THE EGG AS THE EASTER EMBLEM

ITS UNIVERSAL USE AS SYMBOLICAL OF THE RESURRECTION AND THE LIFE HEREAFTER

THE use of eggs for various purposes on Easter day is older than Christianity itself. The custom can be traced back to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks and Romans. By all these nations the egg, as containing in itself the germs of life, was regarded as a symbol of the universe, the work of the supreme divinity. Quite naturally, therefore, the egg came to be regarded by the church as symbolical of the resurrection of life hereafter, and its use as Easter Emplem followed. From time immemorial it has been the custom to color and decorate eggs and present them to friends on Easter Sunday.

Almost every county in England, Scotland, Ireland and Wales has its own peculiar custom or superstition relative to the season. And in most of them the egg, typical of birth, has its place as a special token and symbol of Easter. Undoubtedly the coloring of eggs and so-called "egg rolling" originated in a most curious game of ecclesiastical ball played with eggs in the churches of England in the Middle Ages by the monks.

These eggs were colored red, in allusion of the blood shed for sinners. From the records it would appear that the rules of the game varied in different churches, but in the main the pastime consisted of tossing the eggs from hand to hand, back and forth, and crosswise, in a bewildering and complex figure. As a missed egg meant a smashed egg, this game proved detrimental to church furnishings, and in time the eggs were replaced by egg-shaped balls, the prizes for skillful playing still being brightly dyed eggs.

Another pastime, which still survives, was to roll eggs down a hill, the one which reached the bottom intact winning the rest. A survival of this custom is found in Washington, where the children gather in the White House grounds on Easter Monday, and roll eggs down the grassy slopes in the rear of the building.

The customs in various countries connected with Easter eggs have varied but little during a lapse of years. In Hamluyl's voyages (1589) he speaks of the common people in Russia carrying eggs colored red on that day, and gentlemen and gentlewomen having their's gilded. When two friends meet during the Easter holidays they take one another by the hand, one of them saith: "The Lord has risen"; the other answereth: "It is so of a truth"; and then they kiss and exchange their eggs.

Hyde, in "Oriental Sports," says that among the peculiar customs of Easter observed by the Christians of Mesopotamia the children buy as many eggs as they can and stain them in various colors. One of their sports is in striking their eggs one against another, and the egg that first breaks is won by the owner of the egg that strikes it. Immediately another egg was pitted against the winning one, and so it went on until the last remaining egg is declared victor.

In Scotland and the north of England generally, it is still customary to boil eggs hard and give them to children for toys on Easter Sunday. The same custom is observed in Italy, Spain and in Provence. In Vienna, instead of the colored eggs which is merely a toy for children, the Easter eggs is composed of silver, mother-of-pearl or other expensive material and filled with guineas or trinkets.

The egg was undoubtedly regarded as a symbol by the old mystics—sometimes of our mundane system and sometimes of the earth only. In the first case the yolk was supposed to represent our world, the white its circumambient firmament or atmosphere and the shell the solid "crystalline sphere," in which the stars were set. In the Mosaic narrative of creation the spirit of God is represented as "moving" or "brooding" over the waters of the great deep, as a bird over her eggs, to bring forth and develop the latent life.

In the Hebrew characters derived from hieroglyphics the egg typified the promised Messiah.

Southey tells us that Dona Oliva illustrates the mundane system by a comparison to a large ostrich's egg, with three whites and 11 shells, our earth being the yolk. The water, which, according to this theory surrounded the globe, she likened to the first or innermost albumen; the second and more extensive was the air; the third and largest consisted of fire. The 11 shells were so many leaves, one inclosing the other, circle within circle, like a nest of bones. The first of these was heaven, wherein the moon had her appointed place; the second, the planet Mercury; the third, Venus; the fourth, was the circle of the sun; Mars, Jupiter and Saturn occupied the fifth, sixth and seventh; the eighth was the starry sky, the ninth the crystalline, the tenth the primum mobile which imparts motion to all, and the 11th was the immobile, surrounding all, and beyond this there was no created thing.

The presence of an egg at ancient mysteries was, without doubt, esteemed as belonging to the new birth.

The cyprus was associated with an egg, as was the Babylonian Astaste, and festivals were at Easter or Spring. The Spring was also the festival of eggs with the Tarmanians, and Mr. Oldfield has given interesting particulars about this festival on the Murchisan River of Western Austria, where it was called "Cairo."

So it seems to have been a favorite symbol, very ancient and adopted by many nations.

The Syrians used to speak of their ancestors, the gods, as the progeny of eggs. In the temple of Dioscuri, in Laconia, there was suspended a large hieroglyphical egg. This egg was sometimes attributed to Leda and sometimes Nemisis

The Orphic cosmogony, as presented by Athenagoras, stated that water and mud were the first principles of creation; from their union proceeded a being having the body of a serpent, with the heads of a bull and lion, and a man's head in the middle. This being was named Hercules, or Chronas, and laid an egg, out of which came forth the good Phanes. Of the two halves of the shell were formed heaven and earth.

Aristophanes, in his play of the "Birds," shows how at first black-winged night laid a wind egg, whence lovely Eros, with golden pinions, soared aloft and gave birth to all things.

The Hindus tell us that the world was laid in embryo in the mind of Brahm until the creation. When he spoke light appeared; from himself came the inert matter to fill up space; water was condensed from around, seeds appeared and vegetated. Again Brahm spoke, and on the surrounding water floated a golden egg, in which there were three emblems, wisdom, power and destruction, or birth, increase and death, in the forms of the gods Brahma, Vishner and Siva, the first earth, the second water and the third fire. The shell of the egg is said to have burst into 11 fragments. Seven, flying upward, formed as many superior worlds; the remaining, passing downward, were converted into an equal number of inferior ones.

The Hawaiians believe that their island was produced by the bursting of an egg which had been laid on the water by a bird of great size, and beyond which there was no other land. Chinese writers tell us that in the beginning, when all was darkness and confusion, there came from a vast mundane egg, which divided itself into two parts, a human being, who is and always has been known as Poon Koo-Wang. Of the upper portion of the shell he formed the heavens; of the lower he made the earth.

It was a belief in Japan that the world was produced from a cock's egg. From this world a giant, who had conquered Heaven, made a woman, and she, by a crocodile, became the mother of the human race. The family of the Cangues wore tails in memory and honor of their extraction.

The Chyin (one of the tribes of Burmah) account of the genesis of the human race is as follows: After the earth, sun, moon and stars had appeared, though of what cause they owed their origin is not clear, the earth of its own production and generative power gave birth to a woman, who was named Hiee-neu. She produced a hundred eggs, from which were born the different races of men.

The Egyptians also worshiped Cneph, the architect of the world, with an egg issuing from his mouth. In the hymns ascribed to Orpheus, Phanes, the first born god, is said to be produced from an egg. On these principles the story of the "Serpentine Egg," to which the Druids ascribed such virtues, may be explained. Pliny says, that as one of the badges of his office, every Druid has an egg enchased in gold, about the size of a moderate apple, hung about his neck.

The egg was the type of hope and the resurrection among the early Christians, and the custom of giving colored patch or paste eggs on Easter morning is found in the East, in the Tyrol, in Russia, in Greece, and in many parts of England, where it may be traced back to the time of Edward I. Pope Paul II, in 1464, issued a form of benediction of eggs for England, Scotland and Ireland.

A MISSED EGG MEANT A SMASHED EGG

VOODOOISM IS NOT YET DEAD

Negroes of the West Indies Believe Implicitly in the Power of the Obeah Man.

"VOODOOISM dead? Don't you believe it. Let the negro alone and he will go back to it swiftly and surely. Thousands of Southern blacks have never got away from it."

This was the emphatic declaration of a man who, though he was born in the Southern part of the United States, has spent the later years of his life in the British West Indies.

"We have managed to stifle it in this country," he went on, "and the English have done a good deal in the islands they govern. But it flourishes openly in Hayti and is no secret in the French or Dutch colonies. As for our own country, I would take my oath that nine darkies out of ten, even of those who call themselves Christians, would ooze voodooism if you stuck a pin into them.

"In the West Indies the name is obeah, not voodoo; but the ideas and practices are much the same, even worse. The blacks go to the obeah men to get vengeance when they have a grudge, and they're not in the least particular where the vengeance stops. The obeah men are expert poisoners, and there isn't a doubt that they accommodate their patrons who can pay.

"In some of the West Indian colonies the whites themselves have to take obeah into account in their dealings with the negroes. I mean that a negro who has a grudge against a white person won't hesitate to try to work obeah on him—or her, either.

"Generally it goes no further than putting evil charms in the way of the person to be injured; but one hears hints of suspicious deaths and unaccountable illnesses. When you laugh at such an idea the old timers shake their heads."

Another American, who has spent several years in the Dutch West Indies, confirms the above. He says that the negroes there enjoy the aid and comfort of a bakru, whose services are secured to them through the good offices of the obeah man. A bakru is the spirit of a dead person.

He is annexed to one's menage by going to the graveyard at midnight in the last quarter of the moon, approaching the dead man's grave by taking two steps forward and one step back, two steps forward and one step back, and then calling politely but firmly upon the spirit to enter your service. This matter of politeness is a most important feature of one's intercourse with a bakru.

If one doesn't observe the rules of courtesy and bid the bakru good morning and good night, say "Thank you" and "Please" and otherwise propitiate his ghostly highness, he is likely to play one such tricks as will make him regret the day—or night rather—that he ever engaged a bakru. But if you are mild and respectful to your bakru he will prove an excellent servant.

In the morning you can despatch him to the market with the injunction to pick out a good load of wood and save it until you come after it. Then you can loiter over your other affairs without giving the wood another thought. The bakru will hie him to the market, pick out the best wood and keep it for you. The owner of the wood may try in vain to sell it. He can't; and that's because the bakru is sitting on it.

An obeah man or obeah woman is resorted to as a rule for help in working a spite or in getting a wish, especially the wish to bask in the love of some particular person. Some of these charms are rather extraordinary. For instance, if a lovesick girl will take some of her hair, burn it, rub it to a powder and put it into the food of the man whose love she pines for she will have her wish.

The most efficacious of these love charms is said to be the mixing of nine drops of one's blood with the food to be eaten by the adored. This method works marvels, making the hitherto indifferent person a slave to the charmer.

The newly awakened love amounts almost to madness and is a sure thing until it is disposed of by another charm. If the charm worker will administer a kick or a blow, the foot or the hand with which it is given having been dipped in water in which cedar leaves have been boiled, the madness will disappear.

One way of getting ahead of a rival is to secure his shoes and wear them overnight. This promises that you shall figuratively step into his shoes, as you have already literally done.

If you want an enemy to die, get the obeah man to work a charm which causes the feathers in your victim's pillow to form into some sort of nondescript creature; nobody is quite clear what it is, bird or animal. The important point is that it forms very, very slowly and only at night; but as the process continues your enemy wastes away and when the creature in the pillow is complete your victim dies.

Another way of getting revenge is to tear a live bird apart and put the wings in your enemy's pillow. If you want to be particularly cruel put some grains of corn in the pillow of your victim's child.

What will that do? Simply keep the child from growing any more. Common ways of trying to work obeah are to sprinkle graveyard dirt on a doorstep, to put dead leaves in front of a door, to hang a crooked stick over it, and so on.

Of course if you are black yourself and somebody is "setting obeah on you" the first thing you do is to hustle up to where your own special obeah man or obeah woman lives and get busy at counter conjuring. It is always a wise precaution to keep a "frizzly" hen on the premises. If she can be induced to eat any of the charms left for your destruction you are safe.

Salt, too, is an excellent article to have on hand. If you sprinkle salt on charms left by your enemies and then burn them—the charms, not (as you might like) your enemies—you are again saved. In the South today if you go into a negro cabin where a dead body lies you will often see a little dish of salt on the breast of the corpse.

If you think a person has conjured you, throw salt after him. Indeed, salt is good for many more things than sprinkling on birds' tails.

An Englishman, writing to Chambers's Journal a few years ago, admitted that in spite of laws and punishments obeah was commonly practiced today even in the British West Indies. When caught the obeah man is flogged and imprisoned; but the cult continues in secret.

It is mighty hard, moreover, to catch the obeah man, even though it is perfectly well known who he is. As a rule, he lives in some out-of-the-way place, and the negroes are in such terror of him that they won't betray him to the authorities and won't testify against him even when he is caught.

People who have lived long in the West Indies can easily pick out an obeah man from a crowd of negroes. He may be dirty and ragged and disgusting, but he has an air of authority which is unmistakable. If threatened by the obeah man, a negro will turn as gray as ashes from sheer terror.

In spite of the fact that there is a law against working obeah, some of the white planters themselves resort to it, or a show of it. In order to protect their crops from the wholesale stealing of the negroes, they conspicuously display at the edge of their fields articles which are recognized charms, such as a skull, or a bottle of dead cockroaches, or a little coffin full of pieces of bone, feathers and hair. The negro believes that these charms will fix him if he trespasses.

There is a simpler way of warning off marauders; at least, it is not against the law, as the placing of obeah charms is. The planter whose crops have been disturbed has only to remark noncahalantly in the hearing of the negroes, "Oh, I don't care! I've got the footprint."

Before long the terrified culprit will come with a full confession. The belief is the soil is taken up and burned that particular darky will never steal again, and for the excellent reason that he will be dead and buried so soon that he won't get another chance.

The negroes are very shy about admitting to white folks that they believe in obeah. As for answering questions about special beliefs, they become most uncommunicative at the first display of curiosity.

If they don't pretend absolute ignorance of the whole subject—"Doan' know nuttin' 'bout dat. Dat's sump'n I never did hear of!" — they say bluntly: "'Tain't good fur white folks to know 'bout such things!" Most of them when questioned by white folks declare that they don't take any stock in obeah, but if you ask them to cut down a silk cotton tree they'll back off in a blue funk. Silk cotton trees are the chosen residence of "duppies" and "jumbies," and they are, therefore, the objects of a negro's respectful consideration.

The obeah man is a very shrewd person. For instance, when he is approached on the subject of buried treasure he is always prepared to divulge the exact locality where it is to be found. He is not afraid of being discredited, for he adds to his directions the information that the place is guarded by a "duppy," which he describes with a horrible minuteness of detail.

Or perhaps it is a huge snake which has charge of the treasure. In either case it will be perfectly hopeless to attempt negotiations unless the treasure seeker will agree to give his soul to the duppy or the snake.

While voodooism is by no means as common here, or at least not as frankly admitted, the negroes of the South still believe in conjuring, their animals are still tricked, and they have a thousand superstitions about human beings, birds, animals, the moon, the wind—every detail of daily life, in fact. For instance, any peculiarity of personal appearance is supposed to be the sign of some hidden power.

To be conjured—or cunjured, as it is pronounced—is bad enough. But to be conjured by a blue gummed negro is almost fatal, and to be conjured by a blue-gummed negro with one blue eye and one black one is absolutely deadly.

The rain crow is the center of a whole cloud of superstitions. For instance, if you happen to be seeing spirits and have no taste for it, take a rain crow's egg, break it in water and wash your face in it. That will cure you of any ordinary attack of seeing things.

A well-known way of making oneself proof against "conjure" is to put red pepper in one's shoes and a silver coin between one's toes. Nobody but a darky could stand the red pepper, but they don't seem to mind it and have even danced in pepper-lined shoes, turning a peaceful party into a bedlam of sonorous kerchoos.

It may be a useful hint that if a negro finds a coat or any article lying across it, he will be loath to appropriate it. This, however, does not apply to the Northern negro, who is much freer from superstition than his Southern brother is.

If anything is made into a flat, tight bundle and fastened by pins crossing each other diagonally—like this, X—it will be pretty safe from a superstitious darky. The X is often used by them. It is the binder, making a charm or a precaution doubly effectual.

While the terms obeah and voodooism are used more or less interchangeably, the two cults are not altogether the same. Obeah is rather worse than voodooism. It is a more desperate resort. Its vengeances are more deadly, its practices more revolting.

In the negro republic, it is asserted, human sacrifices are not uncommon in the celebration of the obeah rites. Hayti is the hotbed of the worst form of obeah worship—a fact which was given by the man first quoted in this article as proof of his statement that the negro, left to himself, will return to his old beliefs and practices.

Making Brick Under Water

Problem Solved by Hardening With Blowpipe Flame.

"ONE or two of the most interesting incidents in connection with the building of the two Hudson tunnels just opened for traffic have escaped newspaper notice up to this time, for the reason, I suppose, that the men who put through great engineering works are not given to boasting," said an official of the Hudson & Manhattan Railroad, which operates the tunnels.

"One of these was the occasion which resulted in making brick for the first time on the bed of a river, and the other was the occurrence under the Lackawanna coal docks in Hoboken.

"The north tube, as is well known, is an extension of the old tunnel started years ago, which came to a halt 100 feet away from a reef of rock standing from 1 to 16 feet above the intended grade of the tunnel. When our tunnelers took up the work they found that before the shield arrived at this point they would have to build a temporary workshop in the river ahead of it so as to build on the shield a steel apron under which the men could work while blasting and drilling the rock out of the way of the shield. The bed of the river above the rock was soft sand and above that was about 65 feet of water.

"Blasting the rock with so slight a cover and with such a heavy water pressure above, it was feared, might result in the heading being blown out. For that reason bargeloads of clay were kept constantly near that point to be dumped in. The expected blowout occurred after a few weeks, and the 900 feet already tunnelled between the lock and the heading was flooded. The men all got out safely, and by getting the bargeloads of clay into action quickly the hole was filled. The water was pumped out and within 11 hours the men were able to return to the heading on a raft. No great damage was done and work was resumed after only 21 hours had been lost.

"Two other similar blowouts occurred while the tunnel was being pushed across the 700 feet of reef, all of which led up to the interesting circumstance of submarine brickmaking. At the extreme eastern end of the roof the rock rose about 16 feet above the bottom of the cutting edge of the shield. The tunnel at this point is so near the bottom of the river that the clay was almost fluid and continually slipped into the pockets of the shield, so that the men could not get underneath the apron to drill the rock. Scow after scow was dumped, but the clay still leaked.

"As a last resort blowpipe flames fed by two tanks of kerosene, were directed against the exposed clay until it was thoroughly hardened, so as to hold its position while the men drilled the rock. The blowpipe process took eight hours, during which time streams of water were played on the shield structure continually to prevent it being damaged by the high pressure. The tunnelling operations were successful here because of the protection from the submarine brick.

"The south tube furnished the other incident I have mentioned. At the beginning of the work there the shield on the Hoboken side was being driven through silt, with the shield doors closed to save the cost of excavating. While the heading was under the Lackawanna coal docks the superintendent, thinking that the shield was moving too slowly, opened one of the center doors so that the mud could come in and let the shield go ahead faster. The silt shot in under such pressure that some of the men were buried before they could escape, but the rest of the shift got away through the emergency lock.

"The heading was lost, and the tunnel between the shield and the lock being jammed solid with mud there was no space for air pressure in which the men could get to work digging out the mud. The coal deck was crowded with shipping, and because the Lackawanna, at that time, was not particularly favorable to the tunnel it would have been impossible to get permission to dredge out the bed of the river in front of the shield so that a diver could go down and timber up the exterior opening to the doorway.

"The problem was solved as follows: Two heavy mainsails were used to make a double canvas cover about 60 by 40 feet. Weights of pigiron were secured around the edges. The canvas was spread on a flat barge. Then the barge was withdrawn and the mainsail was allowed to drop to the bed of the river, 30 feet of it covering the shield and the other 30 extending toward the middle of the river. One of the pipe valves in the lock was opened and the mud under the pressure of the river shot into the tunnel westward for 40 feet. It poured in for eight days and nights.

"A cavity had formed in the bed of the river outside the cutting edge of the shield until the canvas dropped and was eventually drawn into the doorway through which the mud was pouring. A small cavity was excavated in the mud filled tube ahead of the lock, and the air pressure being put on it immediately relieved much of the strain on the canvas cover. Miners were then able to get into the tunnel and dig out the mud. In about nine days the heading was recovered and the door on the inside closed."

Freckles may be hereditary. Cases of freckles all over the body are mentioned. Food is not supposed to cause them. Sun and wind make some faces freckle.

LAW: ROMAN AND CHRISTIAN

Consciousness of Mankind Must Be Changed Before We Can Change Form of Government.

BY J. L. JONES.

THERE are two great divisions of law, the everlasting laws of God, which are written in the constitution of the universe and of men, and the temporary man-made laws and institutions, ecclesiastical and political, which are applicable at special times, in the ascending or descending development of tribes and nations.

When the Christian religion became corrupted and joined to the pagan state under Constantine, it adopted or assented to the Roman civil law. This was the law of the roaming savage or nomad, the law of the wolf (for Rome was the she-wolf's litter), the law by which any wandering brute, quadruped or human, took possession of whatever he could find by right of conquest, the animals killing their victims, the human beings either killing or making slaves of them.

This is the law by virtue of which the Roman Emperors gained world supremacy and when the Roman state fell, the victim of its own corruption, the barbarian hordes that overran the empire, fought and exterminated one another for 1000 years, according to this same law, till at last the most powerful murderers and thieves succeeded in establishing empires, kingdoms and republics, which still exist and are still governed by this same kind of law.

None of these governments was established and none exists by any divine right, but only by virtue of this Roman law, the law of the survival of the successful warrior and his acknowledged right to take possession of whatever belongs to his vanquished foes.

But Christ came into the world to introduce another kind of law. The word of God is that the race is not to the swift nor the battle to the strong in a worldly sense. Which means that there is a superior swiftness and a supreme strength yet to be made manifest. These superior forces are now being concentrated; the decks are being cleared for action and the greatest war of the world is at hand.

The eagle of the United States is the same bird as the eagle of Rome. It has not changed its character nor habits. It still makes its living by murder and robbery, as attested by Benjamin Franklin, when he opposed its adoption as the national emblem. It is the symbol of the Roman law of parasitism and plunder.

Probably not one in a thousand of the people know the meaning of the word Columbia. Columbia is Latin for dove. Columbia, the goddess of liberty, is the guardian angel of this country, while the eagle is its evil genius. The dove is the symbol of the holy spirit. The eagle is an unclean bird, though in another sense it is a symbol of the supreme power and wisdom of God. In the science of symbolism all symbols have good and evil meanings.

In England there is also a system of heraldry. In fact, this is a universal language. The bull (Johnnie Bull) is the symbol of the Saxon element, the farmers and laborers who work like oxen and are slow, sluggish and stupid. The lion is the symbol of the Norman element, the robber class that reaps the fruits of the labors of the others as the lion devours domestic animals.

But a full-grown bull will make short work of a lion if he can catch him, so when the bull element gets fully aroused and infuriated the predatory gang will have to take to the woods. The predatory and parasitic elements will have to be eliminated from human society, as they are now being exterminated in the animal world.

Human society naturally divides into four great classes, first, producers or workers; second, traders and thieves; third, teachers or instructors; fourth, soldiers. The work of all these classes is beneficial or pernicious, according to the way in which it is applied and directed.

In barbarous ages the function of the soldier was the most important, for there was no use for people to produce wealth if they could not defend it. But the soldiers did not limit themselves to defending their own property. They seized that of others. Murder and robbery became the most honorable of occupations.

In Rome it was said that the god of the Christians was an ass. They were ridiculed, persecuted and treated with the utmost contempt, because they would not kill or steal. There was little use then even to defend themselves, because they were not strong enough. They would have been exterminated if they had offered resistance. This was the time in which they were counselled to resist not evil, and to endure persecution with such patience as they could command.

The function of distribution is called commerce or trade. The tendency of business men is always to overvalue their own services; to charge too much profit. This is the reason that traders and thieves are classed together. To cheat by taking advantage of a trade or bargain is to break the commandment, "Thou shalt not steal." The fact that it is done legally does not alter the moral turpitude of the transaction. No nation is yet civilized enough to take the function of distribution out of private hands and operate it under the control of the communes and states. The attempt to regulate railroad rates is a movement in this direction.

The third social function, instruction, includes the work of lawyers, doctors and ecclesiastics. Among the Israelites, one tribe, less than a twelfth of the population, was set apart to perform all these offices. The word Levi means conjunction or connection, and the business of the Levite was to connect the material existence with the mental and spiritual; to be a sort of business agent between God and man.

There is only one law that is really valid. That is the religious or moral law. Man-made laws are fictitious and mainly futile. If they conflict with the moral law they are pernicious. But no one in this degenerate age goes to a lawyer to find out what is right or wrong. Modern law has nothing to do with right or wrong and only serves to obliterate the distinction between them.

The word doctor means teacher. The word physician means interpreter of the laws of nature. The law of nature is the same as the law of God, only in different departments. One is the religion of the body; the other the religion of the soul. If the people were instructed in these laws there would not be any sickness to amount to anything, and the sales of drugs and medicines would be greatly reduced.

As in the days of Israel, so now, one man should be lawyer and doctor and priest. He should be a Levite and a teacher of the truth, for there is only one truth in the absolute, and one law and one life.

This is the law and the truth that Christ came to teach. It is the simple life. The yoke is easy and the burden light. This is the law that makes men free. The world is in grievous bondage under a multiplicity of laws, civil and uncivil, political, ecclesiastical and social. There are mummeries and ceremonies, rituals and observances, per saecula seculorum, world without end; amen.

The old-time Pharisees and hypocrites were so very religious that they used to spend all their time in observing laws and performing rituals that were perfectly useless till they became so blind that they could not recognize the truth when it appeared and appealed to them, personally. A similar condition exists now at the end of this dispensation.

The word Isaac means laughter. Isaac was the son of promise, the Free man. Ishmael was the son of the bond woman. The way of Christ is different from the way of the world. He does not legislate to make men free. That would only confirm them in bondage.

He teaches them so to change their desires as to bring them in harmony with reason, and by-and-by the old habits are changed. The constitution of the man is changed. He does right then because he likes to do it. It is no longer a burden; it is a pleasure. He does not mourn because he has to grind out an unpleasant task. He laughs because he feels a new life. He does not perish of thirst in a desert. He has found a secret spring. Everything in the material world is only the symbol of a great reality, and he has come into the consciousness of that reality.

The present laws and institutions of the world have been developed out of the anima mundi or animal consciousness of humanity which is the dominion of the devil. They are all at variance with one another in a state of antagonism and strife. This is the condition of which the word Ishmael was a symbol.

The consciousness of mankind must be changed before we can change the constitutions and forms of government. I am trying to teach the methods by which the change of consciousness of the individual can be accomplished. When this is done then we will have an approved model on which to pattern the constitution of a state.

The old body of death has to be cast off. This means the whole body of mental habits, beliefs and customs. Nearly everything the people believe is false. Then labor is nearly all wasted in vanity, sensuality and strife. It is almost as hard to change the consciousness of a man as it is to change the constitution of the United States.

The term United States is a symbol of the state of a man. He is a union of a lot of petty states, sordid desires and selfish ambitions, modified in some cases by vague and indefinite ideals of goodness, beauty and truth. When a man has changed his own state of consciousness so as to realize the good, the beautiful and the true, then he may be able to write the constitution of a state. But this kind of constitution is to be enforced by example, and not by legislation.

Francis Richter

Continued From Page 6.

is not an explosive tongue. So many of these people shoot their words out like a cannon, and over trifles fall into what seems like wild excitement to a more self-controlled race.

A case in point occurred the other day. A postoffice employe, whose special business it is to deliver money on postoffice orders, called and I took the opportunity to inquire about a lost order.

My stock of German proving inadequate, the cook came forth to assist. Then followed such sweeping gesticulations and vociferous protestations on the part of the postmas, who had three gold medallions of the Emperor and a Maltese cross suspended across his uniformed breast, that if the scene had been laid in America it would have been time to telephone to the police. But all the noise meant nothing. It was merely foam on the beer, for the gentleman was in reality offering a most courteous explanation.

I have a confession to make, which is in the nature of an apology to Puccini. I told about our seeing him at the Volksoper upon the occasion of the production of his opera, Manon. Now it transpires that the man who came out and bowed so blandly when we were quite sure he inwardly meditated murder of the actors for their bad work, was not Puccini at all, but one of the leaders of the orchestra. How disappointing to find it out! It was such a satisfaction to think we had seen Puccini, for he was advertised to be present and all the house shouted "Puccini" when this personage appeared. And I said he had a bald spot and was growing stout. I take back every word of it, until such time as we find out whether our latest informant is reliable. At present I am in such a state of confusion that I don't know whether we have seen Puccini or not. But there's no doubt about the opera. That sticks fast.

Vienna, April 2.

The Ould High Hat.

Catholic Standard and Times

O! ye needn't be so sly,
All ye lads, when I go by,
Wid your winkin' o' the eye
An' your smirkin' an' all that.
Shure, I'm wise enough to see
That the cause of all your glee
Is the ancient cut o' me
An' me ould high hat.
Arrah! lads must have their play,
So I've not a word to say;
'Tis messel' that watce was gay
As the gayest wan o' you.
Shure, there wasn't manny men
That would joke about me then,
When me blood was young an' when
This ould hat was new.
It was wid me an' me bride
When the blessid knot was tied;
An' it followed, when she died,
Where they soon will lay me, too.
It has served me all these years,
Shared me laughter an' me tears,
As it's sharin' now the jeers
O' the likes o' you.
Now we're worn an' ould an' sick,
But there's joy to think, avic,
That ye niver held a brick
An' there's some that can't say that.
So they needn't be so sly
When they smile an' cock their eye,
All thim lads, when we go by,
You an' me, ould hat.