

TALMAGE'S SERMON.

DRAMATIC ART THE SUBJECT LAST SUNDAY.

The Text Is I. Corinthians VII. 31.—'They That Use This World as Not Abusing It'—Fairy But Do Not Suppress It.

[Copyright, 1900, by Louis Klopf.] The text is I. Corinthians VII. 31. 'They that use this world as not abusing it.'

My reason for preaching this discourse is that I have been kindly invited by two of the leading newspapers of this country to inspect and report on two of the popular plays of the day—to go some weeks ago to Chicago and see the drama 'Quo Vadis' and criticize it with respect to its moral effect and to go to New York and see the drama 'Ben-Hur' and write my opinion of it for public use. Instead of doing this I propose in a sermon to discuss what we shall do with the dramatic element which God has implanted in many of our natures, not in 10 or 100 or 1,000, but in the vast majority of the human race. Some people speak of the drama as though it were something built up outside of ourselves by the Congresses and the Goldsmiths and the Shakespeares and the Shakespeares of literature, and that then we attune our tastes to correspond with human inventions. Not at all. The drama is an echo from the feeling which God has implanted in our immortal souls. It is seen first in the domestic circle among the children three or four years of age, playing with their dolls and their carts and their carts, some ten years after in the playhouses of wood, ten years after in parlor charades, after that in the elaborate impersonations in the academies and music, Thespis and Aeschylus and Sophocles and Euripides merely dramatized what was in the Greek heart. Terence and Plautus and Seneca merely dramatized what was in the Roman heart. Congreve and Farquhar merely dramatized what was in the English heart. Racine, Corneille and Alfieri only dramatized what was in the French and Italian heart. Shakespeare only dramatized what was in the great world's heart. The dithyrambic and classic drama, the sentimental drama, the romantic drama, were merely echoes of the human soul.

I do not speak of the drama on the poetic shelf, nor of the drama in the playhouse, but I speak of the dramatic element in your soul and mine. We make men responsible for it, but not for the original implantation. God did that work, and I suppose he knew what he was about when he made us. We are nearly all moved by the spectacular. When on Thanksgiving day we decorate our churches with the cotton and the rice and the apples and the wheat and the rye and the oats, our gratitude to God is stirred. When on Easter morning we see written in letters of flowers the inscription, 'He is Risen,' our emotions are stirred. Every parent likes to go to the school exhibition with its recitations and its dialogues and its doll costumes. The torchlight procession of the political campaign is merely the dramatization of principles involved. No intelligent man can look in any secular or religious direction without finding this dramatic element revealing, unrolling, demonstrating itself. What shall we do with it?

Shall we suppress it? You can as easily suppress its Creator. You may direct it, you may educate it, you may purify it, you may harness it to multipotent usefulness, and that it is your duty to do. Just as we cultivate the taste for the beautiful and the sublime by bird haunts and roistering stream and cataraacts let down in uproar over the mossed rocks, and the day lifting its banner of victory in the east, and then setting everything on fire as it marches through the gates of the west and the Austerlitz and Waterloo of an August thunderstorm blasting their batteries into a sultry afternoon, and the round, glittering tear of a world wet on the cheek of the night—as in this way we cultivate our taste for the beautiful and sublime, so in every lawful way we are to cultivate the dramatic element in our nature, by every staccato passage in literature, by antithesis and synthesis, by every tragic passage in human life.

Now, I have to tell you not only that God has implanted this dramatic element in our natures, but I have to tell you in the Scriptures he cultivates it, he appeals to it, he develops it. I do not care where you open the Bible, your eye will fall upon a drama. Here it is in the book of Judges, the fir tree, the vine, the olive tree, the bramble—they all make speeches. Then at the close of the scene there is a coronation, and the bramble is proclaimed king. That is a political drama. Here it is in the book of Job: Enter Eliphaz, Bildad, Zophar, Elihu and Job. The opening act of the drama, all dangers; the closing act of the drama, all sunshine. Magnificent drama is the book of Job!

Fifty essays about the sorrows of the poor could not affect me as a little drama of accident and suffering I saw one slippery morning in the streets of Philadelphia. Just ahead of me was a lad, wretched in apparel, his limb amputated at the knee; from the pallor of the boy's cheek, the amputation not long before. He had a package of broken food under his arm—food he had begged, I suppose, at the doors. As he passed on over the slippery pavement, cautiously and carefully, I steadied him until his crutch slipped and he fell. I helped him up as well as I could, gathered up the fragments of the package as well as I could, put them under one arm and the crutch

under the other arm. But when I saw the blood run down his pale cheek I burst into tears. Fifty essays about the sufferings of the poor could not touch one like that little drama of accident and suffering.

Oh, we want in all our different departments of usefulness more of the dramatic element and less of the didactic. The tendency in this day is to drone religion, to whine religion, to cant religion, to moan religion, to croak religion, to sepulchralize religion, when we ought to present it in animated and spectacular manner.

Let me say to all young ministers of the gospel: If you have this dramatic element in your nature, use it for God and heaven. If you will go home and look over the history of the church, you will find that those men have brought more souls to Christ who have been dramatic. Rowland Hill, dramatic; Thomas Chalmers, dramatic; Thomas Guthrie, dramatic; John Knox, dramatic; Robert McCheyne, dramatic; Christmas Evans, dramatic; George Whitefield, dramatic; Robert Hall, dramatic; Robert South, dramatic; Bourdoin, dramatic; Fenelon, dramatic; John Mason, dramatic. When you get into the ministry, if you attempt to cultivate that element and try to wield it for God, you will meet with mighty rebuff and caricature, and ecclesiastical counsel will take your case in charge, and they will try to put you down. But the God who starts you will help you through, and great will be the eternal rewards for the assiduous and the plucky.

What we want, ministers and laymen, is to get our sermons and our exhortations and our prayers out of the old rut. The old hackneyed religious phrases that come snowing down through the centuries will never arrest the masses. What we want today, you in your sphere, and I in my sphere, is to freshen up. People do not want in their sermons the show flowers bought at the millinery shop, but the japonicas we wear with the morning dew; not the heavy bones of extinct reprobation of past ages, but the living reindeer caught last August at the edge of Schreou lake. We want to drive out the drowsy, and the prosaic, and the tedious, and the humdrum, and introduce the brightness and the vivacity, and the holy sarcasm, and the sanctified wit, and the epigrammatic power, and the blood red earnestness, and the fire of religious zeal, and I do not know of any way of doing it as well as through the dramatic.

But now let us turn to the drama as an amusement and entertainment.

Rev. Dr. Bellows of New York, many years ago, in a very brilliant but much criticized sermon, took the position that the theater might be renovated and made auxiliary to the church. Many Christian people are of the same opinion. I do not agree with them. I have no idea that success is in that direction. What I have said heretofore on this subject, as far as I remember, is my sentiment now. But today I take a step in advance of my former theory. Christianity is going to take full possession of this world and control its maxims, its laws, its literature, its science and its amusements. Shut out from the realm of Christianity anything and you give it up to sin and death.

If Christianity is mighty enough to manage everything but the amusements of the world, then it is a very defective Christianity. Is it capable of keeping account of the fears of the world and incompetent to make record of its smiles? Is it good to follow the funeral, but dumb at the world's play? Can it control all the other elements of our nature but the dramatic element? My idea of Christianity is that it can and will conquer everything. In the good time coming, when the world calls the golden age and the poet the clydean age and the Christian the millennium, we have positive announcement that the amusements of the world are to be under Christian sway. 'Holiness shall be upon the bells of the horses,' says one prophet. So, you see, it will control even the sleigh rides. 'The city shall be full of boys and girls playing in the streets thereof,' says another prophet. So, you see, it is to control the hoop rolling and the kite flying and the ball playing. Now, what we want is to hasten that time. How will it be done? By the church going over to the theater? It will not go. By the theater coming to the church? It will not come. What we want is a reformed amusement association in every city and town of the United States. Once announced and explained and illustrated, the Christian and philanthropic capitalist will come forward to establish it, and there will be public spirited men everywhere who will do this work for the dramatic element of our natures. We need a new institution to meet and recognize and develop and defend the dramatic element of our nature. It needs to be distinct from everything that is or has been.

I would have this reformed amusement having in charge this new institution of the spectacular take possession of some hall or academy. It might take a smaller building at the start, but it would soon need the largest hall, and even that would not hold the people; for he who opens before the dramatic element in human nature an opportunity of gratification without compromise and without danger does the mightiest thing of this century, and the tides of such an institution would rise as the Atlantic rises at Liverpool docks.

I would go to such an institution, such a spectacular. I should go once a week the rest of my life and take my family with me, and the majority of the families of the earth would go to such an institution. I expect the time will come when I can, without

bringing upon myself criticism, without being an inconsistent Christian, when I, a member of the good old Presbyterian church, will be able to go to some new institution like this, the spectacular, and see 'Hamlet' and 'King Lear' and the 'Merchant of Venice,' and the 'Hunchback' and 'Joshua Whitcomb.' Meanwhile many of us will have this dramatic element unmet and unregulated.

For my love of pictures I can go to the art gallery, for my love of music I can go to the concert, for my love of literature I can go to the lyceum lecture, but for this dramatic element in my nature, as strong as any other passion of the soul, there is nothing but injunction and prohibition. Until, sir, you can establish a spectacular or a similar institution, with as much purity and with as much entertainment as this one of which I speak—until you can establish some such institution you may thunder away against evil amusements until the last minute of the last hour of the last day of the world's existence, and without avail.

We want this institution independent of the church and independent of the theater. The church tries to compromise this matter, and in many churches there are dramatic exhibitions. Sometimes they call them charades, sometimes they call them magic lantern exhibitions—entertainments for which you pay fifty cents, the fifty cents go to the support of some charitable institution. An extemporized stage is put up in the church or in the lecture room and there you go and see David and the giant and Joseph sold into Egypt and the little Samuel awoke, the chief difference between the exhibition in the church and the exhibition in the theater is more skillful.

Now let us have a new institution, with expurgated drama and with the surroundings I have spoken of—an institution which we can without sophistry and without self-deception so unconditionally good that we support and patronize—an institution can attend it without any shock to our religious sensibilities, though the Sabbath before we sat at the holy sacrament.

The amusements of life are beautiful and they are valuable, but they cannot pay you for the loss of your soul. I could not tell your character, I could not tell your prospects for this world or the next by the particular church you attend, but if you will tell me where you were last night, and where you were the night before and where you have been the nights of the last month, I think I can guess where you will spend eternity.

As to the drama of your life and mine, it will soon end. There will be no encore to bring us back. At the beginning of that drama of life stood a cradle, at the end of it will stand a grave. The first act, welcome. The last act, farewell. The intermediate acts, banquet and battle, processions, bridal and funeral, songs and tears, laughter and groans.

It was not original with Shakespeare when he said, 'All the world's a stage and all the men and women merely players.' He got it from St. Paul, who fifteen centuries before that had written, 'We are made a spectacle unto the world and to angels and to men.' A spectacle in a coliseum fighting with wild beasts in an amphitheater, the galleries full, looking down. Here we destroy a lion. Here we grapple with a gladiator. When we fall, devils shout. When we rise, angels sing. A spectacle before gallery above gallery, gallery above gallery. Gallery of our departed kindred, looking down to see if we are faithful and worthy of our Christian ancestry, hoping for our victory, wanting to throw us a garland, glorified children and parents, with cheer and cheer urging us on. Gallery of the martyrs looking down—the Polycarps and the Ridelys and the McKalls and the Theban legion and the Scotch Covenanters and they of the Brussels market place and of Piccadilly—crying down from the galleries, 'God gave us the victory, and he will give it you.' Gallery of angels looking down—cherub, seraph, archangel—clapping their wings at every advantage we gain. Gallery of the King from which there waves a scarred hand and from which there comes a sympathetic voice saying, 'Be thou faithful unto death, and I will give thee a crown of life.' Oh, the spectacle in which you and I are the actors! Oh, the piled up galleries looking down!

Scene: The last day. Stage: The rocking earth. Enter: Dukes, lords, kings, beggars, clowns. No sword. No tiara. No crown. For footlights: The kindling flames of a world. For orchestra: The trumpets that wake the dead. For applause: The clapping floods of the sea. For curtain: The heavens rolled together as a scroll. For tragedy: 'The Doom of the Profligate.' For the last scene of the fifth act: The tramp of nations across the stage, some to the right, others to the left. Then the bell of the last thunder will ring, and the curtain will drop!

The new color in Paris is zinc. Its possibilities as a background were discovered by a French artist, who posed many of his models against a zinc screen, the color tending to bring out the most beautiful tones in his model's complexion and hair. Cloth in this shade is especially beautiful, and will give tone to even sallow complexions, it is promised.

Domestic Troubles. Mistress—'Why did you get stank for breakfast, when I told you to order pork chops?' New Cook—'Share, ma'am, O' never eat pork at all, at all.'—Chicago News.

THE CONGRESSIONAL RECORD

Tariff Bill Is Still Engaging Attention.

GOLD STANDARD THE LAW NOW

President Has Signed the Bill and the National Banks Have Already Begun to Print Their Notes to Pass as National Currency.

Wednesday, March 14.

In the senate two speeches on the Philippine question consumed the day. Mr. Teller maintained that the constitution could not extend over territory acquired by the United States. Mr. Turner took a view precisely opposite. In the house the District of Columbia appropriation bill was taken up, and under the latitude allowed Mr. Adamson (Ga.) discussed the Nicaragua canal, Mr. Cowherd (Mo.) the Philippine question, Mr. Howard (Ga.) questions relating to the Philippines and the 'open door' policy in the orient. Mr. Rucker (Mo.) the advisability of electing senators by the people, and Mr. Boutell (Ill.) replied to Mr. Cowherd. A resolution setting aside alternate Fridays for the consideration of private bills reported by the war claims committee was adopted. Bills were passed to settle the title to real estate in the city of Santa Fe, N. M., and for the relief of Thomas Paul.

Thursday, March 15.

The senate devoted most of the day to discussion of the \$2,000,000 Puerto Rico appropriation bill. Heard Mr. Wellington in opposition to the seating of Mr. Quay. When Mr. Penrose asked to have time set for a vote on the Quay case Mr. Gallinger said he desired to speak on the subject. Mr. Penrose said the New Hampshire man had told him he did not wish to speak thereon, and Mr. Gallinger replied by passing the lie direct. The proposition to fix a time for a vote was postponed one day. The house passed the District of Columbia appropriation bill carrying \$6,608,378, and also a bill granting the abandoned Fort Hays military reservation to the state of Kansas for experimental station and normal school purposes.

Friday, March 16.

The senate passed the \$2,000,000 Puerto Rican appropriation bill without division. Agreed to take up the Quay case Tuesday, April 2, and to discuss it until disposed of, the discussion not to interfere with the unfinished business, the Spooner bill authorizing the president to govern the Philippines until otherwise directed, the appropriation bills or conference reports. Voted to adjourn to Monday, March 19.

In the house this was the first private bill day under the new rule. About two hours were spent in the discussion of a bill to pay Representative Swanson \$1,769 for extra expenses incurred by him in his contest in the last congress, but the bill was ultimately abandoned. Six bills of minor importance were passed.

Saturday, March 17.

Senate not in session. House members pronounced eulogies upon the late Monroe L. Hayward, senator-elect from Nebraska, who died before taking the oath of office. No other business of importance was transacted.

Sunday, March 18.

The senate passed the legislative, executive and judicial appropriation bill, carrying more than \$25,000,000, and the measure providing for the appointment of a commission to adjudicate and settle claims of the people of the United States growing out of the war with Spain. For a brief time the Puerto Rican government and tariff measure were under consideration. Mr. Foraker, in charge of the bill, submitted some committee amendments. A few of them are agreed to, but the important ones are still pending. A free trade amendment to the bill was offered by Senator Beveridge. The house refused to concur in the senate amendments to the Puerto Rican tariff bill, and conferees were appointed. Rest of the day devoted to District of Columbia business.

Goebel's Partner Is Elected.

At a special election in Kenton county, Kentucky, to elect a successor to the late Senator Goebel, Matthew L. Harbeson, partner of the dead senator, was elected to fill the seat in the state senate. His majority, with two precincts estimated, is 503. Goebel's plurality last November was 2,200.

Celebrate French Dominican Interred.

The funeral services over the body of Father Didon, the celebrated Dominican preacher and author, were held Monday in Paris. The ceremonies were of the simplest character, in accordance with the wishes of the deceased.

No Permanent Christian Daily.

Until his contract with the Topeka Capital expires in July, Gen. Hudson will conduct the paper on its old lines; thereafter, however, the majority stockholder, Popenoe, proposes to resume Sheldon's editorial method.

Considerable Increase of the Navy.

Two battle-ships, three armored cruisers and three protected cruisers have been agreed upon by the house committee on naval affairs as the increase to the navy to be authorized by the naval appropriation bill. It was agreed also that the secretary should be allowed to contract for armor plate, at \$54 a ton, to complete the ships now needing armor, estimated at 7,400 tons, thus deciding against construction on government account.

SHELDON IDEA IS ADOPTED.

Topeka Capital to Continue as a Christian Newspaper.

The management of the Topeka Capital has decided to adopt the methods of the Rev. Charles M. Sheldon and continue permanently to publish a strictly Christian daily newspaper. This announcement was made Friday night by F. O. Popenoe, president of the company and a majority stockholder. Mr. Popenoe said the matter had been discussed briefly by the stockholders and decided upon in a general way, but that a meeting would be held soon, at which all details will be decided upon and a formal announcement will be made at that time. A. C. Babize of Chicago will become managing editor under the new regime.

For a Longfellow Statue.

A public meeting of the Longfellow National Memorial association in Washington Friday afternoon was a great success. President McKinley, with several members of the cabinet, occupied boxes, and a brilliant audience completely filled the theater. The principal speakers were Senator Depew, Secretary Long and Rear Admiral Stewart.

John Evans, 12 years old, a son of Capt. Michael P. Evans of the bureau of identification of the Chicago police department, was accidentally shot and killed Friday afternoon by his brother Emmet, who is 14 years old. The accident, which occurred at the family residence, No. 3545 Princeton avenue, is the third of the kind to happen in Chicago within a week as the result of the careless handling of pistols by boys.

Chaim Daley Was Murdered.

After an investigation, which has been going on quietly for almost two months, it is believed that evidence has been secured which proves beyond a doubt that William F. Daley, the Philadelphia salesman who died in the West Pennsylvania hospital of Pittsburgh on Jan. 28, did not die of uraemia, as was stated by the doctor's certificate of death, but that he was the victim of a fiendish plot, and that he was foully murdered.

Died at the Age of 119.

Fanny White died in the Home for Friendless Negro Women at Knoxville, Tenn., Sunday. The certified records show her age as 119. She was a daughter of a Cherokee Indian chief in North Carolina, and left the tribe when the westward movement of the race began. She claimed to have been a servant in the family of Andy Johnson when he was a child.

Thrusts His Head into a Saw.

James M. Kersey of Paulding, an employe of the Paulding Lumber company at Delphos, Ohio, mounted the table of a buzz saw, and, in the presence of one of the proprietors of the mill, thrust his head against the rapidly revolving saw. His head was literally cleft in twain, and death was instantaneous. Kersey was a civil war veteran.

Many Fatalities from Mad Dog Bites.

Samuel Nelson of Statesburg, S. C., bitten some weeks ago by a mad dog, has died of hydrophobia. Another man, name unknown, is reported to have died of hydrophobia Saturday in Sumter county. Samuel E. Shaw and his three children and in the adjoining county of Darlington five children were recently bitten by a rabid dog.

Flag on Chase Chicago and Montgomery.

Admiral Schley's flagship, the cruiser Chicago, accompanied by the cruiser Montgomery, has left Montevideo for Bahia, Brazil, whither they were ordered on account of the prevalence of the bubonic plague on the River Plata. The gunboat Wilmington will follow them as soon as she has been released from quarantine at Montevideo.

Extension of Time for French Treaty.

The French ambassador and Mr. Kasson, the special reciprocity plenipotentiary of the United States, were in conference Friday in regard to the proposed extension of the French reciprocity treaty. If the agreement to extend the time for the exchange of ratification is not made before March 24 the treaty will fail.

More Enrollment at Yale.

William David Brennan of St. Paul, Minn., a senior in the Yale Sheffield scientific school, is ill with smallpox, making the fourth case among Yale students within two weeks. About a dozen students were boarders at this house, as many more in the 'colony' where Brennan lies ill, and nearly 100 additional Sheffield men have left town.

Crushing Blow to Finland.

The Cologne Gazette announces that the czar has abolished the rule which provided that district governors of Finland should take a special oath on entering the Russian state service. This oath was framed on the status of Finland as a grand duchy, and its abolition has crushingly impressed the Finns.

Iowa to Tax Express Companies.

The Iowa senate on Thursday passed a bill, based upon the Indiana and Ohio statutes, providing for taxation of the capital stock and surplus of express companies, according to the proportion of mileage in Iowa to the mileage of the entire system. Only three votes were recorded against the measure, although it had met with much opposition. Similar bills for the taxation of telephones, telegraph, sleeping-car and railway-equipment companies are special orders for next Tuesday.

THE NORMONS DID

WHAT WE OWE TO BRIGHAM YOUNG'S FOLLOWERS.

They Were the First to Test the Merits of the Idea of Irrigation in the West—Now Grow Rich There.

(Boise, Idaho, Letter.)

Criticize the Mormons as you will, they must be credited with the wonderful system of irrigation by which the wastes of the western states have been redeemed. On July 24, 1847, Brigham Young and his little band of pioneers began the construction of the first irrigation canal ever built in the United States.

Irrigation made of Utah's desert wilderness the garden spot of America. It is doing as much for Idaho, where the mountains are so located that sunny valleys and plains of millions of acres, may be easily and economically watered. On the Nile, in Italy, Spain and elsewhere in Europe, irrigation has prevailed for centuries. Indeed, 60 per cent of the world's breadstuffs and cereals are grown by irrigation.

Where 'the vine-clad hills and citrus groves' around Vesuvius in sunny Italy are found, a great population has been sustained for many thousand years—and the land has never worn out—its wonderful vitality being due to underlying strata of lava which by some curious chemistry renders the soil immortal.

Idaho's wonderfully productive soil covers lava strata deposited by volcanoes long ago extinct. The rejuvenation of the land results not alone from this lava, but from rich fertilizers annually brought to it by the irrigation waters. It is almost an aphorism that land is good where sage brush grows. Marvelous must therefore be the fertility of Idaho, for everywhere the green of the sage is seen. Wheat, oats, barley, alfalfa, timothy, rye, corn, tobacco, broom corn, sorghum, sweet and Irish potatoes, beets, cabbage, hops, and fruits, such as grapes, apples, pears, plums, peaches, cherries, apricots, nectarines, grapes and all of the small bush products, grow profusely. Particularly do the apple, pear and prune attain to perfection in size and flavor.

Alex. McPherson of Boise City realized \$600 per acre from apples. Geo. L. Hall of Mountain Home sold \$200 worth of peaches from one acre. T. J. Phifer of Boise City realized \$900 from two acres of Italian prunes. Instances like these can be multiplied of infinitum.

But Idaho does not depend entirely upon agriculture. Its mountains are filled with mining camps which furnish a home market for far more agricultural products than the state is capable of producing. Snake River Valley contains about 1,000,000 acres and some of the finest pastoral scenes there presented are in the midst of gold placer mining operations. Many farmers there realize handsomely for work during spare hours—washing shining powdered gold from the river's bed.

In a state having so many productive portions to select from it is hard to suggest particular locations, but settlers will find room for any number of new homes. Different state and private agencies are sending out printed information about Idaho. Perhaps the most conservatively prepared matter is that now emanating from the general passenger agent of the Oregon Short Line at Salt Lake City, Utah. This railroad permeates almost every agricultural region in the state and stands ready to furnish to homeseekers every courtesy in the power of its officers.

At the present rate Idaho will soon be as thickly populated as Utah. It is in the same latitude as France, Switzerland, Portugal, Spain and Italy, and its climate is incomparable. Vast timber areas furnish lumber of excellent quality. Cyclones and destructive storms never occur. The winters are short and people work best doors all the year. The annual death rate is the lowest of any state in the Union.

Verily Idaho is a wonderful state and destined to become the home place of many times its present population.

SECRETS OF LONGEVITY

See Plate Food, Good Air, and Right Hours Sleep.

'The Causes of Natural Death, and How to Attain an Active and Useful Old Age,' was the subject of a lecture by Dr. Cyrus Edson before the Hundred Year club. 'Farmers are of long lives,' said Dr. Edson, 'but none in the city who observe the rules of health live longer than the farmer. The reason is that the city man accumulates his mental powers more than the farmer. The rules for a long life are: Plain food; plenty of good air; not more than eight hours' sleep; periods of exercise, part of which should be of such a nature as to produce deep respiration and perspiration; don't worry or go to extremes or excesses.' Dr. Edson said the average life of a train worker was 67 years. 'The cause of death,' said he, 'is failure of assimilation, the giving out of one organ or failure of the nervous system.' Dr. Edson told of Thomas Parr, an Englishman, who lived to be 152 years old and outlived nine princes. Parr was supposed to have died because of a change of food and air, moving from the fresh country to London. Parr worked in a field until he was 100 years old, and married a wife 10 years his junior. A discussion of longevity was given at the New York World.