A NEW FAD.

SOCIETY CRAZE FOR READING CHARACTER BY THE FOOT.

What Its Dainty Outlines Reveal—The Wild Western Foot with Its Prehensile Suggestiveness—The Impassioned Southern Foot.

[Correspondence of the Richmond Dispatch.]

NEW YORK, November 23, 1889.

Every season brings with it some new fad to "wrinkle" from across the Atlantic to pass society and help enliven the recreations of the winter. The latest importation of this sort is podomancy—the art of reading character in the curves, angles, and general contour of the foot. It has entirely usurped the fashionable of Berlin and Vienna for many months past, amounting almost to a craze in these mystery-loving capitals, and there is every prospect that it will shortly become a mild form of mania here as well.

Among the artists and sculptors the new fad is making rapid headway. In one studio on Seventeenth street recently a group of artists were discussing the outlines of the plaster cast of an exceedingly graceful foot.

"It is the foot of a southern girl," said an enthusiast. "Observe the delicate tracery of the veins beside the small ankle, the trim, rising instep, curved like a bow, and the narrow, slender shape generally. No! no woman could readily wear a No. 2 shoe."

"American ladies take greater pride in their feet than do those of any other country," he added. "Spanish and Cuban women, in fact all of the Spanish or semi-Spanish blood, have almost perfect feet, with high instep and a beautiful shape. I proved in Vienna to read character by the feet. In every variety of disposition and every style of dress and manner they play a very important part. Small feet indicate coldness, and always betray to me one who wants you to stand back, persons do their business in a cold, true, and are quick and [illegible] to the opposite. A small footed woman is a good [illegible] and a lot of a [illegible] who has a long foot is quiet and [illegible] with aesthetic tendencies. Others [illegible] flat form and a very low instep [illegible] the whole presence conveys to that every nerve is developed. [illegible] the highbrided shoe is [illegible] a person of an irritable [illegible] Unless one's feet are comfortable [illegible] to be distempered, you [illegible] to be large feet indicate?"

[illegible] were formed and of good proportions they indicate quality of mind, [illegible] of character and purpose. One [illegible] I know is the family of the famous [illegible] Henry I. Clifton of the famous [illegible] Clifton family. His foot is [illegible] and broad, but not ungraceful. The [illegible] of Senator Mussey of [illegible] Pennsylvania, and [illegible] Samuel Fessenden, of the [illegible] National Committee, Chairman Blackburn wear a No. 11 shoe. [illegible] Hallowell, of Pennsylvania, [illegible] of large understanding. Large men very rarely have [illegible] feet. Harry Wall has a long, slim [illegible] John Hinchcliffe is one [illegible] men in this country, [illegible] as neat as possible, very stylish. [illegible] a No. 6 shoe.

Speaking as a rule, large feet of feminines and delicacy, Senor Del [illegible], the rich banker, has a foot with a high instep, and so has Banker Rose. Such feet indicate quick, impetuous temperaments."

[illegible] to American feet—?"

"The American foot is almost incomparable in its variety, just like the American character. Now, the New York girl's is a composite affair, pink and white and beautiful as to flesh, but firm and strong, although it looks delicate. It is long and narrow and is the right of church popularity, at least so some have told me. The male foot is [illegible] also. The ladies of Washington, as I have observed, have a broad, well-rounded foot—one that should be [illegible] to eliminate stairs. It is [illegible] well on the centre-board principle, while the New York foot is more on the keel pattern. The western foot is a [illegible] with a suggestion of practical qualities in some sections of the country. It is a foot that grows up with the country. When once the western foot [illegible] anything it can hold on. Its ideal [illegible] is found in the Chicago foot, which has developed graceful qualities [illegible] wonderful. I have seen a Chicago [illegible] Newport, pick up [illegible] in two days.

[illegible] of the most expert podomancists in the United States is a New York aesthetic [illegible] who has built more foot-wear [illegible] and pedicures than any one else in the United [illegible]

[illegible] the reading of character by [illegible] for years," he said, "and [illegible] with my patrons and [illegible] in that way. One must judge [illegible] by the shape of the foot and the [illegible] it, but also of the way in which [illegible] wears his shoes. This is really more [illegible] than phrenology.

[illegible] the last belonging to John L. [illegible] Sports breadth and length. It [illegible] long, yet it isn't a big foot. [illegible] Sullivan is a better balanced [illegible] than most people suppose. The general [illegible] of the foot shows him to be [illegible] and even intimate but neither selfish [illegible] minded. He is capable of better [illegible] than pugilism.

[illegible] foot in New York is that [illegible] Thomas A. [illegible] who wears a No. 12 shoe. The [illegible] belongs to Bartley [illegible]. Fellows, who has an extraordinary [illegible] wears a small No. 5 shoe. The [illegible] shaped foot I remember are [illegible] Robert G. Ingersoll, who, whatever [illegible] in his thoughts, is certainly [illegible] in his pins. They are full [illegible] those feet of his, and one [illegible] the girl can draw a very [illegible] out of them. The ladies' [illegible] Mrs. Sammis, wife of the artist, [illegible] wearing foot. See," said [illegible] enthusiastically, "here is its counterpart."

[illegible] took he disclosed the outline of a singularly beautiful foot. He [illegible] another almost equally graceful [illegible]

[illegible] to the next in point of artistic [illegible] foot," said the pedomancist, [illegible] the foot of a young unmarried lady [illegible] a Miss Montgomery, the daughter [illegible] merchant of this city.

[illegible] had remarkably high instep, and [illegible] were so regular and rythmic in [illegible] that they might have belonged to the [illegible]

The most beautiful and artistically [illegible] foot in New York is that of Lillian [illegible] a leading chiropodist. She has a very high instep. See, here is [illegible] foot. She is a No. 3 shoe. [illegible] that of Miss Modjeska [illegible] the war, has an indeed a classic [illegible] Tower, two fingers [illegible] "She is skilled." "They are [illegible] an approach to the perfect foot [illegible] but the majority of our [illegible] are anything but fortunate in their feet. I treat many of them and the agonies they endure in those tiny bottines must at times be terrible. Mrs. Langtry's feet I measure but sparely. That of Miss [illegible] is various and by turns modest [illegible] in its outlines, and proud in the Roman [illegible] Both are exceptionally well [illegible] and are not tortured like some feet I know of.

[illegible] in the feet," the chiropodist [illegible] "indicate differences of nationality [illegible] rather than of individual [illegible] The earliest association of the idea [illegible] with the feet is the familiar de[illegible] of St. Paul: 'Beautiful are the [illegible] who preach the gospel of [illegible]' a rather startling statement if literally. The only recorded instance of such an interpretation is that of a [illegible] in the Baptist Convention of Kentucky in the days before the war. The [illegible] had been annoyed by the importunities of an eccentric individual who [illegible] himself called to preach the Gospel. Imagining of St. Paul was cited by the [illegible], who then pointed to the feet of the applicant with the question:

"Don't you know that you have the [illegible] and homelliest feet of any man in Kentucky?"

The applicant was silent, and satisfied that his notion of being called to the service of Christ was a mistake.

FOOT-BALL.

University of Virginia Defeat St. John's College, Maryland, by a Score of 14 to 2.

[For the Dispatch.]

UNIVERSITY OF VIRGINIA, Nov. 21, 1889.

One victory leads to another, and this time the University of Virginia Eleven defeated the St. John's College (Maryland) by a score of 14 to 2 on Saturday afternoon last. The day was perfect, and all the students, professors, and University girls came out to see their Varsity eleven add another glorious victory to their list. Lining one side of the field were four-in-hands and tandems filled with young ladies, whose eager, interesting, and happy faces gave enchantment to the contest, and foretold the ardor for their favorite; while on the opposite side were enthusiastic and intensely excited students, whose lusty throats made the Virginia yell resound like thunder from "Poe's ragged mountains" to Monticello—the home of their beloved but departed Thomas Jefferson.

The University won the choice and took the leather and northern goal and St. John's College the southern goal. At 3:30 P. M. game was called, and both sides lined up in the following positions in the centre of field:

St. John's College.	*Positions.*	*U. of Va.*
Cissel	Full-back	
Ramsburg	Half-back	Neely.
Adams	Half-back	Whitaker
Newman	Half-back	
Chew	Quarter-back	Doggett.
Cella	Centre rush	Wilson.
Johnston	Right guard	
Newman	Right guard	Hillebrand.
Freeman	Left guard	Edwards.
Jamar	Right tackler	Miller.
Harrison	Left tackler	Hall.
Hayde	Right end	Garrett.
Neydegger	Left end	Parrish.

Referee, Mr. Hicks, of St. John's College. Umpire, Mr. Gessner Williams, of University of Virginia.

Centre-Rush Wilson put the sphere into play by a quick pass to Hall, who dashed fearlessly through the opponents' right wing, gaining ten yards, but was savagely downed by Ramsburg. Whitaker followed this up with an able run of fifteen yards, but lost the ball to St. John's. The visitors signalled for Half-Back Adams; he was instantly tackled and pitched out of bounds by Doggett, Chew, Ramsburg, and Adams were successively called into requisition, and made brilliant runs, aided by systematic and well-directed interference, which landed the ball on the Virginia's ten-yard line. They lined up, and the University rushers, aware of their imminent danger, stood with muscles ready for a spring upon their enemy, when suddenly there was a clash and a crash as of breaking of bones, legs dangled about in the air, clinched fists, black eyes, and bloody noses, some underneath and trampled upon; and then they all went down in an indiscriminate mass of flesh with a thud and a grunt to Mother Earth, but the Varsity captured the ball just three feet from their goal-line. Garrett received the ball, but Chew tackled, and was slung violently against the goal-post and severely injured. "A new for the Doctor" was heard, whereupon Professor Barringer appeared upon the field and pronounced it a fracture just above the ankle-joint. He was then carried off the field, and Ridgeley soon donned the "canvas jacket" and fell into line. Chew's injury and unfortunate accident were soon rewarded by a safety. Score—St. John's, 2; University of Virginia, 0.

The bouncing bag of wind was kicked off by Neely, and, followed up by a vigorous charge up the field by the Virginia rushers, was caught by Ramsburg, who started for a run, but was downed on the spot.

Jamar was given the leather, and made a gallant run of fifteen yards into the Virginians' territory, but the inevitable tackle by Hall measured his form prostrate on *terra firma*, which lost the base to the home team. Whitaker received the oval, tucked it under his wings, and fairly flew amid shouts and yells which shook the grounds, but a good shot from Cissel brought him down at St. John's twenty-yard line after a long flight. Hall was next given the ball, and by a telling dash through the enemy's left end worried off tackler after tackler, and went into touch at extreme left corner of St. John's goal-line. Here the excitement became wild, and the yells "Wah-wah-wah! Wah-wah-wah!" &c., and "We are the people" were simply deafening. Hall out in Inconvenient line for a try at goal; but luck was unsuccessful. Score—University of Virginia, 4; St. John's, 2.

From the twenty-five-yards line Jamar started for a run, but Hall soon deposited him on the ground. Ramsburg got loose for a good run of fifteen yards, and was tackled and downed by Doggett. Jamar again attempted a run, but was stopped short by Parrish. The ball was next passed to Ramsburg for a kick, which was caught by Neely, who instantly started out for a long and desperate run, when at a critical moment Hall came to his assistance and guarded him into a touch down between the goal-posts, after a brilliant run of fifty two-thirds the length of the field. Upon the try for goal Lucas hoisted the bounding leather bag of wind over the cross-bar far into glory. Score—University of Virginia, 10; St. Johns, 2.

After this several pretty runs and heavy tables were made on both sides, and just in the midst of a fierce scrimmage the umpire called "*Time up*," and all hands rolled off.

After fifteen minutes intermission play was resumed, and the Virginia rushing, with the mighty Wilson at the head, advanced the leather twenty yards into St. John's field. They lined up, when Hall and Edwards made an opening and Whitaker got through with a gain of ten yards. Then followed a terrible scrimmage, in which a few slugs were mutually given on the sly. Stars were seen and blood flowed freely from mouth and nose. A cry, "Score," was heard, and then an upheaval in the centre, when the foundation weakened and all caved in with a deep groan. The wreck was cleared up and Johnston was hauled out disabled with a badly-twisted ankle and disfigured and bleeding at the mouth, whereupon the surgeon's ambulance promptly carried him off the field. Newman came to the rescue; but the relentless and impenetrable rush line of the University gradually forced the ball down the field. They finally break the backbone of St. John's rushers and Neely got through and secured a touch-down. Try for goal was unsuccessful. Score—University of Virginia, 14; St. Johns, 2.

The kick-off brought both lines again together and scrimmage after scrimmage ensued. The ball was first in one field and then in the other. The Virginians fought the oval slowly but surely down to the opponents' five-yard line. "Line up, line up, boys," was Captain Neely's command; but down they all went in a heap. Two excitement became wild, and the yells "Wah-wah-wah! Wah-wah-wah!" &c., and "We are the people" were simply deafening. Plant out in inconvenient line for a try at goal; but luck was unsuccessful. Score—University of Virginia, 14; St. John's, 2.

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The University Eleven played a hard and well-planned game. The rush line was impenetrable and did superb blocking, especially Wilson, Miller, Hillebrand, and Hall. Half-Backs Neely and Whitaker, especially Neely, made many beautiful runs. Hall's runs, tackling, and interference were particularly noticeable. Quarter-back Doggett passed accurately and tackled splendidly. Touch-downs secured: Neely, 2; Hall, 1.

The University Eleven play the Episcopal High School Monday afternoon, Johns Hopkins University on Thanksgiving-day, and Lehigh December 31.

J. W. WARNER,
Reporter for the General Athletic Association of the University of Virginia.

FARMVILLE.

Happy Methodists—A Lecture—Notes.

[Correspondence of the Richmond Dispatch.]

FARMVILLE, VA., November 23, 1889.

The Methodists of this place are thoroughly delighted at the appointment of the Rev. W. E. Evans to the pastorate of their church. Their gratification is marked, and as soon as it was known here that Mr. Evans had been given the charge of the church, on the face of every member of the Methodist congregation beamed a smile of satisfaction.

The official announcement that the trains of the Norfolk and Western and the Richmond and Danville would after Monday next connect at Burkeville is hailed by all of us with cheers for those who made successful effort to such a gratifying end.

Rev. Dr. H. C. Alexander, of Union Theological Seminary, delivered a lecture last night before the young ladies of the State Normal School upon the subject of the dangers of some of our literature. The Doctor's language was exquisitely ornate and beautiful, spoken in his own inimitable way.

The Randolph Hotel, the oldest and best-known house of Farmville, which for several months past has been closed, has been purchased, as I learn, by Captain R. M. Burton, of this place, and works of improvement will at once be begun.

The Rev. Dr. Harding, of North Carolina, who preached for the Presbyterians here last Sunday, has remained with us during the week.

FROM BLACKSTONE.

Military Election—Personal, &c.

[Correspondence of the Richmond Dispatch.]

BLACKSTONE, VA., November 23, 1889.

The Nottoway Grays elected last night Mr. James Madison Harris as captain in place of H. H. Carter, who resigned several months since. The election was held by Captain S. Faulette, of the Farmville Guards. Captain Harris is a young man of excellent business qualifications, and is in every way fitted to the position to which he has been elected, and the vote was unanimous in his favor on first ballot.

Mrs. W. V. Hurt, of Blackstone, left on Wednesday last for a visit to her mother in Batesville, Miss.

Mr. William Irby, the oldest and one of the most respected citizens of Nottoway, is quite unwell. Mr. Irby is in his ninetieth year of age.

The farmers throughout this section are much encouraged by the prices obtained for tobacco at the fair in Petersburg Wednesday and Thursday of this week.

VICTOR MELVIN.

All citizens troubled with coughs or colds should *at once* use Dr. Bull's Cough Syrup.

MRS. ASTOR'S DRESSES

THIRTY-TWO NEW GOWNS FOR HER WINTER OUTFIT.

The Gowns Not Showy—Rich Dresses That Are Dreams of Beauty, with Their Silver and Gold Braid, Their Laces, &c.

[Correspondence of the Richmond Dispatch.]

NEW YORK, November 23, 1889.

Mrs. William Astor's winter outfit consists of thirty-two new dresses, or to put it more properly, costumes, as each is complete in itself.

A description of some of the rarest of these rare gowns cannot fail to be of interest to every woman who loves beautiful and tasteful things.

Mrs. Astor is not nearly so extravagant as many women who have less wealth. She does not consider it in the least out of character to have a costume remodelled for a second season.

The beautiful emerald-green velvet in which she appeared at the Charity ball last winter will be worn as a carriage dress this fall. It has been shortened to walking length and trimmed with broad bands of sable. Another driving costume is a symphony in the shades of golden brown. It is of some fine foreign cloth, woven from the softest wool, and is made with a loose, close-fitting coat, which opens in front to show a soft effect in silk crepe of the same colors. The dainty puffs of crape are held in place by narrow bands of velvet which are edged with tiny balls of bronze crochet interwoven with gold thread. The high velvet sleeves have an almost military effect in their finish of gold braid. Entirely round the coat runs a band of the finest ostrich tips, which match the cloth exactly as to color. The bonnet worn with this suit is made entirely of pheasants' feathers, which show all the gold and bronze shades in the suit.

NOTHING SHOWY.

Mrs. Astor never affects anything showy in the way of walking costumes, nor does she wear jewelry on the street.

One of the new street dresses is of black Henrietta cloth, profusely trimmed with the silk crochet trimming and fringes so much in vogue. It is made quite plain, and fits Mrs. Astor's fine figure superbly. Another street dress is of dark gray, with fur trimming that matches it almost exactly in color.

I think the most beautiful of her new dinner-dresses is one of the richest black velvet. It is made "*a la Princesse*," and is demi-trained. Around the bottom it is finished with an inch-wide quilling of black satin. The sleeves are puffed high on the shoulder and reach just below the elbow. The neck is cut V-shaped in front, and has a high Marie Stuart collar which rolls away from the throat and which worn will be edged with diamonds.

THE DINNER COSTUME

which Mrs. Astor likes best is strictly of the Marie Antoinette style, which is now very popular in England, though the French do not take so kindly to it. This dress is of Mrs. Astor's favorite green, and it is combined with black Marquise lace that is almost priceless. That does not sound like a pretty combination, but it is. The high sleeves and full panniers are made entirely of the lace, and there is a beautiful lace stomacher. The petticoat is of the velvet full and plain with the front heavily embroidered in silken flowers outlined with stil.

There are more than a dozen ball dresses, and some of them are dreams of beauty. One in particular attracted me. It is of cream white plush. It is sleeveless and cut very low from the shoulders sweeps a court train fully three yards long, lined with heavy white satin and edged with long white plumes, which curl back on the robe, giving it an exquisitely soft, rich effect.

THE PETTICOAT

and body are of almost solid silver embroidery, and the train is held to the shoulders by great tufts of white plumes. This dress reminds one of a great fluffy white cloud with silver edges.

In direct contrast to this dress is one of black tulle with line upon line of iridescent satin ribbons. As a boarding-school miss would express it, there are "yards and yards and yards" of it. The front of the skirt is accordeon-plated and I counted the rows of ribbon; there were forty-seven, and I am sure it is not the sixteenth of an inch wide.

There are three ball dresses of brocade silk in colors. One is of the shade that in our grandmother's day was called "peach-blow," it is very nearly a salmon pink only more delicate. Another is of canary color and pale blue, and the third is black and gold. There are two dainty crape dresses, one of Nile green and the other of shell pink.

PRETTY MORNING DRESSES.

Mrs. Astor has a penchant for pretty morning dresses. She has one very fine Russian robe of white cashmere trimmed with black fur, and fastened at the waist with a black silk rope; it is too big to be called a cord.

The selection of underwear is something which ladies of wealth devote a deal of attention to. Nothing seems fine enough or elaborate enough. Mrs. Astor last year had pers made of sarah, with elaborate trimmings of real laces and hand embroidery. This year she has a dozen suits of pongee, in which the threads are drawn and the most elaborate needlework is wrought. She seems to have a great fancy for pongee. Her sheets and bolster-slips are made of it, with wide hems which fold down to a row of needlework, and large monograms are embroidered in the corners. She has also several tea-cloths of the same material.

HER HOSIERY.

There is a firm in London that has made Mrs. Astor's hosiery for years. It is of silk and all hand-knit.

When you consider that this lady's stockings reach almost to her body, and are of the very finest of thread, you will see what a task it is to knit them. Some of them are knitted in the most elaborate patterns and evidently by skilful hands, for there is not a stitch among all the millions that is misplaced.

Mrs. Astor likes to wear a dress permeated with the odor that suits it—for instance: A tea-gown brocaded with sprays of heliotrope exudes the dainty odor of those flowers. Her favorite perfume, however, is an Oriental which seems to bear the essence of all the spices in eastern isles. It is intoxicating in its sweetness, and very clinging.

What is Judaism?

The Rev. Dr. A. Harris of this city, prepared the following interesting paper:

What is Judaism? This is a question of our age.

Every age has its own particular question.

The questions of one age are not the questions of another.

That which in one age is a burning question does not occupy any one's thought in another age.

Every age has its religious and political questions.

Happy the age that can answer its questions satisfactorily to itself so that no doubt and uncertainty remain to trouble the mind.

I said that the question, "What is Judaism?" is a question of our age, and it is so.

Formerly, the question What is Judaism? never suggested itself for this reason: There was a regular system of education carried on through the centuries. This system was as follows:

At five years of age the boy began to study the Scriptures and continued this study until he was ten.

When ten years old he began to study the Mishnah. The Mishnah contains the traditions and unwritten laws of the people of Israel. The Romans also had their *jus non scripta*. Without a knowledge of the Mishnah the true meaning of some parts of the Pentateuch could not be gotten at.

I will give an example:

We read in Exodus, "An eye for an eye, a tooth for a tooth, a bruise for a bruise," and the natural inference would be that if a man knocks out another's eye or tooth his eye or tooth is to be knocked out in return as a punishment. No such thing, says the Mishnah; it was never so understood by the ruling authorities; it was never so carried out; it is merely a figure of speech meaning pecuniary compensation. After pursuing his Mishnah studies for five years the youth of fifteen commenced the study of the Talmud, which he continued during life according to the leisure at his disposal. The Talmud is a work of such vast description that it is utterly impossible to give an outline of it. It contains everything that was necessary for arriving at religious decisions on any questions that might suggest themselves. It contains treatises on all kinds of subjects as they were understood in the days of the writers. The educated Israelite of our day values the Talmud as a literary work which, when rightly understood, throws light on the history and traditions of his race. A knowledge of what constitutes Judaism was obtained through the study of the Scriptures, the Mishnah, and the Talmud, and what these teach to be the duty of the Israelite was not called in question as a rule, although rival schools differed on some points.

The girl received a much more humble education, one that fitted her to be a good wife and mother, well qualified for all household duties, and with a heart that beat warmly for everything true, good, and noble.

In the twelfth century there lived Maimonides. He was born in Cordova, in Spain, 1135.

When a young man, after being highly educated by his learned father, he together with thousands of others was compelled to leave his native land in consequence of the heavy and cruel persecutions to which Israelites were subjected.

After some wandering he found a home in Egypt under the enlightened ruler Saladin, whose physician he became.

Maimonides wrote a definition of Judaism in thirteen articles, each article beginning with the words, "I believe with a perfect faith."

These thirteen articles were as follows:

1. God is Creator and Guide of the Universe.
2. He is a pure Unity.
3. He is Eternal.
4. He never assumed bodily form, and is not subject to the laws of matter.
5. We must pray to Him and to Him alone.
6. All the utterances of the prophets are true.
7. Moses was the greatest of prophets.
8. The law we now have is the same that was given to Moses.
9. This law will never be changed for any other, and is binding on Israel for all time.
10. God knows man's most secret thoughts.
11. Man is rewarded or punished according to the character of his actions.
12. The Messiah will come at some future unknown period.
13. There will be a resurrection of the dead.

It is not known what led Maimonides to formulate a creed. It was something unknown in Israel before his time. He was very strongly condemned by his learned contemporaries. I cannot help feeling that he made a great mistake in formulating a creed.

For centuries Israel got on well enough without a formulated creed, and considering that the Maimonides's day the Scriptures, the Mishnah, and Talmud, were industriously studied, the crystallization of a creed was unnecessary and injurious. Maimonides makes belief in the coming of a personal Messiah one of the creeds.

During the whole of Israel's history they looked, in times of persecution, to the coming of a god, appointed deliverer, but this deliverer was never thought of in any other light than as a human being in every sense of the word. In times of prosperity the Messianic idea frod into the background. It is no wonder that Maimonides and his co-religionists believed firmly in the coming of a personal deliverer, when they had to die for their lives on account of their religious convictions.

Reform Judaism, instead of believing in a personal Messiah, believes in a Messianic age when peace and good-will will reign more extensively among men, and when they will not be separated from each other by artificial barriers. But after all the difference is unimportant.

What matters it if a great era is introduced by some great god and distinguished man, or, if it be introduced by the slow and gradual march of events, Christianity applies a meaning to Messiah which is never had to the Israelite during the whole course of Israel's history.

Isaiah calls King Cyrus the Messiah of the Eternal because he was actuated by the kindest of feelings toward Israel, and when Napoleon I. abolished many of the penal laws that told so severely against Israel he was hailed as the Messiah by thousands in Israel.

Maimonides reckons as the thirteenth article of belief the resurrection of the dead. The resurrection of the dead is spoken of in the Book of Daniel. Now the Book of Daniel never had the rank in Israel of any of the prophetic book.

It is written in a dark, obscure way.

Maimonides taught there would be a resurrection of the body, to be followed by death, but that this was distinct from the doctrine of the immortality of the soul.

It has been doubted by scholars that Maimonides himself believed in the resurrection of the body.

It is believed that he put it down as a creed in deference to public opinion which accepted it.

Modern criticism has endeavored to show that the Book Daniel was written in the time of the Maccabees. Many then could not realize how the all-good God could allow his devoted worshippers to be massacred by the ruthless heathen, and the belief sprang up that those who died in battle against the foe would come to life again to see the foe's discomfiture. Judaism needs no such incomprehensible doctrine. Christianity teaches it because it is interwoven with its cardinal teachings—that its founder rose from the dead after being buried three days.

And as he rose from the dead so will all who implicitly believe in him.

I do not quote this to pass any criticism on it. I never criticise the teachings of another religion. I have far too much respect for anything that is sacred to others to criticise it.

My desire is solely to point out wherein we differ. The doctrine of the resurrection of the body was thus criticised by a contemporary of Maimonides.

This resurrection of the body is to be followed by a second death. What, then, is the use of this marvellous act? If I have to die again after coming to life I would prefer to continue to be in the grave. Death would then not have to conquer me twice. In this seventeenth century there lived a distinguished writer and scholar Albo, who formulated a creed consisting of three doctrines—the existence of God, the inspiration of the Scriptures, and man's responsibility for his actions. This formula did not call forth comment on the part of the learned of his day, and for this reason I suppose that although true it was a formula of a creed, and to that they were not partial. There is a passage in the Talmud which forcibly shows the antipathy to anything in the form of a creed. The passage is as follows: "Very many precepts were given to Moses on Sinai."

David came and reduced them to eleven, thus:

"Lord, who shall abide in Thy tabernacle? who shall dwell on Thy holy hill?

He that walketh uprightly and worketh righteousness and speaketh the truth as in his heart.

He that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is condemned, but who honoureth them that fear the Lord.

He that putteth not out his money to usury, nor taketh a reward against the innocent.

He that doeth these things shall never be moved."

Isaiah came and reduced them to six, thus:

"He that walketh uprightly and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing calumny, and shuttetth his eyes from seeing evil, he shall dwell on high, his place of defence shall be munitions of rocks, bread shall be given him, his water shall be sure."

Micah came and reduced them to three.

"He hath told thee, O man, what is good, and what does the Eternal thy God require of thee but to do justic, to love mercy, and walk humbly with God?"

Habakuk came and reduced them to one.

"The righteous man liveth with firm faith in God."

You will observe how religion is here made to consist in the highest virtue and loftiest morality, and that there is no allusion made to a single form or ceremony.

When Hillel was asked by a heathen to define Judaism in one maxim, he said: "Thou shalt love thy neighbor as thyself."

If I were asked to define religion in one word, I would say unselfishness.

In so far as we are solely bent on our own private individual happiness we are not noble. Only in proportion as we put selfishness away; only in proportion lose our exhorbitant sense of personal right to happiness; only in proportion as we have a large and generous feeling with our kind, are we happy, noble, or excellent, and this irrespective of their belonging to our small religious sect, whatever that may be.

Let us pray that men may lose their sectarianism.

Let us pray that they may learn to respect each other's honest religious opinions, however divergent.

Let us pray that they may bear in mind that sincerity and uprightness must be acceptable to the Fountain of All Truth no matter under what name or under what form He may be worshipped.

Let us pray that they may see that by sincerity and uprightness we will be judged by Him who judgeth every one according to the light he hath, and who judgeth the world in righteousness and the nations in equity.

Let us pray that they may see that sincerity and uprightness in religious practice must go hand in hand with love to our fellow-man if it is to have any true worth. When men will have progressed thus far they will not have to progress much further to recognize that they are all worshipping the same God and that they are all his dearly-beloved children. Then will Christians understand the deep meaning of the words "in my Father's house there are many mansions."

The unity of the human race is taught in the account given of Adam and Eve. As God communicated with them so He has through all time communicated with all their descendants. The human mind and conscience are the instruments by which he communicates with all. The religion that does not seek to embrace all mankind in its folds is not an altogether true religion. Abraham already heard the Divine announcement "in thy seed shall all the families of the earth be blessed"—that is to say, through thy race.

It was Israel's mission to impart to the world of man the highest spiritual and moral truth.

What has Israel received in return?

Those who have read history know. Israel wrote on its banner freedom of thought, and because it would not give up this it was ostracised.

Only that religion which is in unison with freedom of thought has the right, also the assurance, of its continuance in the distant future.

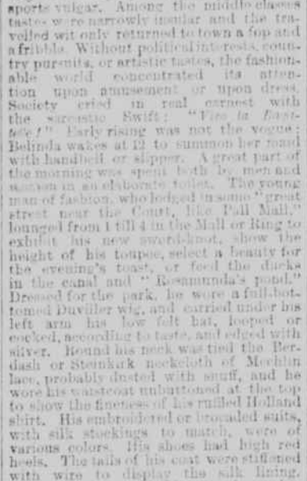
Every religion that fights against the rights of the mind will be crushed under the wheels of time; and further, only that religion carries in itself the guarantee of its future which regards it as its mission to impart its blessings to the whole of mankind, and hence offers its teachings in a dress or form suited to the great majority—not that which confines itself to a small circle and withdraws to its own tent apart from the rest of mankind, as if it had only to look after its own interests.

Judaism will not forget that it is commissioned to strive after the goal, even if it will not be brought about by us alone, "that God will be recognized as one and His name as one." This idea was forcibly taught by one of the great minds in Israel, the late Dr. Geiger, and is endorsed on all sides.

HENRIK IBSEN,

The Prevailing Dramatic Genius.

The odd-looking Ibsen, of whom we give the latest portrait, is the literary sensation of England. His dramas are being presented in Germany and will soon be performed in Russia. In our own country they are becoming popular, and the Ibsen Club has been started in Boston. Ibsen is *the* literary man of the period.



He was born at Skien, a small town on the south coast of Norway, on March 20, 1828. His parents were in fairly good circumstances at the time of his birth, but when Henrik was only eight years old his father died, and the family were plunged into a condition of extreme poverty. At sixteen young Ibsen was bound apprentice to a druggist doing business at Grimstad. Six years later he went to Christiania and entered the school of Heitberg. Before abandoning the pursuit of medicine Ibsen had made some literary attempts which were unsuccessful. In 1851 Ole Bull appointed him director of the National Theatre at Bergen, where he began to dream of dramatic fame. Ibsen was made artistic director of the Norwegian Theatre at Christiania in 1858. He made money in this office and in 1864 changed his residence for one more helpful to literary undertakings than he found in Norway. Ibsen has lived successively in Rome, Ischia, Dresden, and Munich. He is a bachelor, solitary in his habits, and a dreamer in his views on social questions. He has written a new play at the rate of one every two years since the time when he first took up the pen of the dramatic writer.

In Queen Anne's Time.

[The Quarterly.]

It was the fashion to laugh at the rusticity of country squires, and to vote rural sports vulgar. Among the middle classes tastes were narrowly insular and the travelled wit only returned to town a fop and a fribble. Without political interests, country pursuits, or artistic tastes, the fashionable world concentrated its attention upon amusement or upon dress. Society cried in real earnest with the sarcastic Swift: "*Vive la bagatelle!*" Early rising was not the vogue; Belinda wakes at 12 to summon her road with handbell or slipper. A great part of the morning was spent both by men and women in an elaborate toilet. The young man of fashion, who lodged in some "great street near the Court, like Pall Mall," lounged from 1 till 4 in the Mall or Ring to exhibit his new sword-knot, show the height of his toupee, select a beauty for the evening's toast, or feed the ducks in the canal and "Rosamunda's pond." Dressed for the park, he wore a full-bottomed Duviller wig, and carried under his left arm his low felt hat, looped or cocked, according to taste, and edged with silver. Round his neck was tied the Berdash or Steenkirk neckcloth of Mechlin lace, probably dusted with snuff, and he wore his waistcoat unbuttoned at the top to show the fineness of his ruffled Holland shirt. His embroidered or brocaded suits, with silk stockings to match, were of various colors. His shoes had high red heels. The tails of his coat were stiffened with wire to display the silk lining. From a button of his coat hung his foxskin muff; at his side dangled his sword. With one hand he played with his clouded cane, which was suspended from his right wrist by a blue ribbon, and trailed harmoniously upon the pebbles. In the other hand he carried his fringed gloves and one of his numerous snuff-boxes. The dress of the fine lady was equally elaborate. When she exchanged her mob, morning gown, and handkerchief for full dress and the park, she appeared in a laced bodice, worn open in front over tight stays, surmounted, after Addison's remonstrances, by the tucker of modesty. Her sleeves were shortened so as to show the lace hangings, which fell to the wrist. Her apron covered but a tiny portion of the rich brocaded petticoat, which was distended upon the German hoop—a huge rotunda, such as that which was brought into the Spectator's Court of Judicature. As the bodice descended the petticoats rose and revealed the bright stockings of thread or silk, which terminated in beautifully-worked shoes of embroidered satin or morocco leather. In nothing were the fashions more changeable than in the height of the head-dress. Addison remembered it "rise and fall above thirty degrees."

A Woman with a Check-Book.

In a down-town banker's office yesterday I heard an account of what befell a young New York millionaire, says a writer in the *Star*, who last June married one of the belles of the season. The gentleman was a believer in the capacity of women to learn something about business. In pursuance of this object he opened an account for his wife with a banking firm and supplied her with a check-book, adding thereto the most careful instructions about the use of that delightful utensil. Madam took it all in gravely, and announced that she understood perfectly. In about a week the husband was astonished by a notice from the banker's that his wife's account was overdrawn. As he had placed a generous balance to her credit he was somewhat annoyed. On reaching his home he at once asked madam how it happened that her account was overdrawn. "Why, no, dear, it isn't," was the ingenuous response. "I haven't used half the checks in my book yet, and I've bought lots of things, too."

Rockbridge Notes.

[Special telegram to the Dispatch.]

LEXINGTON, VA., November 23.—Major John D. Rodgers, of the Chesapeake and Ohio railway, is worse to-night, and his condition is thought to be critical.

The Washington and Lee University foot-ball team defeated the Virginia Military Institute team this evening by a score of 24 to 4.

The secret fraternity of Washington and Lee University students known as the Pomola Eves have arranged for a high council banquet and supper next Wednesday night.

There was an adjourned meeting of the stockholders of the Pittsburgh and Virginia railroad held here this morning, when a large bulk of routine work of importance was disposed of.

The Limited Fast Mail.

The Union Pacific railway, the overland route, has just put on a limited fast-mail train to carry the United States mail between Council Bluffs and San Francisco and Portland. This daily fast-mail train will carry a limited number of passengers, and in addition to the United States mail-cars and a baggage-car will be composed of a Pullman palace-sleeper and Pullman dining-car for Portland and a Pullman sleeping-car for San Francisco, thus accommodating a limited number of passengers.

The sleepers and the diner will run through from Chicago *via* the Chicago and Northwestern railway. Only first-class tickets will be honored on