

often been raised how this unhappy state of affairs can be mended. We have not the slightest doubt that the conditions will be improved, and they may follow the law of evolution, that is to say, the course of progress will begin with an attention to the immediate and most pressing needs of practical life, proceeding to the higher but not less important domain of intellectuality.

The advance of American civilisation shows that to a great extent a development for the better has set in. The foundation of great universities is a step in this direction. And endowed theaters which shall set the standard of musical and poetical taste will be added in time. Endowed newspapers which should be started on a limited basis, perhaps in the form of weeklies, will have to follow. As a matter of course, they must be rigidly non-partisan, and take the ground of a purely ethical point of view.

The musical and artistic taste of the masses is not worse here than in Europe. The war songs that were actually sung in the German army, both in 1813-1815 and 1870-1871, were by no means the classical music of later days. The German warriors did not sing either Koerner's or Arndt's songs, but ragtime-melodies, with words of the coarsest character. It is a fact still that the officers of the German army have great trouble with the singing instinct of the private soldiers, generally venting itself in songs which not only betray a lack of musical taste, but also abound in rudities and even shocking indecencies. The regulations in the German army enjoin officers not to permit such breaches of good behavior; but, nevertheless, partly through connivance, partly through actual encouragement on the sly these songs spread like wild-fire. But these songs do not become known outside of the army and the elevating songs of the German nation are produced and known in a radically different atmosphere.

We may here on American soil allow public opinion to be too much dominated by the taste of "the boys," but this consideration exercises perhaps an educational influence on them, and may in time serve as a leaven that will raise the masses to a higher musical understanding.

I see no cure for the vulgarity of our national taste in music and other arts than by the foundation of independent art centers which would be looked up to as an authority, and thus organise the better elements constituting an intellectual aristocracy,—an aristocracy which is not based upon ancestry, but upon intellectual and moral superiority.

P. C.

LIFE AFTER DEATH. A COMMENT ON HOFFMANN'S STORY OF "TANTE FRITZCHEN."

To the Editor of The Open Court:

"It is awful, when two grow apart so and one of the two has to realise and know it. O God, I am tired, and want to sleep, just to sleep!" (*Tante Fritzchen*, Hoffmann.)

To those who cannot believe in a revelation, the position taken by "Tante Fritzchen" which so shocked the good pastor, will assume less or more importance, according to their intellectual environment. The sea of opinion will have no beaten path for such to pursue. Each, from Hans Hoffmann's story as a centre, may move out on one of as many lines of reflexion as a circle has radii.

But, to those who believe in a revelation,—let it be made through a carpenter under the shadows of Lebanon, or through a prince of the plains under the Himalayas, or through a shepherd of Sinai, or a camel-driver of Arabia,—the

whole matter of the questions so shrewdly raised becomes more simple. Each has only to quote from records he holds to be sacred, and to show that no known fact or truly scientific deduction is controverted by his "scripture." If the "scripture" one holds as revelation does not agree with the "scripture" another holds as revelation, it is a cause for worry and indecision only to yet another who holds neither a revelation.

The assumption made by the Carpenter of Nazareth that HE KNEW, is forced as truth upon the mind of the writer,—by training, by "intellectual environment," and by a study that has led to the conclusion that the Man of Nazareth spake as never any other man before or since has spoken.

First:—The recognition by John, and James, and Peter, of the spirit companions of Jesus on the Mount of Transfiguration,—is evidence that the mental compass or range of intuitive faculties, when the sphere of the now unseen world entered, will be enlarged to a proportion perhaps limited only by the capacity of the individual personality.

Second:—The recognition of himself called for by Jesus in the interval between his resurrection and his ascension, has only a limited significance, and that only to those whose mental capacity cannot fathom a concept without sensual accompaniment,—such as sight, touch, hearing. He was "not yet ascended,"—so his bodily appearance had no necessary relation to the ordinary life after death whose possibility and environment is in question. And moreover, he exercised personal power which was sufficient to prevent or call for recognition at his will.

Third:—The exact words of Jesus, in description of this after-life are: "They are as the angels in heaven." He also, in a parable, used to, more or less poetically, clothe a truth he sought to impress upon his hearers, spoke of "a great gulf fixed," that divided certain of the dead from others whom they knew when on earth.

Fourth:—To the Sadducees, who said "there is no resurrection, neither angel, nor spirit," Jesus went beyond his mere assertion, and gave what he considered would be to them an unanswerable argument; "That the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living."

According therefore to the revelation of the law-giver of Sinai, and of the carpenter of Palestine, there is an awakening after death that leads to recognition of one another and a satisfaction, that has no relation to youth or age, scars or wrinkles, earth's "forty-five years" or cycles of time. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament." (Daniel xii, 2.)

Nevertheless, the Athenians are not yet extinct, who, "when they heard of the resurrection of the dead, some mocked; and others said: We will hear thee again of this matter." (Acts xvii, 32.)

DANVILLE, VIRGINIA.

REV. J. CLEVELAND HALL.

THE CROSS IN "JAPANESE HERALDRY."

To the Editor of The Open Court:

I read with interest the article in your December number on *The Cross in Japanese Heraldry*, but I was astonished to read the author's statement regarding