HE IS FOR HOME RULE.

DR. CHARLES B. MITCHELL'S TALK ON "FOOTPADS AND BURGLARS."

PRELUDE TO MORNING SERMON.

KANSAS CITY SHOULD CONTROL ITS OWN POLICE DEPARTMENT.

Rev. L. M. Walters on "Theosophy"—Services for Deaf Mutes at Grace Episcopal Church—Dr. Wolcutt Calkins on the Golden Rule.

At the Grand Avenue M. E. church yesterday morning the pastor, Dr. Charles B. Mitchell, delivered a brief but stirring prelude on "Footpads and Burglars," in the course of which he came out strongly in favor of Kansas City having control of its own police force, instead of being dependent on a "not much coveted governor" in a "little old dead town down the river." He declared that much of the crime which has been rampant of late is largely due to the utter disregard of the police authorities for the enforcement of laws, but gave the department credit for putting a stop to highway robbery and burglary. He charged the authorities with being able, but refusing, to suppress gambling and enforce the Sunday closing laws. He asserted that gambling could be stopped within five hours if the police wanted to do it; that

REV. CHARLES B. MITCHELL, D. D.; Who Has Declared in Favor of Home Rule in Police Matters.

they well know where gambling is being carried on. He expressed the hope that before long Kansas City would have control of its own police affairs. The sentiments seemed to meet with general approval, for they were heartily applauded at the close of the prelude. Dr. Mitchell said:

"We have recently had a reign of terror in our city. There seemed to be no safety for the citizen on the street or in the seclusion of his home. Property and person were alike open to assault. From early nightfall till break of day the footpad and burglar plied his nefarious business without let or hindrance. Every morning the press gave numerous accounts of 'holdups' and burglaries. All thoughtful citizens have been wondering why this peaceful community should be visited by such an epidemic of outlawry. The news of such depredations on our streets and of 'holdups' on the electric and steam cars in our immediate vicinity sent out from here by the Associated Press dispatches will not add to our reputation as a law-abiding community. I think that any thoughtful person must have been forced to inquire why we have been so afflicted of late. Several causes contribute to this presence of so many criminals in our city.

Why Crime Is Rampant.

"In the first place, we possess a mild winter climate, which attracts the homeless and wandering classes. Tramps, out of which so many criminals are bred, avoid cold climates in the winter. We have the best all-the-year-round climate in the world. The lazy and worthless tramp and criminal likes a mild winter climate. Those who are familiar with the migrations of the genus hobo know how the warmer cities are infested by a worthless class of people as soon as cold weather sets in. This is one cause of the presence of our unwelcome guests.

"Another cause is our locality. We are here on the border line between two states. This is a condition always favorable for crime. We have the two great prisons at Leavenworth which are daily discharging convicts which naturally drift to our city. This is the gate city to the great Southwest, and naturally the venturesome and irresponsible classes, which drift toward the frontiers, touch here, stopping long enough to add their quota to the crime and outlawry of the community.

"Another apparent cause of crime in this city is the presence of so many saloons, brothels and gambling houses. Each of that trinity of hells is a breeding place for crime. Any city which fosters the presence of such institutions will always be the home of the criminal. Crime is as naturally bred in a saloon as miasmas breed in a swamp. Every saloon, brothel and gambling house is a menace to the public peace and safety.

"If we license and legalize the factory of criminals, we should not be surprised to discover in our community numerous articles of manufacture peculiar to such concerns. As a city, we get license money for the manufacture of criminals, and if we are cursed by a vile crop of outlaws we should not be surprised.

Laws Not Enforced.

"I am not so much surprised at the reign of the footpad and burglar when I remember what an example for outlawry is continually placed before the evilly disposed in our community, for lack of the enforcement of law leads criminals of another type to think that the executive officers of the law are not inclined to enforce the laws. When men see the open saloon on Sunday and no attempt made to enforce the law against the violators; when they know the police commissioners, judging by the results, do not want the laws enforced against the Sunday saloon, they conclude that there is not much sacredness attached to the law, anyway. If the police authorities allow one set of laws violated, why not others?

"The police know where gambling is going on. They could close every gambling place in the city if they wanted to. There is not a saloon in the city to-day which cannot be entered by the front door unless there is a death in the saloonkeeper's family. All this is in direct violation of law.

"If the Sunday saloon, the Sunday theater and the every day and night gambling rooms run on without interference by the police, why need they fear that the law will be enforced against them? The truth is, fellow citizens, we are permitting a systematic course of crime on the part of those who are unmolested by the police, and then wondering why there has sprung up such a spirit of outlawry that person and property are not safe on our streets. Why should there be a spasm of virtuous law-enforcement against one kind of violation, and nothing done to suppress the flagrant violation of law such as I have just referred to?

Criticism of Officials.

"I will mention another cause which has not a little to do with the increase of crime in our city. There has swept through our community a spirit of ridicule for our police officers which has boded no good for our city. I care not to enter into the discussion as to the fitness or unfitness of certain men for executive position. I only make bold to say that the effective work done by our new chief of police during the past few days has not been such as the readers of some of our city papers might have been led to expect. The only crime laid at his door is inexperience, and every day lessens the force of that charge.

"One thing is sure. While incompetent or unwilling servants may be stirred to more efficient service by cutting criticism, such a course will surely have a tendency to increase the boldness of the criminal.

"The toughs, who read the papers, and they generally do, very carefully, would be led to conclude, when reading Kansas City papers, while in other cities, that this town afforded the easiest jobs in the country. They might well conclude that the softest lot of police officers in America were sleeping at their posts in Kansas City, and that any booby could rob the town blind without any fear of police interference. This city has been continuously advertised as the robbers' paradise, because of the incompetency of our police. I venture to say our police force is as efficient as that of any other city of its size, and it is as effective as that of St. Louis, whose police force has been more thoroughly incompetent to cope with crime in that place than our force has been able to cope with the thugs in our city.

"We encourage a bad man in his purpose to commit a crime when we give him to think that he is in no danger of capture. Has not the widespread criticism of our police force had something to do with the increase of crime in our city? For one, I am inclined to believe it has; and I make bold to say that we can strengthen the hands of our police executive more by discriminating praise and encouragement than by wholesale and partisan criticism.

"It is not a characteristic of unsanctified human nature to seek with great energy to do what one's enemy is constantly prodding him to do. Our chief of police and all those associated with him can be made far more efficient in their services as protectors of the public by speaking words of encouragement than by the manifestation of a spirit that goes out of its way to find fault. Jokes, at the expense of a policeman, are always rewarded with appreciative laughter. I do not count myself guiltless in this regard, and I, with all others who cast any reflections upon the fidelity and efficiency of our public protectors, may be morally responsible for the recent epidemic of fearless outlawry which has been stamped out none too soon.

Should Control Our Own Police Affairs

"I do not fail to see what may truly be regarded as another cause for much law violation in our city. The important work of police supervision ought to have no more vital connection with party politics and a political machine than the public schools. The most vicious feature of our police system is that a man who lives in a little dead town down the river is given the power to control absolutely the police affairs of the great city of whose needs and conditions he is utterly ignorant. Where in reason or common sense is to be found an excuse for the present law, which takes our own local police government out of the hands of our own citizenship and places it in the hands of the political servants of a non-resident of the city, with none too much coveted reputation as a governor? When our city shall get her rights and be in possession of the power to regulate her own police force, and our people have learned the importance of respecting the officers of the law in their laudable enterprise to maintain order, we will have fewer footpads and burglars and a purer and healthier civic life."

WHAT IS THEOSOPHY?

Rev. L. M. Walters, Rector of Christ Church, Discusses It in All Its Teachings.

At Christ church, corner of Tenth street and Park avenue, the rector, Rev. L. M. Walters, discussed "Theosophy" last night. He said:

"Man's material senses are involved in this subject and text. Are there existing elements, substances, powers and influences which cannot be discovered, understood and controlled by the five senses? Has man other powers above and beyond those commonly attributed to him, and by them can he penetrate the future, unravel all mysteries, enter the sacred precincts of God and reveal to us the destinies of the race?

"Certainly the Scriptures encourage us to believe that, in part, at least, he can do so, and men of all ages have sought in many ways, by many means and in different names, to fix the limit of mortal man's knowledge and powers. We quibble about definitions. To many the word theosophy is odious. Why? Only for the same reason that to many in the world Christianity is an objectionable word—the falsity of its votaries.

"Theosophy means a knowledge of divine things. A theosophist is one who proposes to hold intercourse with God and heavenly spirits; one who professes to derive his knowledge from the Divine Revelation, and claims to be divinely illuminated. Why should not this definition be applied to every Christian? Is he not required to abide in the vine, exhibit the light of God, receive instruction from the Holy Spirit, and bear fruit unto holiness, all of which has a spiritual, and not a material, significance? It is not theosophy that we want to protest so much as it is definitions.

"The Theosophical Society, founded in New York city in 1875 by Colonel Olcott, defines itself by the objects set forth as the basis of its existence, as follows: The foundation of a universal brotherhood; the study of literature, science and religion; the study of the unexplained laws of nature, and the physical powers of man. This definition of its objects does not entitle the organization to call itself a theosophical society. It is true that the history of theosophy reveals the fact that different systems of mysticism have been promulgated under its name and all of them widely different from each other.

"The system of fire philosophers who claimed miraculous intention through the agency of fire (1493-1541). The leader, Paracelsus, a native of Switzerland, was a famous alchemist and magician. He performed some remarkable cures and credited himself with being the monarch of medicine. He compounded the "Elixir of Life" and claimed that it would prolong life indefinitely. This system provided a solution for not only every difficulty of physics, but also for every doubtful problem of the spiritual world. It became widely spread on the Continent of Europe and had a strong advocate in England in the person of Robert Fludd. Fludd was a physician of great learning, especially in occult sciences and an adept in the Rosicrucian philosophy—that of Paracelsus.

"Another form of theosophy is that which claims direct divine illumination by immediate communication with God. This form, without the name, is recognized in the early history of the church. According to this system finite existences emanate from the Infinite. Angels and men owe their origin to the One Infinite existence. No one can be lost except by the wilful destruction of the germ of life. This was the system developed by that most sainted of all mystics—Jacob Boehme, in the early part of the sixteenth century. Measured and tested by the age in which he lived and the status of the Christian faith surrounding him, the results of his life were extraordinary for their lessons of true devotion, piety and faith. His twenty-eight different written treaties contain many absurdities, but his services to the church and the Master led many thousands to self-examination and a truer Christian life, and he taught his nation that controversy was not the way to success or immortality.

"He says of himself: 'I never desired to know anything of divine mystery; much less have I wished to seek or find it. I only sought the heart of Jesus Christ, that there I might hide myself from the anger of God and the grasp of the devil, and I have besought God to grant me His grace and holy spirit, that he would lead me, and take from me everything that would tend to alienate me from him; that I might lose my own will in His, and that I might be His child in His Son Jesus Christ. While in this earnest seeking and longing the door has opened before me, so that I have seen and learned more in a quarter of an hour than I could have gained in many years at the great schools.'

"Jacob Boehme's departure from the world was as remarkable as his life. Early on the morning of November 18, 1624, he asked his son Tobias if he heard the excellent music that was falling upon his ear. 'No,' replied the son. 'Open the door that it may be better heard.' 'Now what is the time?' 'Three hours hence is my time.' When the hours had nearly passed he took leave of his wife and son, blessed them and said, 'Now I go hence into Paradise.' 'O, Lord of Sabbath! save me according to Thy pleasure.' 'Oh, Thou crucified Lord Jesus Christ, have mercy on me and take me to Thy kingdom! Now I am going into Paradise,' and he brought a deep sigh and was gone.

"The third system of theosophy is that which is set forth by the New York society by Colonel Olcott. The object is the search after divine knowledge. The term divine is made to apply to the abstract principle and not to the personal God. The so-called occult phenomena produced by the leading theosophists of this system in both the Old and New World is regarded as having no higher character than conjuring tricks. It is closely allied to spiritualism and orthodoxy unhesitatingly pronounces it anti-Christian. Modern theosophy does not admit that Jesus Christ was the incarnate God. He is accepted as a great teacher and exampler, but should not be worshipped.

"Theosophists make high claims for the antiquity of their system. They carry you back to the Orient and lose you and your Bible in the religion of Buddha. They put our Redeemer on an equal footing with Plato. They attempt to prove that Origen and other of the early fathers were Aryans, and that reincarnation is the natural course of all human existence. The chief objection that we raise to all this is that they take our Bible, which is a tested philosophy, away from us, and give us a theory, and many conflicting theories, without proof, demonstration or verification.

"'But the teachings of Buddha are so beautiful!' they tell us. Yes, but are they more beautiful than the teachings of Christ? And do they stand the tests of wisdom and science and criticising as do these revelations of God. I protest against any and every encroachment upon our Bible. I protest against every system and utterance that detracts from the name and character of Jesus and lowers the standard of the cross. I protest against the assumptions of men in instituting philosophies in the name of God without the demonstrations of God's presence with them. I protest against the perverted use of the term theosophy, as applied to the present existing societies, if their outline of objects fairly represents them.

"Theosophy, in its right sense, is an illumination cast over all previous spiritual speculation and draws together, into one, the divergent systems of spiritual experience, completing them into a science, to be understood and practiced by the holiest of men. Such a science is compatible only with the pure and faithful of God's elect. Only such can understand and enjoy it and to them their experiences within the invisible must be glorious.

"I say openly and frankly to theosophists if their organization contemplates such a life and searching after light and truth as that of Jacob Boehme I could not object to journeying with you. If you aim for the same results, with the same motives and objects, call yourselves theosophists and the thinking, believing, religious world cannot successfully oppose you.

"How refreshing, inspiring, sharpening it would be for the Christian world to read and interpret the handwriting of God in all ages and of all peoples, and compare this phenomena with the Word, and recognize that our Father in heaven has given visions of His glory to all nations, even though they had not His written Revelation. To the man of faith Aristotle reveals a wealth of vision. Sweedenborgen convinces him that man's powers are next to divine. Thomas Aquinas fills him with a rapture of expectation. Jacob Boehme leads him to Christ, opens the door to eternity, introduces him to the unseen inhabitants of heaven and the glory of the eternal.

"I protest again, and most solemnly, against that spirit of Christianity which denies the right of the most earnest and searching investigation of things spiritual. There is a skepticism in the church to-day that insists on the literal interpretation of life and the universe. It shuts up all the windows of the soul against the light that shines out and down upon us from heaven through the Word, and through the exercise of faith. It scoffs at the mystic who says he has gone into the closet and communed with his Father, God. It ridicules the faith and joy that makes brilliant the eye, bright the countenance, vigorous the whole frame of the enthusiast who has heard the angel voice announcing that his prayer is heard and his soul is accepted at the throne of God. It denies the right to believe that the spirit of God bears testimony with man's spirit that he is a child of heaven.

"Let us be conservative, and not condemn simply from a name. Let us understand the efforts of God to reveal Himself, recognize truth coming from whatsoever source it may. The teacher of public morals and religious truths should be governed by two principles in all his ministrations. He should have exact knowledge of the things he does promulgate, and he should be possessed of the largest spirit of toleration. The age in which we live requires this more than any previous time. Truths have been strained, doctrines have been perverted and the world has been misguided, while the masses are more and more awake to the question, 'What is truth?' Often in the history of the church, when evangelical piety seemed to be waning—almost lost—God has been secretly working, and where it was least expected, to preserve His name and restore His power.

"In such times there have always been pessimists who were ever ready to cry, 'Lord, they have killed Thy prophets, and digged down Thine altars, and I am left alone, and they seek my life.' When God answers back, 'Nay, ye are mistaken. I have reserved to Myself 7,000 men who have not bowed the knee to Baal.'

"The disciples of Christ came to Him one day in a self-exulting spirit, saying, 'Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not us.' Instead of commending them, Jesus said, 'Forbid him not; for he that is not against us is for us.' Luke ix:49-50.

"During the Peninsular war the Duke of Wellington, observing that one of his officers of artillery was serving a gun with remarkable precision against a body of men posted in a wood to the left, rode up to the subaltern and said, 'Well aimed, captain; but no more—they are our own Ninety-ninth.' Without exact knowledge and the spirit of toleration we may be found leveling our guns upon our friends, or those that could be, by a little effort, made our friends.

"Many whom we think to be directly opposed to truth may hold half-truths and be searching for the whole truth, and, properly guided, they may be brought into a clearer light than ever before revealed.

"We are living at the beginning of the age of the ideal, when the whole church of God, through divine illumination, will make resplendent the name and glory of God among men, and reveal to them the joys of immortality even before the gates of death are opened to admit them to the everlasting kingdom."

SERVICES FOR DEAF MUTES.

Conducted Yesterday Afternoon in Grace Episcopal Church, Near Thirteenth and Washington.

Outside the spacious and elegantly appointed Grace Episcopal church, near the corner of Thirteenth and Washington streets, the snow came down yesterday afternoon in fitful flurries, and the landscape was the most cheerless and dispiriting which could be imagined. But assembled in one of the more unpretentious class rooms of the church there was held a religious service in striking contrast to the perturbed elements outside. It was a service interrupted only by an occasional cough, which sounded more sepulchral and consumptive than it really was.

The minister of the sacred Word held forth to his flock but without sound. Once in a while the janitor of the church came stumping down the steps, but his most inconsiderate roughness did not mar the serenity of the worshipers. From time to time tardy communicants dropped in one by one, but there was no turning of inquisitive heads. In absolute silence the minister discoursed upon one of the prophecies of Isaiah, and the fifteen silent worshipers watched.

The service was the regular monthly devotions of the Holy Spirit mission for the deaf. The minister was the pastor of the St. Thomas Deaf Mute mission of St. Louis, and missionary of the Episcopal church among the mutes in dioceses west of the Mississippi, who comes to Kansas City once a month. He is the only deaf mute priest working among deaf mutes west of the Mississippi.

The average attendance at the services is about thirty, and sometimes there are as many as fifty present. Owing to the inclement weather yesterday there was only about half the usual attendance.

After the regular Episcopal ritual service had been interpreted by sign language the sermon was delivered. The text was from Isaiah: "Every valley shall be exalted; every mountain and hill shall be made low. The crooked shall be made straight, and the rough places plain."

It would be impossible to describe the almost lightning like sign language in which the sermon was delivered. To the uninitiated it would have been meaningless and oftentimes almost ludicrous gyrations. But to the worshipers it expounded the visions of the great prophet regarding the coming of the Lord. The minister made practical applications of the text.

"We may 'fill up the valleys'" was the substance of his discourse, "by supplying our deficiencies. We are deficient in prayer, in our worship, in the sacraments, in our knowledge of the Word. We may 'level the mountains' of presumption, vanity, hardness of heart, selfishness, and remove them from our natures and receive God in humility. We may 'straighten out the crookedness' of dishonesty, flattery, hypocrisy, deceit, and leave all crooked ways out of our lives. We may 'smooth the rough places' in our tempers, our impatience and unkindness and all that is devoid of sweetness and love, kindness, mercy and justice—all the things that make life rough.

"We may prepare for the coming of the Lord by being resolute, active, fearless, open, honest, devout and humble followers of Christ."

NOW SOUTH PARK BAPTIST CHURCH

Bales' Chapel Has Been Practically Rebuilt at a Cost of $5,000.

The first service in Bales' chapel since the building was remodeled was held yesterday morning. The formal dedicatory exercises will take place next Sunday afternoon.

Bales' chapel has been practically rebuilt at a cost of $5,000. It now has probably the largest seating capacity of any Protestant church in the city, its floor dimensions being fifty by ninety-five feet. The church was organized five years ago last April with a membership of twenty-three, and was then located at Twentieth street and College avenue. Its membership now numbers 500.

Two years ago it established a mission at Twenty-fifth and Kansas avenue, since which time it has developed into a church with 100 members, known as South Park Baptist church.

Dr. Calkins on the Golden Rule.

Rev. Dr. Wolcott Calkins preached at the First Congregational church last night on the subject, "Put Yourself in His Place." On acount of the inclemency of the weather, but few people were out. Dr. Calkins demonstrated that if labor and capital would do unto each other as they would be done by, the old conflict between them would come to an end, and that strife and resentment only tend to widen the breach. Some excellent music was rendered by the choir.

Society Will Be There.

The lecture to be delivered this afternoon at the Auditorium by Mme. M. Yale promises to be an event of unusual importance.

So much has been said of Mme. Yale as a woman of peerless beauty, and the methods by which she retains it, that the ladies of Kansas City will be eager to accept the opportunity to hear Mme. Yale and to see her in the magnificent costumes she will appear in.

The lecture will be delivered at 2:30 this afternoon. The subjects of her lecture are "The Religion of Beauty" and "The Sin of Ugliness." Preceding the lecture, Mme. Yale will impersonate Helen of Troy, the immortal beauty, in a grand tableau scene. Mme. Yale's own remarkable beauty will be a very convincing demonstration of the value of her teachings; all advanced theories on the subject of beauty and how to retain it will be ably discussed. A cordial invitation has been extended to the ladies of Kansas City to attend this lecture as the guests of Mme. Yale.

Tickets with reserved seats can be secured free at the box office of the Auditorium.

The Missouri Savings bank has moved to the northeast corner Seventh and Delaware streets.

Inspector Stephenson Leaves.

Inspector Stephenson, of Washington, who has been here for three weeks inspecting the books and records of the federal officers in the department of justice, will leave this evening for Springfield, where he will inspect the records of the offices there, after which he will go to Jefferson City and inspect the office there, and then return to this city and complete the work not yet finished here. He has found everything so far in good shape and is well pleased with the condition of affairs.

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MUSIC AND THE DRAMA.

"Town Topics," a familiar farce comedy with some unfamiliar interpolations, opened a week's engagement at the Grand yesterday afternoon. It is presented by a company of energetic people who make any sort of monkeys of themselves for the good of the cause, their exaggerated performances being attended by more or less hysterical laughter on the part of the audience. One of the most self-sacrificing of the "artists" is Mr. William Mack, who consents to have a violent fit, during which he bounds about the stage like a rudely tossed football. The cast is considerably strengthened by the youngest of the Otts, Phil by name, who keeps up the family characteristics very well and introduces a very laughable tramp specialty in the last act. The best thing in the entertainment is a travesty on melodrama by Beatrice Norman, a clever burlesquer, assisted by James Tenbrock. Miss Nellie Sinnett is a hard worker and effective member, both in character and in specialties. John Queen, the minstrel, does a black servant. Compared with some of the farce comedy bills recently seen at this house, "Town Topics" lacks novelty and brightness. Those who saw the farce last year will especially miss Wood and Shepard, the grotesque musical team. Yesterday's audiences were large.

The return of Hal Reid's "Human Hearts" was witnessed by large houses at the Ninth Street yesterday, and if the uproarous demonstration of the "gods" was to be taken as a sign of merit, the piece should be a continuous success. "Human Hearts" is a melodrama of the sentimental type, worked up from life and scenes in the hills of Arkansas, and being free from the startling physical and scenic effects usually employed in the melodrama, it drags for want of action. It is well staged, and is played by a good company. Mr. Reid, the author, is still presenting his idea of Tom Logan. Effie Pearl, who is doing Limpy, the "square" newsboy, comes nearer to the genuine article than most people who play such parts. Mr. Risley, as the versatile tramp, made a hit. W. H. Smedley makes an excellent Mose Jones, the "loyal son of Africa." Bertha Westbrook, as Jeanett, Tom's wife, handles a very graceless part with tact, and, together with Walter Horton, won an unusual number of complimentary hisses from the gods. Little Grace Smedley, a child actress, was in great favor with the audience.

A very delightful programme was given at the Academy of Music yesterday afternoon by the Philharmonic orchestra, on the occasion of this organization's seventh concert. The orchestral numbers began with the Mozart overture, "Don Juan," which was very effectively played. Although Mr. Busch has rarely placed symphonic music on his programmes, he yesterday justified his selection of two movements from Beethoven's first symphony, which were played with a fine degree of expression, especially the andante with its beautiful melody and alluring fancy. The orchestral numbers were Kreutzer's overture, "Night in Granada," a Gounod berceuse for strings, and a Moszkowski Spanish dance.

Signor Bolli, baritone, a recent acquisition to Kansas City's force of vocal artists, was one of the soloists. He sang the familiar recitative and cabaletta from "Ernani." He is recently from Italy, where he has had extensive operatic experience, which distinctly marks his concert work. He has a voice of very serviceable strength and beautiful quality, and his method is very effective. He sings with a degree of feeling that is almost excessive for the concert stage, as it leads him into a somewhat explosive style in dramatic passages. He is a positively valuable addition to local musical forces. He made himself exceedingly popular yesterday and his number had to be repeated. The other soloist was Otto Jacobs, a young man who has figured conspicuously as a superior trombone player in several of these concerts. His number was the "Evening Star" from "Tannhauser."

Mr. Felix Morris has made a great success of the role of the old count in Minnie Maddern-Fiske's one-act play, "The White Flower," which was brought out at the Lyceum theater, New York, last week. It is the same play that Mr. Morris gave in this city three seasons ago under the name of "The Rose."

While this country is borrowing London actors we are also lending players to our cousins of England, says Hillary Bell, in the New York Press. The exchange is hardly a fair one, for, while the best of John Bull's dramatic sons come here, we send out theatrical apprentices to learn their art in London. Not that we exported Julia Arthur. This haughty young woman left us in a huff and a hurry, vowing that America was no place for genius. London does not seem to be much of a place for genius, either, because Miss Arthur has not gotten along in the Lyceum company so well as her admirers would wish, and we observe with regret that the performence of our fair countrywoman in "Richard III." was singled out by the critics for sharp condemnation. We were more polite to Miss Arthur in this city, for during her engagements under J. M. Hill and A. M. Palmer every encouragement was given to the young player. Julia has had three years in the Irving company without making any headway. Perhaps she had better come back, take out American papers and become a good citizeness of her native land. If Miss Arthur's abilities are not yet of the sort to win approval from the critics she may employ an ingenious press agent who will lead her to notoriety, if not to enviable renown, and invent some trick for her fame as good as losing diamonds or being boiled in milk.

Teresa Carreno, the great pianist, whose beauty and talent have excited the European critics, has arrived in New York. Mme. Carreno made her debut with the Philharmonic Society, of Berlin, in 1889, and at once was a favorite with the public and the critics. The latter spoke of her in the strongest terms of praise. So great was her popularity that after her first concerts in Berlin she made a tour through Germany, Russia, Belgium, Austria, Sweden, France, England, Hungary, and Norway, her reception everywhere being most flattering. Mme. Carreno's first appearance in New York will be next Friday evening, when she will play Rubenstein's "Concerto" in D minor at the Philharmonic concert at Carnegie hall. Mme. Carreno is a native of Venezuela, but her father was exiled and she came to this country when a child. She soon went to Europe to complete her musical studies, and in a short time was a favorite with the masters, as well as the critics and the public. She married Signor Tagliapietra, the baritone, but the union proved unhappy and a divorce followed. Then she married Eugen d'Aibert, the pianist, and got another divorce.

Miss May Irwin had an adventure yesterday, says the New York Herald. She started for a drive in a cab. Very soon she noticed that she was being followed—actually followed by some one in another cab.

What did it mean? Miss Irwin picked up Mr. Ramsay Morris at the Bijou theater and explained the situation to him. The cab behind continued the pursuit.

Up one street, down another. At last Mr. Morris called a halt. The pursuing cab halted, too. Mr. Morris reconnoitered. The blinds of the other cab were tightly drawn. Mr. Morris rapped on the door, and almost fainted when it opened and disclosed—a policeman.

"Are you following that cab?" inquired Mr. Morris.

"Yes," replied the policeman.

"What's the lady done?"

"Her cabman's a 'scab,' and we're afraid the strikers may attack him."

"Oh!" said Mr. Morris, and the procession of cabs rolled on.

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FACE HUMORS

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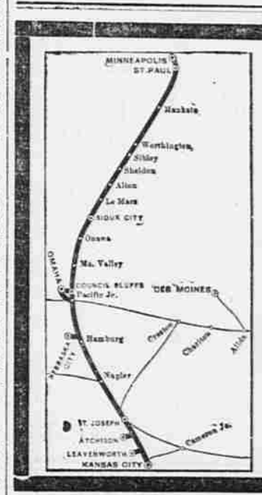

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