furs and herbs, and purchase the necessities of life that could not be obtained in the wilderness. A few years later a party of engineers and workmen went over this road and repaired it so that travelers are able to make uninterrupted progress all along the route.

In 1812 a company of speculators opened a bi-weekly stage line from Louisville by way of Hindostan and Vincennes to St. Louis. The little town now grew rapidly and soon became of almost equal importance to any place on this once famous road. Machinery was transported thither and a saw mill, a grist mill, a carding machine and a whetstone factory were soon constructed. In 1820 Martin county was organized out of a part of Daviess county and Hindostan was given the honor of being the first county seat. A rude log court house was built and the 2,100 people then residing in the entire county elected the few officers necessary to discharge the duties of the county government. A jail was constructed with a double log wall and stood directly on the highest point of the river bluff. The jailer lived in the small upper story and guarded the trap door, the only way of communication with the dungeon below. The county seat remained here till 1825, when the Legislature passed an act removing it to Mount Pleasant. The removal was made the next year, but the town continued to grow, and many of the wealthy Eastern men in search of investment settled here and purchased or built factories. In the spring of 1829 the estimate of the population was 2,500; many old residents contend that it was larger, but this is perhaps a conservative report.

But in the midst of all this prosperity doom overhung the little city. It was in August, 1828, that the first blow came. A few of the inhabitants suddenly died from a peculiar, inexplicable disease. It appeared to be contagious. Whole families were stricken down within a weeks time and without a moment's warning. The doctors exerted their best efforts to check it, and even sent to the cities for assistance but to no avail. Within sixty days almost half of the people were dead, and the terrible scourge was continuing its depredations without cessation. It was rightly named the "black plague." Travelers ceased to visit the place and business had come to a standstill. Such fatality could not be endured, and the remaining residents left their effects and fled in dismay. The few who remained soon died, and in one hundred days after the breaking out of the plague not a soul was left in Hindostan. To this day it has never been rebuilt. In after years some of the buildings were moved to Mount Pleasant, and the old grist mill was seized and put into service by the farmers of the neighborhood, but every vestige of the town has long since disappeared. All of the dead were buried lie resting on the east bank of the river.

The real cause of this mysterious "black plague" was never known, and no physician can advance a theory that does not rest on liberal conjecture. Some claim that the contagion was a miasma which arose from the rank vegetation in the fertile river bottom, while others believe that it came about from drinking the impure river water.

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THE ACCUSED JEW OF POLNA

THE MOST RECENT CHARGE OF RITUAL MURDER AGAINST THE JEWS.

Latest of a Long Line Beginning With William of Norwich 750 Years Ago—The Accusation Disproved in Every Case and Denounced by Popes and Christian Doctors—The Story of This Latest Case.

The belief that the Jews use the blood of Christian children in the making of their Easter cakes stands upon the plane with the belief in the power of witches. If simply weighed in the balance, the amount of evidence, or rather so-called evidence, that this was and is a custom of the Jews is simply overwhelming. For the last 700 years the charge has been made and remade, and complete lists of these charges are to be found in many of the European Anti-Semitic publications. In one of them the number reaches sixty. The *Osservatore Romano* states one hundred and fifty-four cases, while a pamphlet published in Leipzig in 1892 states as many as two hundred and fifty. But those who make these charges and count up these cases forget always to look and see who were they who gave the evidence, what kind of evidence it was, and what was the final verdict in the cases. For, had they done so, they would have found at each time that the denunciators were either rabid enemies of the Jews, or apostates who wished, by making these frightful charges, to curry favor with their new friends and inflict a blow upon their former co-religionists. In not one of the many cases which are stated is the evidence able to bear up against a close scrutiny, and even where the murder may be proven to have been committed by a Jew, it has been absolutely impossible to connect such murder with any religious ceremony or with any religious idea to be found among the Jews as a whole, or in any isolated community or sect.

The subject is brought so painfully before our minds to-day by the awful state in which the Jews in the Austrian Empire have been placed by a recurrence of this charge, in this very year of grace, 1899. It seems that the century is not to die without placing its mark again upon the unhappy Jews, and thus undoing the work which so many years of hard effort and of noble endeavor have wrought. In the little town of Polna, in Bohemia, on Wednesday, the 29th of March, the body of a Christian girl by the name of Agnes Hruza was found murdered and mutilated in a wood. It was the last day of the Jewish Passover Festival, and the doctors gave it as their opinion that the body had been murdered at least four days previously. A good-for-nothing Jew by the name of Leopold Huelsner, a shoemaker by trade, was arrested on suspicion of being the murderer. The fact that the supposed murderer was a Jew was sufficient to cause consternation among all Jews residing in the dual Empire, for the anti-Semitic campaign, which has been raging there with such virulence for the last four or five years was cause enough for the Jews to fear that this fact would be used to its fullest extent by their enemies.

Their fear was well grounded, yet they never thought that the result of this arrest would have such a tragic importance for them and all their fellow Jews. No action, however, was taken by them, notwithstanding the repeated hints in the Anti-Semitic papers, and notwithstanding the veiled and open threats which were made. They had nothing to do with the case as such, and relied upon the courts finding who really was the guilty person, and seeing that that person be punished.

The trial of Huelsner took place during September in a small town named Kuttenberg, and though only a few weeks after a journeyman furrier named Landa (a Christian) had confessed that it was he who had committed the crime, Huelsner was condemned to death as an accessory to the deed. There seems little doubt that this conviction was obtained by the hints thrown out in the speech of Dr. Bexa, an anti-Semitic Deputy and agitator, who represented the murdered girl's mother. He did not, of course, dare to make the charge of a ritual murder openly and above board, for that would have allowed the matter to come up and the charge to be answered in the Court itself, but it was sufficiently significant that he used the following words in finishing his speech for the prosecution: "Thank God that the trial has brought to light the motive for the murder. It was God's will that for this purpose the body should have been discovered immediately. That there are people of another race, people who behave like animals, who murder a virtuous Christian girl in order to obtain her blood, has been clearly proven. To what purpose this sect should turn this blood no proof has been adduced. It is the duty of society, particularly the leaders, to reveal this secret, so that society among whom this race live should take countermeasures." This awful charge, only half-veiled as it was, was allowed to pass by the President of the Court without one word of remonstrance and was received by the audience present at the trial with loud and continued cheers.

The result of this charge has, of course, been a great victory for anti-Semites. It is, in a measure, a revenge for their ill-success in a similar case in Tisza Eszlar in 1882, when their charge of ritual murder entirely fell through. The results of this new campaign must also be gratifying to the anti-Semites in Austria, for in its wake there have followed fire, robbery, destruction and all other manner of anti-Jewish excesses in Bohemia and Moravia. In every town and village where Jews reside, windows have been smashed, shops have been looted, and even the persons of the Jews have had to suffer violence. In Holleschau, a town of 7,000 inhabitants, of whom 1,000 are Jews, a perfect riot took place, and, on the day following, the rioters forced a great number of Jews had to leave the place. Fully fifty towns and villages have up till now been the scenes of similar disorders. These disorders are carefully prepared beforehand, the signal is given when they are to commence, and the peasants are told that the property and the lives of the Jews are practically at their disposal. It cannot be said that the Government openly connives at these disorders, but its lack of initiative and its want of preparation, plainly show how far it itself lies in fear of the anti-Semitic leaders. The hatred caused by the blood-accusation—so industriously disseminated by anti-Semitic papers and anti-Semitic preachers in the length and breadth of the Austrian Empire, has already done its work, and there is no telling when that work will stop.

Curiously enough, the first case of this blood-accusation occurred in England. The myth arose in connection with a boy, William of Norwich, in 1144. An old print represents him as being crucified by a number of Jews, who make an incision in his side and receive the blood which flows from it in a bowl. The charge against the Jews of Norwich was made by an apostate, who, after his conversion, received the name of Theobald. He asserted that the death of this William had been determined upon by a council of Jews at Narbonne, France. William was canonized, as was little St. Hugh, who was said to have been murdered for the same purpose by the Jews of Lincoln, of whom Chaucer sings at the end of his "Prioress's Tale." Since that time, whenever a Christian boy or girl was missing, the Jews were fixed upon as the murderers, and the ritual charge was brought forward. Another of the famous cases is that of Simon of Trent, who in 1475 was found murdered near the River Etsch, and at a later time, was also canonized by the Roman Church. Of the more celebrated of these charges during our century one could mention the Damascus affair in 1840, that of "Tisza Eszlar" in 1882, those of Constantinople, Budapest and Pressburg in 1887, of Salonica and Pressburg in 1893, at Damascus in 1896, at Smyrna, Budapest and Cofur in 1891, and at Xanten in 1892. In all of these cases the absolute innocence of those charged with the murder has been established, and in all these cases prominent Christian scholars and theologians have given their word of honor that there is nothing in Jewish religious observances, nothing in the Jewish religious books, to substantiate even a suspicion of such a crime. Prof. Paul De Lagarde of Goettingen, Prof. A. Merx of Heidelberg, Prof. Noeldecke of Strassburg, Prof. F. Miller of Vienna, Prof. E. Riehm of Halle, Prof. B. Stade of Giessen, and Prof. A. Dillmann of Berlin, together with a large number of their colleagues, have written officially in this sense. The theological faculties of the Universities of Amsterdam, of Copenhagen, of Leyden, of Utrecht and of Upsala, have declared their full disbelief in all these charges. The Congress of Orientalists, held in 1883 in London, and in Rome only in last October, have both of them added their testimony, as official bodies, to those which had already been given. But more important testimony is gotten from the Papal bulls, which from time to time have been issued from Rome, declaring such charges false and sinful. Such bulls were issued by Innocence IV. in 1247 and in 1259, by Gregory X in 1272, by Martin V. in 1422, by Paul III in 1540, and the views of the Papacy have been reiterated by Cardinals and Legates; and yet, notwithstanding all this testimony, in Catholic Austria the legend still finds credence and still is able to excite the population against their Jewish fellow subjects. It is very evident that the world has not yet reached that point in its development when it can treat such unfounded stories as these as it now treats the stories in regard to witches and witchcraft.

How dangerous for the Jews in Austria the present agitation has become may be seen from the fact that in all the large towns protest meetings have been held, and solemn oaths have been taken by rabbis, professors and laymen, and that the matter has now come up in the Austrian Parliament. The excitement seems to be so great that the Jews are doing all in their power to ward off this frightful charge and nullify the influence which it may have upon their future in that country.

It is not uninteresting to note that the earliest accusations of the use of human blood were made, not against the Jews, but against the Christians, in the second and third centuries, and many of the early fathers and writers, such as Justin Martyr, Athenagoras, Minucius Felix, and Tertullian, write very strongly in regard to the horror which these charges created among the early Christians. It was also a charge which was brought by Christians against each other, especially among some of the Gnostic sects. But it never seems to have had the awful results for the early Christians which it has had for the Middle Age and modern Jews. Just as during the Middle Ages, and even in modern times, so-called confessions were extorted from Jews by torture, a similar confession was extorted from the early Christians. The value of such testimony is, of course, nil; it is said, however, that in the Polna case a mild kind of torture was used with Huelsner, who did confess one day, and withdrew his confession on the day following. The similarity in all these charges, and in the history of their beginnings, is a proof of the truth of what Renan once said; "See how little that is novel there is really in human wickedness; it turns continually in the same circle."

It is an interesting question for the student of history and of psychology to try to find out what is the underlying cause for the belief that the Jews used blood in baking their Easter cakes. The charge is all the more surprising, as the Jews have always had a great horror for blood, and their very method of slaughtering animals and of preparing meat has the one object in view to rid it entirely of every and all trace of blood. The Bible is full of warnings against its use, and the old post-Biblical Jewish legislation is on a line with the earlier in this respect. The real cause, then, must be found elsewhere, and must be looked for, perhaps, among those who make the charge, or at least among those who entertain it. Students of ancient and of savage customs know well the virtue which is attributed to blood in religious rites and in folk medicine. Even to-day in certain places, where civilization has not yet taken a decided foothold, such beliefs and even such practices can easily be found, and it is not to be wondered, therefore, that those who have desired to fasten a stigma upon Israel have made use of that lingering belief for their own peculiar purpose. With this as a first cause there may have been joined others of a secondary nature, which, distorted and misexplained, may have lent color to the theory in the eyes of the populace. The Passover time was always in the ancient Ghetto a time of fear and dread, for the religious sentiment of the Christian population which surrounded the Ghetto was always at a high pitch at such a time, and liable to break out in fanaticism at any moment, if the proper unscrupulous leader were found. The preparation of the Passover cakes was always a matter of great concern with the Jews, and this concern may have contributed to have given ignorant people the idea that there was some mystery in its composition. Then, again, in mediæval times, it was customary to use red wine during the Passover household services as typical of the plague of blood, which was one of the ten put upon the ancient Egyptians. In the same manner as the other ingredients of the Passover meal were supposed to typify other things and events connected with the going forth of Israel from Egypt.

With the truth or untruth of the charges brought against Huelsner the Jews of Austria have, of course, nothing to do. An appeal is to be taken to the higher Court, and they are confident that the Court will decide the question purely on its merits, and will not allow itself to be dictated to by popular prejudice or by the inflammatory utterances of a mob of unscrupulous politicians. It is a matter for sad reflection that at the end of this century of vaunted progress such a charge could be made which recalls the darkest days of the Middle Ages. But even in those days there were men of high standing in the Church who had courage enough openly to defend even those who were not of their own faith, and to call a halt to the demon of Persecution as he once more stalked abroad. Unfortunately this has as yet not been the case in Austria. Perhaps some Zola will arise there and by his fervent word and his splendid courage succeed in doing for that country that which the great novelist succeeded in doing for France. Richard Gottheil.

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THE FASTEST MONEY COUNTERS.

They Are Said to Be Four Women in the Treasury Department in Washington.

Washington, Dec. 2.—Hundreds of persons visit the Treasury Department every day, but scarcely one out of five hundred carries away any