THEY WENT HUNGRY.

They Bowed Down to Diana But She Gave No Food.

IDOLATROUS PEOPLE STARVE.

The Living God Gives His People Enough to Eat and to Spare.

How Paul Fought the Lions at Ephesus. The First Plunge Was on the Point of a Sharp Sword. Diana's Temple.

Special to the Gazette.

BROOKLYN, N. Y., Nov. 15.—Dr. Talmage delivered this morning his series of sermons entitled "From the Pyramids to the Alps." This sermon, which is the fifth in the series, is concerned with the preacher's visit to Ephesus, of which city, with its wonderful temple and other buildings, he gives a vivid description, with many erudite exegetical comments on obscure passages of scripture. His text was: Acts xix. 34: "Great is Diana of the Ephesians."

Preached this morning at Smyrna, a city of Asia in Turkey. One of the seven churches of Asia once stood here. You read in the Book of Revelation, "To the church in Smyrna write." It is a city that has often been shaken by earthquake, swept by conflagration, decimated by plagues, and butchered by persecution. Here Bishop Polycarp stood in a great amphitheater and when he was asked to give up the advocacy of the Christian religion and save himself from martyrdom the proconsul says: "Swear and I release you; curse Christ," replied: "Eighty years have I served him, and he never did me any wrong; how then can I revile my king and Savior?" When he was brought to the fires into which he was to be thrust, and the officials were about to fasten him to the stake, he said: "Let me remain as I am, for he who giveth me strength to sustain the fire will enable me to endure without your securing me with nails, I will remain unmoved in the fire." History says the fires refused to consume him, and the winds fanned the flames bent outward and they did not touch his person, and therefore he was slain by swords and spears. Near the cypress bending over his grave stands the only monument to Bishop Polycarp.

We are on the way to the city of Ephesus, about fifty miles from Smyrna. We are advised not to go to Ephesus; the inhabitants in that region have had an ugly habit of cutting off the ears of travelers, and offering these specimens of ears down for sale, demanding a ransom. The suggestion is suggested to the friends of the persons from whom the ears have been subtracted that if they would like to have the rest of the body they will please send an appropriate amount of money. If the money is not forthcoming, the earliest prisoners

WILL BE ASSASSINATED

The travelers who carried off to the robbers the ears and $7,500 was paid for his rescue. The robbers were caught and beheaded and now these ghastly heads are on sale in the shops of Smyrna for any person who is desirous to have something to look at on their way to Ephesus. There have been cases where ten and twenty and thirty and even hundred dollars have been demanded by the brigands. We did not feel like gathering our friends to such expense, and it was suggested that we had better omit Ephesus. But that would have been a disappointment from which we would never recover. We must see Ephesus—associated with the most wonderful apostolic scenes. We take a special railway train, and in half an hour and a half we arrive in the city of Ephesus, which was called "The Great Metropolis of Asia," and "One of the Eyes of Asia," and "The Empress of Ionia," the capital of all learning and magnificence. Ephesus I said, was one of the seven churches of Asia, and first of all we visit the ruins of that church where once an ecclesiastical council of 3000 ministers of religion was held.

Mark the fulfillment of the prophecy! Of the seven churches of Asia, four were denounced in the book of Revelation, and three were doomed. The cities having the four commended churches still stand; the cities having the three doomed churches are wiped out. It occurred just as the Bible said it would occur. Drive on and you come to the theater, which was 660 feet from wall to wall, capable of holding 56,700 spectators. Here and there the walls arise almost unbroken, but for the most part the ruins are shapeless. Just enough of it is left to help the imagination build it up as it was when the audience shouted and clapped at some great spectacular. Their huzzas must have been enough to stun the heavens. As I stand place at the center of this theater and look around at its broken layers of seats, gallery upon gallery, gallery upon gallery, and piled up into the bleak sides of the hill, I wonder how many day, and thought that every foot that swung a trowel on those walls, every foot that trod those stairs, and every voice that echoed on that amphitheater, and the voice that greeted the combatants in that arena had gone out of hearing and sight.

FOR AGES ON AGES,

I feel a thrill of interest that almost prostrates me as I tread the ruins. Standing there, I cannot but forget that in that building there assembled a raucous throng for Paul's destruction, because what he preached interfered with the idolatry of their national goddess. Paul tried to get into that theater to address the excited multitude, but the crowds held him back, lest he be torn to pieces by the mob, and the recorder of the city had to read the riot act among the people, who shrieked for two mortal hours till their throats were sore and they were black in the face: "Great is Diana of the Ephesians."

Let us step into the Stadium. Enough of the walls and appointments are left to show what a stupendous place it must have been when used for foot races and for fights with wild beasts. It was a building 680 feet long by 220 feet wide. Paul refers to some great struggle there in the way of spectacle, saying, "We have been made a spectacle." Yes, Paul says, "I have fought with beasts at Ephesus," an expression taken as figurative, but I suppose it was literal true, for one of the amusements in that Stadium was to put a disarmed man into the arena with a hungry lion or a panther, and let the fight go on between the man or the beast or both. It must have been great fun for the enemies of Christianity to hear that Paul was in the Stadium in Ephesus. Paul would in the presence of the crowded galleries, fight a hungry lion. The people were early there to get a good and a more alert and enthusiastic audience never assembled. They took their seats with them. And was there any unequal combat proposed? According to tradition, small, crooked-backed, weak-eyed, but the grandest of centuries, is led to the center of the Stadium. The preacher who has preached our religion. The lion will make a good mouthful of him." It is to the sympathies of that crowd I now. In one of the underground dens I hear the growl of the wild beasts. They have been kept for several days without food or water in order that they may be especially ravenous and bloodthirsty. What chance is there for Paul? You can not tell by a man's size or looks or by how he can strike or how keen his weapon of thrust. Witness, heaven and hell, this struggle of Paul with the beast. The coolest man in the house is Paul. What has he to fear? He has all the powers, earthly and infernal, at his beck. If his body tumble under the foot of the wild beast, his soul will at once find disenthralment. But he prays, as far as possible, to preserve his life. Now, I hear the bolt of the

WILD BEAST'S DOOR SHOVE BACK,

and the audience rise to their feet as the wild beast springs for the arena and the small occupant. I think the impression that was made by the wild beast on the apostle was made on the point of a sharp blade, and the snarling monster, full of pain and reeking with gore, was driven back. But now the little missionary has his turn of making attack, and with a few well-directed thrusts the monster lies dead in the dust of the arena, and the apostle puts his right foot on the lion and shakes him, and then puts his left foot on him and shakes him—a scene which Paul afterwards uses for an illustration when he wants to show how Christ will triumph over death—"He must reign till he hath put all enemies under his feet;" yes, under his feet. Paul told the literal truth when he said: "I have fought with beasts at Ephesus," and as the plural is used, I think he had more than one such fight, or several beasts were let loose upon him at one time. As we stood that day in the middle of the Stadium and looked around at the great structure, the whole scene came back upon us.

But we pass out of the Stadium, for we are in haste for other places of interest in Ephesus. To add to the excitement of the day one of our party was missing. No man is safe in that region alone unless he be armed and knows how to take sure aim and not miss fire. Our companion, Dr. Louis Klopsch, now the publisher of the Christian Herald, had gone out on some explorations of his own, and through the gate where Paul had walked again and again, yet, where no man unaccompanied should adventure now. But, after some time had passed, and every minute seemed as long as an hour, and we had time to imagine everything horrible in the way of robbery and assassination, the lost traveler appeared, to receive from our entire party a volley of expostulation for the arousal of so many anxieties.

In the midst of this city of Ephesus once floated an artificial lake, brilliant with painted boats, and through the River Cayster it was connected with the sea, and ships from all parts of the known earth floated in and out, carrying on a commerce which made Ephesus the envy of the world. Great was Ephesus! Its gymnasia, its hippodrome, its odeon, its athenaeum, its forum, its aqueducts (whose skeletons are still strewn along the city), its towers, its castle of Hadrian, its monument of Androclus, its quarries, which were the granite cradles of cities; its temples, built to Apollo, to Minerva, to Neptune, to Mercury, to Bacchus, to Hercules, to Cæsar, to Fortune, to Jupiter Olympus. What history and poetry and chisel and canvas have not presented has come up at the call of archæologists' powder-blast and crowbar.

But I have now to unveil the chief wonder of this chiefest of cities. In 1863, under the patronage of the English government, Mr. Wood, the explorer, began at Ephesus to feel along under the ground at great depths for roads, for walls, for towers, and here it is—that for which Ephesus was more celebrated than all else beside—the temple of the goddess Diana, called the sixth wonder of the world, and in 1889 we stood amid the ruins of that temple, measuring its pillars, transfixed by its sculpture and confounded at what was the greatest temple of idolatry in all time. As I sat on a piece of one of its fallen columns, I said: "What earthquake rocked it down, or what hurricane pushed it to the earth, or under what strong wine of centuries did the giant stagger and fall? There have been

SEVEN TEMPLES OF DIANA,

the ruins of each contributing something for the splendor of all its architectural successors. Two hundred and twenty years was this last temple in construction. Twice as long as the United States have stood was that temple in building. It was nearly twice as large as St. Paul's cathedral, London. Lest it should be disturbed by earthquakes, which have always been fond of making those regions their play-grounds, the temple was built on a marsh, which was made firm by layers of charcoal covered by fleeces of wool. The stone came from the quarry nearby. After it was decreed to build the temple, it was thought it would be necessary to bring the building stone from other lands, but one day a shepherd by the name of Pixodorus, while watching his flocks, saw two rams fighting, and as they missed the interlocking of their horns and one fell, his horn knocked a splinter from the rock and showed by that splinter the lustrous whiteness of the rock.

The shepherd ran to the city with a piece of that stone, which revealed a quarry from which place the temple was built, and every month in all ages since the mayor of Ephesus goes to that quarry to offer sacrifices to the memory of that shepherd, who discovered this source of splendor and wealth for the cities of Asia Minor. In removing the great stones from the quarry to their destined places in the temple it was necessary, in order to keep the wheels, which were twelve feet in diameter, from sinking into the earth under the unparalleled heft, that a frame of timbers be arranged over which the wheels rolled. To put the immense block of marble in its place over the doorway of one of these temples was so vast and difficult an undertaking that the architect at one time gave it up, and in his chagrin into ded suicide, but one night in his sleep he dreamed that the stone had settled to the right place, and the next day he found that the great block of marble had by its own weight settled to the right place. The temple of Diana was 425 feet long by 220 feet wide.

ALL ASIA WAS TAXED

to pay for it. It had 127 pillars, each sixty feet high, and each the gift of a king, and inscribed with the name of the donor. Now you see the meaning of that passage in Revelation, just as a king presenting one of these pillars to the temple of Diana had his own name chiseled on it and the name of his own country, so says Christ: "Him that overcometh will I make a pillar in the temple of my God, and I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, and I will write upon him my new name." How suggestive and beautiful!

In addition to those pillars that I climbed over while amid the ruins of Diana's temple, I saw afterwards eight of those pillars at Constantinople, to which city they had been removed, and are now a part of the Mosque of St. Sophia. Those eight columns are all green jasper, but some of those which stood in Diana's temple at Ephesus were fairly drenched with brilliant colors. Costly metals stood up in various parts of the temple, where they could catch the fullest flush of the sun. A flight of stairs was carved out of one grape vine. Doors of cypress wood, which had been kept in glue for years and bordered with bronze in bas-relief, swung against pillars of brass, and resounded with echo upon echo, caught up, and sent on, and hurled back through the corridors. In that building stood an image of Diana, the goddess. The impression was abroad as the Bible records, that the image had dropped plum out of heaven into that temple, and the sculptors who really made the statue or image were put to death, so that they could not testify of its human manufacture and so deny its celestial origin. It was thought by intelligent people that the material from which this idol was formed might have

DROPPED OUT OF HEAVEN

as an aerolite. We have seen in the British museum, and in universities of our own West, blocks of stone hurled off from other worlds. These aerolites were seen to fall, and witnesses have gone to the landing-places, and scientists have pronounced them to be the product of other worlds. But the material out of which the image of Diana was fashioned contradicts that notion. This image was carved out of ebony and punctured here and there with openings kept full of spikenard so as to hinder the statue from decaying and make it aromatic, but this ebony was covered with bronze and alabaster. A necklace of acorns coiled gracefully around her. There were four lions on each arm, typical of strength. Her head was coronetted. Around this figure stood statues which by wonderful invention shed tears. The air by strange machinery was damp with descending perfumes. The walls multiplied the scene by concaved mirrors. Fountains tossed in sheaves of light and fell in showers of diamonds. Praxiteles, the sculptor, and Apelles, the painter, filled the place with their triumphs. Crœsus, the wealthiest of the ancients, put here and there in the temple golden heifers.

The paintings were so vivid and lifelike that Alexander, who was moved at nothing of terror, shuddered at one battle scene on these walls, and so true to life was a painting of a horse that when Alexander's horse was led up to it, he began to neigh, as one horse is accustomed to greet another. One painting in that temple cost $193,750. The treasures of all nations and the spoils of kingdoms were kept here for safe deposit. Criminals from all lands fled to the shelter of this temple, and the law could not touch them. It seemed almost strange that this mountain of architectural snow outside did not melt with the fires of color within. The temple was surrounded with groves, in which roamed for the temptation of hunters, stags and hares and wild boars, and all styles of game, whether winged or four-footed. There was a cave with a statue so intensely brilliant that extinguished the eyes of those who looked upon it, unless, at the command of the priests, the hand of the spectator somewhat shaded the eyes. No wonder that even Anthony and Alexander and Darius cried out in the words of my text: "Great is Diana of the Ephesians."

One whole month of each year, the month of May, was devoted to her worship. Processions in garbs of purple and violet and scarlet moved through it, and there were torches and anthems, and choirs in white, and timbrels and triangles in music, sacrifices and dances. Here young men and maidens were betrothed with imposing ceremony. Nations voted large amounts to meet the expense of the worship. Fisheries of vast resource were devoted to the support of this resplendence. Horace and Virgil and Homer went into rhapsodies while describing this worship. All artists, all archæologists, all centuries, agreed in saying: "Great is Diana of the Ephesians." Paul, in the presence of this temple of Diana, incorporates it in his figures of speech while speaking of the spiritual temple, "Now, if any man build upon this foundation, gold, silver, precious stones, etc." and no doubt with reference to one of the previous temples which had been set on fire by Herostratus, just for the fame of destroying it, Paul says: "If any man's work shall be burned, he shall suffer loss, etc." and all up and down Paul's writings you realize that he had not only seen, but had been mightily impressed with what he had seen of the temple of Diana.

In this city the mother of Jesus was said to have been buried. Here dwelt Aquilla and Priscilla of Bible mention, who were professors in an extemporized theological seminary, and they taught the eloquent Apollos how to be eloquent for Christ. Here John preached, and from here because of his fidelity he was exiled to Patmos. Here Paul warred against the magical arts for which Ephesus was famous

THE SORCERERS

of this city pretended that they could cure diseases, and perform almost any miracle, by pronouncing these senseless words: "Aski Cataski Lix Tetrax Damnameneus Aision." Paul having performed a miracle in the name of Jesus, there was a lying family of seven brothers who imitated the Apostle, and instead of their usual words of incantation, used the word Jesus over a man who was possessed of a devil, and the man possessed flew at them in great fierceness and nearly tore these frauds to pieces, and in consequence all up and down the streets of Ephesus there was indignation excited against the magical arts, and a great bonfire of magical books was kindled in the streets, and the people stirred the blaze until $35,000 worth of black art literature had burned to ashes.

But all the glory of Ephesus I have described has gone now. At some seasons of the year awful malarias sweep over the place and put upon mattress or in graves a large portion of the population. In the approximate marshes scorpions, centipedes and all forms of reptilian life crawl and hiss and sting, while hyenas and jackals at night slink in and out of the ruins of buildings which once startled the nations with their almost supernatural grandeur.

But here is a lesson which has never yet been drawn out. Do you not see in that temple of Diana an expression of what the world needs? It wants a god who can provide food. Diana was a huntress. In pictures on many of the coins she held a stag by the horn with one hand and a bundle of arrows in the other. Oh, this is

A HUNGRY WORLD.

Diana could not give one pound of meat, or one mouthful of food to the millions of her worshipers. She was a dead divinity, an imaginary God, and so in idolatrous lands the vast majority of people never have enough to eat. It is only in the countries where the God of heaven and earth is worshiped that the vast majority have enough to eat. Let Diana have her arrows and her hounds; our God has the sunshine and the showers and the harvests, and in proportion as he is worshiped does plenty reign.

So also in the temple of Diana the world expressed its need of a refuge. To it from all parts of the land came debtors who could not pay their debts and the offenders of the law that they might escape incarceration. But she sheltered them only a little while, and while she kept them from arrest she could not change their hearts and the guilty remained guilty. But our God in Jesus Christ is a refuge into which we may fly from all our sins and all our pursuers, and not only be safe for time but safe for eternity, and the guilt is pardoned and the nature is transformed. What Diana could not do for her worshipers our Christ accomplishes for us.

Rock of ages cleft for me,
Let me hide myself in thee.

Then, in that temple were deposited treasure from all the earth for safe keeping. Chrysostom says it was the treasure-house of nations; they brought gold and silver and precious stones and coronets from across the sea and put them under the care of Diana of the Ephesians. But again and again were those treasures ransacked, captured or destroyed. Nero robbed them, the Scythians scattered them, the Goths burned them. Diana failed those who had trusted her with treasures, but our God, to him we may entrust all our treasures for this world and the next, and fail any one who puts confidence in him he never will. After the last jasper column has fallen and the last temple on earth has gone into ruins and the world itself has suffered demolition, the Lord will keep for us our best treasures.

But notice what killed Ephesus, and what has killed most of the cities that lie buried in the cemetery of nations. Luxury! The costly baths, which had been the means of health to the city, became its ruin. Instead of the cold baths that had been the invigoration of the people, the hot baths, which are only intended for the infirm or the invalid, were substituted. In these hot baths many lay most of the time. Authors wrote books while in these baths. Business was neglected and a hot bath taken four or five times a day. When the keeper of the baths was reprimanded for not having them warm enough, one of the rulers said: "You blame him for not making the bath warm enough; I blame you because you have it warm at all." But that warm bath which enervated Ephesus, and which is always enervating except when followed by cold baths (no reference, of course, to delicate constitutions), was only a type of what went on in all departments of Ephesian life, and in luxurious indulgence Ephesus fell, and the last triangle of music was tinkled in Diana's temple, and the last wrestler disappeared from her gymnasiums, and the last racer took his garland in the Stadium, and the last plea was heard in her forum, and, even the sea, as if to withdraw the last commercial opportunity from that metropolis,

RETREATED DOWN THE BEACH,

leaving her without the harbor in which had floated a thousand ships. Brooklyn, New York, London and all modern cities, cis-Atlantic and trans-Atlantic! take warning. What luxury unguarded did for Ephesus, luxury unguarded may do for all. Opulence and splendor God grant to all the people, to all the cities, to all the lands, but at the same time may he grant the righteous use of them.

Gymnasiums? Yes, but see that the vigor gained in them be consecrated to God. Magnificent temples of worship? Yes, but see that in them instead of conventionalities and cold pomp of service, there be warmth of devotion and the pure gospel preached. Imposing courthouses? Yes, but in them let justice and mercy rule. Palaces of journalism? Yes, but let all the printing presses be marshaled for happiness and truth. Great postoffice buildings? Yes, but through them day by day, may correspondence helpful, elevating and moral pass. Ornate dwelling houses? Yes, but in them let there be altars of devotion, and conjugal, filial, paternal and Christian fidelity rule. London for magnitude, Berlin for universities, Paris for fashions, Rome for cathedrals, Athens for classics, Thebes for hieroglyphics, Memphis for tombs, Babylon for gardens, Ephesus for idolatry, but what shall be the characteristics of our American cities when they shall have attained their full stature?

Would that "Holiness to the Lord" might be inscribed upon all our municipalities. One thing is certain, and that is that all idolatry must come down. When the greatest goddess of the earth, Diana, enshrined in the greatest temple that ever stood, was prostrated at Ephesus, it was a prophesy of the overthrow of all the idolatries that have cursed the earth, and anything we love more than God is an idol, and there is as much idolatary in the Nineteenth century as in the first, and in America as in Asia.

As our train pulled out from the station at Ephesus, the cars surrounded by the worst looking group of villains I ever gazed on, all of them seeming in a wrangle with each other and trying to get into a wrangle with us, and we moved along the columns of ancient amphitheaters, earth-covered and crowned with storks, having built their nests there, and we rolled on towards Smyrna, and that night in a Sailor's Bethel, we spoke of the Christ whom the world must know or perish, we felt that between cradle and grave there could not be anything much more enthralling for body, mind and soul than our visit to Ephesus.

BATTLE OF BIRD'S CREEK.

The Citizens of Temple Intend to Erect a Monument to the Memory of Those Who Fell on that Occasion.

Special to the Gazette.

TEMPLE, BELL COUNTY, TEX., Nov. 15.—One of the bloodiest battles fought between the white settlers and the Comanche Indians was fought in the early days at Bird's creek, one mile west of this city. The whites, consisting of thirty-six white men and one friendly indian, who was the guide, under the command of Capt. Bird, encountered several hundred hostile Comanches at this battle ground early in the afternoon, and in the battle, which lasted till after nightfall, all the whites, save five and including Capt. Bird, were slain, and under cover of night the five surviving whites and the Indian guide escaped, and after some days reached Austin.

Dr. Feris, one of the most intelligent and clever old gentlemen, who was in the battle of Bird's creek, recently visited the battle-ground and pointed out many points of interest, and related some thrilling experiences of this battle. He spoke of the survivors, and said the Indian guide, whose name was Tom, became very much amused at a fight between a negro and a yearling which the negro was trying to brand some years after the battle of Bird's creek, and undertook to laugh, something he had never been known to undertake before, and died of the effort.

The citizens of Temple intend to soon erect a monument on the battle-ground to the memory of those who were slain there, at the unveiling of which Dr. Feris will be invited to take an active part.

Not only do the twelve churches whose spires point heavenward from Temple indicate the piety of our city and the regard our people have for the Christian Sabbath, but the closed and hermetically sealed doors of our business houses on Sunday show how obedient are they all to the holiday law of Texas. Many a man has gone dry to-day, and for a good many Sundays past, because not a door of any business house or saloon was open.

BONNER & BONNER.

The Well Known Banking House of Tyler is Attached

BY RECEIVER CAMPBELL.

The Liabilities Will Exceed $500,000—The Depositors Will Lose.

The Savings of Years Swept Away to Many Small Depositors—The Boot and Shoe House of H. C. White & Co., Make an Assignment

Special to the Gazette.

TYLER, SMITH COUNTY, TEX., Nov. 15.—There is no banking firm in the state of Texas better known than that of Bonner & Bonner of Tyler, Tex. They began business in 1872, and since that time have continued without interruption, doing an enormous business and gaining the confidence of the entire public.

In 1889 the International and Great Northern railway in Texas was put into the hands of receivers, and Col. T. R. Bonner, the real head of the banking business, was appointed receiver, with Col. J. M. Eddy as co-receiver. The bank of Bonner & Bonner was made the depository for the receivers. Last year Col. Eddy died, and T. M. Campbell was appointed co-receiver with Col. Bonner. A few months ago Col. Bonner died, and Mr. Campbell was retained as sole receiver, though the bank of Bonner & Bonner was

STILL MADE THE DEPOSITORY.

Mr. Campbell made a request upon said bank for a statement of its financial condition recently and the same was furnished him in writing. Hon. John M. Duncan, counsel for the International and Great Northern receivership, states that this showing denoted that the bank was "abundantly solvent" for all its just demands. Mr. Campbell in order to protect his trust procured from the bank a deed of trust on October 3, on real estate here and elsewhere, amounting to about forty-seven thousand dollars. Said deed of trust named Judge Felip J. McCord as trustee. During this month, the date not being obtainable, another deed of trust was given for the same purpose, and Jno. M. Duncan was named as trustee. This deed of trust was given on certain collaterals, including overdrafts to October 27, and amounting to $400,000, with schedule of said securities attached.

THE CLASH.

Last night, deeming his trust insufficiently secured, Receiver T. M. Campbell ran an attachment on the bank of Bonner & Bonner.

Yesterday Bonner & Bonner executed another deed of trust, covering every available asset not included in the above mentioned trust deeds, and named H. M. Whitaker as trustee. The last mentioned deed of trust is intended to protect other general creditors.

It is generally believed that no outside bank will suffer very much by this failure, and our two local banks, the First national and the City national, are not hurt in the least, but are amply able to meet any demand made upon them.

Following the failure of this bank the boot and shoe house of H. C. White & Co. made an assignment to-day, naming S. A. Overton assignee. This assignment was caused by the attachment of an interest in said business belonging to Bonner & Bonner. This firm carries a stock of from $15,000 to $20,000, and owe only about $5000. They will pay

EVERY DOLLAR ON THEIR INDEBTEDNESS.

Wild rumors of the possible failure of many prominent business firms in this city were afloat, but investigation proves them groundless. A rumor of this sort caused the firm of J. H. Brown & Co. to send out the following telegram: "The failure of Bonner & Bonner will not affect us. Our assets are beyond our liabilities and should our creditors treat us as considerately as heretofore we will meet every obligation. We shall conduct our business in the usual course without extraordinary action. This was to meet unfounded rumors afloat on account of Bonner & Bonner's heavy failure."

[Signed.] J. H. BROWN & CO.

The liabilities of the bank will exceed $500,000, with assets about equal, but as said assets include a quantity of worthless securities, it is

NOT GENERALLY BELIEVED

that the creditors will all be paid. As usual in such cases, the town is rife with rumors, and many depositors are furious over their losses. The savings of years are swept away to many small depositors, but the business portion of the town suffered very little. The town is thoroughly aroused to the necessity of acting together in such misfortune, and no further trouble is anticipated.

A MONEY FIGHT.

The Louisiana State Lottery Before the Supreme Court.

THREE LAWYERS AT $75,000.

The Action of the Comptroller of the Currency Likely to be Investigated.

Election of Mills to the Speakership Will Throw the Bulk of the Committee Chairmanships to the North. How Texas Will Fare.

Will Win if Money Can Do It.

Special to the Gazette.

WASHINGTON, Nov. 15.—Three famous lawyers, two of them Southern men, are now in Washington to defend the interests of the Louisiana state lottery before the supreme court. The question arises on the constitutionality of the law forbidding the circulation in the mails of newspapers containing advertisements of the lottery. The leading counsel for the company is Hon. Thomas J. Semmes of New Orleans, ex-attorney-general, senator of the Confederacy and ex-president of the national bar association. He is a venerable-looking man, of pleasant manners, and for years has been regarded as the leader of the Louisiana bar. Next to him comes James C. Carter, the noted New York lawyer, who is considered one of the ablest jurists in the country, and especially strong on matters involving constitutional interpretation. The third of the lottery advocates is Hannis Taylor of Mobile. He is quite a young man, but is known for deep research and a book from his pen on the "Origin and Growth of the English Constitution," won for him the unstinted praise of the ablest men in the profession, not only in this country, but in Europe.

In tackling such an array of legal talent, Attorney-General Miller and Mr. Maury, his assistant, are apt to be overmatched, but how the court will decide is of course a matter of mere conjecture. There can be no doubt that barring the company's advertisements from the papers dealt it a severe blow. Prior to that restriction it was estimated that $100,000 went out of Washington every month to pay for tickets. Nearly everybody patronized the institution, and in every government department scores of clerks bought the slips regularly that were to bring them fortune. Probably not one-tenth of the money that used to find its way to New Orleans from the capital now swells the coffers of the greatest money-making scheme of modern times. Of course tickets are still to be had, and there are lottery fiends that will invest to the end of their lives, but the bulk of their outside trade is gone. Hence the retention of such able counsel, not one of whom is supposed to receive a fee under $25,000, with that much additional if the company is successful.

Committee Chairmanships.

As the time for the assembling of the national legislators draws nigh, the opinion becomes more pronounced that Mr. Mills will be any easy winner of the speakership. He has gained steadily in the past three weeks, while Crisp stock has gone down. I had a talk with Col. Mills the other day and he expressed his confidence that he would be elected in sanguine fashion. He is making a dignified canvass and holds aloof from all bargains and dickers that might lay him under obligations.

There is one thing, however, that is involved in his success—it means that Texas can hardly hope for as many chairmanships of committees as might otherwise go that way. If precedent were followed, three or four Texas congressmen would go to the head of committees, but the election of any Southerner will tend to give Northern men the biggest share of chairmanships. In any event, Culberson is very apt to go back to his former place as chairman of the judiciary committee. Mr. Sayers deserves to be chairman of the important committee on appropriations but he is just one lower on the list than Gen. Forney of Alabama, though the energy and ability of the Texas man is so far superior that it entitles him to precedence.

Mr. Crain is first on the Democratic list of the Pacific railroad's committee and could therefore lay legitimate claim to the chairmanship thereof. Mr. Kilgore is the senior on the committee that has charge of enrolled bills and should go to the top under a Democratic organization of the house. Mr. Lanham was chairman of the very important claims committee in the Fiftieth congress, but was transferred in the last house to the committee on military affairs which ought not to operate, however, to his prejudice.

Only one Democrat is higher by way of seniority than Judge Abbott, on the public buildings committee—Buckhead of Alabama. In point of honesty, ability, wholesomed cleverness and zeal in behalf of his constituents, neither Buckhead nor any other representative ranks the popular and level-headed member of the Sixth district of Texas.

Needs Investigating.

It is believed that when congress meets a resolution will be introduced and passed to investigate the comptroller of the currency as to his action, or rather his non-action or bad action, in regard to the Keystone and Maverick banks. There come whispers out of the comptroller's office that such action has occurred in many other banks; in other words, that the comptroller's office does not control so far as the national banks are concerned. It is very evident that this is true in the case of the Keystone bank and the Maverick bank, and it will not be at all out of the way for the congress of the United States to examine into the matter.

The Coinage.

"The coinage executed at the mints was the largest in the history of the mint in this country, aggregating 119,547,877 pieces, valued as follows:

Gold	$24,172,202 50
Silver dollars	36,232,802 00
Subsidiary silver	2,039,218 35
Minor coins	1,166,936 50
Total	$63,611,159 35

"The seigniorage on the coinage of silver dollars was $6,221,333.42, and on subsidiary silver coinage, $62,434.48, a total of $6,313,767.90. The total coinage of silver dollars under the act of 1878 from March 1, 1878, to the close of such coinage has been $378,166,798. The coinage of silver dollars under the act of July 14, 1890, to November 1, 1891, has been $31,308,575, a total coinage of silver dollars since 1878 of 409,475,368. The net seigniorage on the coinage of silver during the thirteen years ending June 30, 1891, has aggregated $71,952,399.25.

"The amount of silver purchased under the act of 1878 from July 1, 1890, to August 13, 1890, aggregated 3,108,199.47 standard ounces, costing $3,049,426.46, an average cost of $1.00 per fine ounce. The total amount of silver bullion purchased under the act of February 28, 1878, from the commencement, March 1, 1878, to the end of August 12, 1890, was 323,635,576.19 standard ounces, costing $308,199,260.71, an average cost of $1.058 per fine ounce."

Sherman and McKinley.

Senator Sherman has to some extent at least placed himself in the field for the nomination at the next Republican national convention. He declared in an interview which was widely published that the Republican triumph in Ohio was due solely to the action of the Republican party upon the financial question and that this question would be the dominating one in the next campaign. Of course, in making this statement Senator Sherman knew that with the financial question as the dominating question he would naturally come to the front as the candidate. But it seems that Secretary Foster and Maj. McKinley do not agree with the senator. Foster says 500 votes were not influenced either way by the financial question, and McKinley laughs at the idea that anything but the tariff had to do with his success.

Speaking of McKinley, this gentleman has been in New York for several days, resting himself after the labors of his campaign and he is the political lion of the day. Major McKinley will not commit himself at all upon who are to be the Republican candidates next year, but there is a self-conscious look about the gentleman which indicates that he might be able to name the man who could win and that his name would be William McKinley of Ohio.

THE SENATOR FROM HILL.

Senator Voorhees, who is still recognized as one of the leaders of the Democracy, when questioned as to David Hill said:

"All I have to say is that the people who imagine that David B. Hill will be lost sight of in the senate are going to be terribly mistaken. I am not given to making exaggerated statements, and I have had sufficient experience, I think, to judge men with some degree of accuracy. Governor Hill is a very big man. He has the ability to take his place in the front rank of the senate the first day he takes his seat as a member of that body. In my judgment he is the most accomplished statesman this country has produced in forty years."

Thanksgiving Proclamation

WASHINGTON, Nov. 15.—The full text of the president's Thanksgiving proclamation is as follows:

By the president of the United States of America: A proclamation. It is a very glad incident of the marvelous prosperity which has crowned the year now drawing to a close that its hopeful and reassuring touch has been felt by all our people. It has been as wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power and too particular to be the device of his mind. To God, the beneficent and all-wise, who makes the labors of men to be fruitful, redeems their losses by his grace, and the measure of whose governing is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored nation are justly due.

Now, therefore, I, Benjamin Harrison, president of the United States of America, do hereby appoint Thursday, the 26th day of November present, to be a day of joyful thanksgiving to God for the bounties of his providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which he gave our fathers the wisdom to devise and establish and as the courage to preserve. Among the appropriate observances of the day are rest from toil, worship in the public congregation, the renewal of family ties about our American firesides, and thoughtful helpfulness toward those who suffer lack of the body or of the spirit.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 13th day of November, in the year of our Lord one thousand eight hundred and ninety-one, and of the independence of the United States the one hundred and sixteenth.

By the president:

BENJAMIN HARRISON.
JAMES G. BLAINE, Secretary of State.

DON'T WANT BLACKS

Choctaw Council Passes a Law to Remove Intruding Negroes.

A CITIZENSHIP ASSOCIATION.

Memorial to Congress Praying for Criminal Jurisdiction for the United States Courts in the Indian Territory.

Overrun by Negroes.

Special to the Gazette.

PARIS, TEX., Nov. 15.—The Choctaw people are being overrun by negroes from the surrounding country, generally of a hard class, whose absence was a benefit to the locality they quit. Their mixing with the negroes raised among the Choctaws, former Choctaw slaves and their descendants, has had a very demoralizing effect and they are proving so troublesome that the council has passed a law directing the governor to cause all such intruding negroes to be removed forthwith, and further forbiding any officers to issue residence permits to any negro except former Choctaw slaves or their descendants, or to those employed as teachers in the Choctaw colored public schools. A fine of $50 is prescribed against any officer violating this provision, and against any citizen employing any illegally resident negro.

By the fourth section of the act all companies or corporations doing business in the Nation under license from the Choctaw government (and none others can do business there) are forbidden employing or bringing in any such negroes, and those who have such negroes now in employ are required to remove them from the Nation, and a failure to comply with this law shall work a forfeiture of their licenses and franchises.

This last provision strikes directly at the Choctaw coal and railway company, which is operating coal mines under Choctaw leases and which replaced striking white and Indian miners about two months ago with negro miners imported from Alabama. These negro miners are already leaving, quite a number passing through a few days ago going to some coal mine west of Fort Worth.

Intruders.

Governor Mayes of the Cherokees states as a fact that the intruder element have organized what they style a "Citizenship association," with an initiation fee of $5. They are regularly organized, with a full outfit of officers and a regularly maintained and paid lobby at Washington, and attorneys to look after their interests in the interior department. These intruders are appropriating, so says Governor Mayes, the choicest sections of the Cherokee country, cutting and selling timber, cutting and shipping, paying no taxes or royalties, and defying the Cherokee authorities.

Want to Govern Themselves.

Special to the Gazette.

ARDMORE, I. T., Nov. 15.—The following memorial to the next congress, praying for complete criminal jurisdiction for the United States courts in the Indian Territory has been drafted by a part of the legal fraternity in this city and others, and is now being circulated at every postoffice in the five civilized tribes for signers between now and the convening of congress. The memorial conveys no menace to the Indians or their governments, and as the United States is already established in their midst, the enlargement of its powers is a matter of interest to the Indians as well as the whites.

HOME RULE MEMORIAL.

To the Honorable Senators and Representatives of the United States, in Congress Assembled:

We, the undersigned citizens of the Chickasaw, Choctaw, Creek, Cherokee and Seminole Nations of Indians, and citizens of the United States residing in said Nations, respectfully ask that exclusive jurisdiction of all crimes and offenses against the laws of the United States committed within the territory of said Nations be conferred upon the United States court in the Indian Territory, for the following reasons, to-wit:

1. Because members and citizens of said Indian tribes are now compelled to leave their homes and places of nativity and go into a foreign court, in a foreign jurisdiction, before a strange and foreign jury, among people who are unacquainted with their surroundings and circumstances, and who have no sympathy for or in common with them, and be tried upon charges for offenses committed at home, among such people and before such juries, far from their friends and their homes.

2. Because, contrary to the genius, custom, usage and policy of the United States government and a vital principle of the Declaration of Independence, viz: "That a citizen of the United States shall be tried at home by a jury of his peers," citizens of the United States residing in the Indian Territory are taken from their homes and friends and their home court, and into another and foreign jurisdiction for trial, upon charges of violation of the laws of the United States, and not tried before a jury of their peers in the courts of their own country, as is provided by the constitution.

3. Because the enormous and unparalleled expense incident to and unavoidable in the trial of parties for offenses committed in the Indian Territory, in said foreign courts, resulting, in the main, from the necessity of taking parties and witnesses such great distances, in many instances of hundreds of miles, for trial, and many times away from their friends who would give bond for them, and compelling them to lie in jail for months to await the action of the grand jury, and the inconvenience to the thousands of witnesses, is alike an injustice to the government, witnesses and parties, and your memorialists show that they believe such trials could be had in the United States court in the Indian Territory for from 25 to 50 per