

English publisher, even when he is honest and means well, is prevented from offering a fair price by the fear of a rival edition. A certain American humorist wrote a book which he believed would be popular, and an English publisher offered him a hundred pounds for it. If the American could have protected his rights in England, he would have refused this offer, and he would have insisted on a royalty. As it was, he had, perforce, to accept it. It so happened that the book made a greater hit in England than in America; in the United States twelve thousand copies were sold, while in Great Britain the sale exceeded one hundred and eighty thousand copies.

The island of Manhattan has no monopoly of book-pirates. Captain Kidd was a native of the British Isles. Hawthorne, in his "American Note-books," recorded in 1850 that he had just found two of his stories published as original in the last London "Metropolitan," and he added, "The English are much more unscrupulous and dishonest pirates than ourselves." It is true that the British literary freebooter sometimes cruelly and barbarously mutilates his American victim. An American publisher, if he takes an English book, reprints it *verbatim, literatim, et punctuatim*, with the author's name in full. But the British publisher sometimes, as we have seen, drops out the author's name; sometimes he hires an English notability as editor; sometimes he revises and amends the heretical views of the American author in religion or in politics; sometimes he adapts throughout. One of Dr. Holland's earlier novels was published in England with a multitude of changes, such as the substitution of the Queen for the President, and of the Thames for the Connecticut. One of his later novels, "Arthur Bonnicastle," appeared in England with a new ending, or, as the title-page announced in the finest of type,— "The last chapter by another hand."

Writing on the subject of International Copyright fifteen years ago, Mr. James Parton began his essay with a striking statement, as is his custom: "There is an American lady living at Hartford, in Connecticut, whom the United States has permitted to be robbed by foreigners of two hundred thousand dollars. Her name is Harriet Beecher Stowe. By no disloyal act has she or her family forfeited their right to the protection of the government of the United States. She pays her taxes, keeps the peace, and earns her livelihood by honest industry; she has reared children for the service of the Commonwealth; she was warm and active for her country when many around her were cold or hostile; in a word, she is a good citizen. More than that: she is an illustrious citizen. The United States stands higher to-day in the regard of every civilized being in Christendom because she lives in the United States. . . . To that American woman every person on earth who read 'Uncle Tom's Cabin' incurred a personal obligation. Every individual who became possessed of a copy of the book, and every one who saw the story played in a theater, was bound in natural justice to pay money to her for service rendered, unless she expressly and formally relinquished her right,— which she never has done." Mr. Parton's statement of the case is vehement, but his estimate of the loss to Mrs. Stowe, owing to the absence of any way by which she could protect her rights in foreign parts, is none too high. Because the people of the United States have

not chosen to give protection here to the works of foreign authors, Mrs. Stowe has been robbed by foreigners, and the extent of her loss is quite two hundred thousand dollars. The extent of the loss of Irving, Cooper, Longfellow, Hawthorne, and of the many living Americans whose writings are read eagerly on the far side of the Atlantic, is many times two hundred thousand dollars, and it increases every day.

B. M.

The Calling of a Christian Minister.

THERE is loud complaint of a famine in the ministry. The bread of life is plenty, men say, but there are few to break it. The scarcity is somewhat exaggerated, but the catalogues of the theological seminaries show that it exists. The number of men in preparation for the ministry does not increase so fast as the number of the churches increases.

Part of this disparity is due, as was recently shown by an Open Letter in these pages, to the needless multiplication of churches, under the stress of a fierce and greedy sectarianism. Not only is the demand for ministers in many of the smaller communities in excess of the real need, but the petty competitions into which the churches are thus plunged prevent many high-minded young men from entering the ministry. It is probable, also, that the theological disputations which have been rife during the last few years have discouraged some who might otherwise have chosen this work. They have seen devout and faithful pastors bearing the stigma of heresy, and even cast out of the synagogues; they have seen earnest and brave young men stopped and turned back on the threshold of the ministry; and they have shrunk from entering upon a work which appeared to be beset with so many snares and suspicions. This action may have been ill-advised, but there can be no doubt that it has been taken for such reasons in a great many cases. To doubts within, as well as to disputations without, the reluctance of some to enter the ministry must be attributed. In this period of theological reconstruction it is not strange that some ingenuous young men have become somewhat uncertain respecting the foundations of the Christian faith. To enter upon the work of preparation for the ministry with such misgivings would, of course, be out of the question.

To obstacles of this nature rather than to any lack of worldly advantages in the ministry is due, we are persuaded, the greater part of the falling off in the number of theological students. The Christian ministry will never suffer from the loss of those who are allured from its labors by the superior prizes of wealth or power which are offered to men in other callings; and, tempting as these prizes are, it is to be hoped that there are still a great many young men in this country to whom other motives more strongly appeal. If young men of this class, whose aims are not mainly sordid, and who entertain a generous ambition to serve their generation, are less strongly attracted than formerly to the work of the ministry, that is certainly to be regretted. And the reasons which lead them to decline so good a work ought to be well weighed.

Even those who turn away from the ministry because of intellectual difficulties might find, if they took counsel with some judicious and intelligent friend, an easy

solution of their difficulties. And although the theological strifes are annoying and the sectarian competitions vexatious, it is quite possible to preserve in the midst of these an even temper, and to carry through them all a heart so brave and a will so firm and a spirit so generous that their worst mischiefs shall be greatly counteracted. Indeed, these evils should serve to furnish earnest young men with reasons for entering the ministry, rather than of turning from it. Doubtless there is a great work to do in overcoming sectarianism with charity, and in conquering theological rancors and prejudices by the inculcation of the simple truths of the Gospel. Is not this a work worth doing? There is really great reason to hope that Christianity can be Christianized. Efforts put forth in this direction are meeting with the most encouraging success. And any young man who finds it in his heart to take the elementary truths of the Christian religion and apply them courageously to the lives of men, may be assured that there is a great field open to him. He will get a most cordial hearing, and, if he have but a fair quantum of pluck and of prudence, it will not be possible for sectaries or heresy-hunters to hinder him in his work.

It is quite true, as has been said, that the work of the ministry offers no such baits to cupidity as are displayed before men in other callings. No minister can hope to heap up a great fortune; and most ministers must be content with a simple and frugal manner of life. Nevertheless, every man has a right to a decent livelihood; and a minister of the Gospel, of fair ability, is tolerably sure of a decent livelihood. There are indigent ministers, but probably no more of them than of indigent lawyers or physicians; and while the income of the most successful legal or medical practitioner is far larger than that of any clergyman, the clergyman's support at the beginning of his professional life is far better assured than that of beginners in the other professions. Ministers generally are able to live as well as the average of their parishioners, and they ought to live no better.

To these prudential considerations may be added the fact that the minister's calling, as shown by the life tables, is conducive to health and longevity, and the other fact that the position occupied by him in the community is still a highly honorable one. There is complaint that the respect yielded to the clergy has diminished somewhat since the days when the congregations rose upon the parson's entrance, and when little boys took off their caps to him as he passed along the road; and there is, no doubt, some lack in these times of such formal civilities. Nevertheless the minister still occupies a high place in the respect of his neighbors. If he be a gentleman, and possess a fair measure of enterprise and judgment, he will always rank with the leaders of opinion and action in the community where he lives; and if the possession of a good fame be a worthy object of desire, it is certain that no other calling offers a better opportunity of becoming widely and honorably known. These are not the reasons for entering the ministry; any man with whom they would be decisive has no call to this service; but, in view of the disparaging estimates frequently put upon this calling in recent times, it is well to keep these facts in mind. There is room enough for self-denial in the ministry, no doubt; but it should

not be represented as the road to penury or martyrdom. It is quite possible for the average clergyman of this generation to avoid mendicancy, to eat his own bread, to keep his self-respect, and to live a dignified and honorable life among his neighbors.

These are not the reasons for choosing this calling, but good reasons are not wanting. Those who believe that the issues of eternity depend on the choices of time find in this fact the highest incentives to this service. But, apart from this, the work of the ministry ought to make a strong appeal to men of conscience and good-will. The services which the minister is able to render to society are above all computation, and there never was a time when society was in greater need of such services. In the work of public education, the work of moral reform, the work of charity, he is the natural leader. Here are great problems, demanding the most diligent study, the most patient and self-denying labor. The minister is bound to master them; to make his congregation familiar with them; to stir up the community to intelligent action upon them. The questions now so urgent respecting the relations of labor and capital, and the right distribution of the products of industry, are questions that are not likely to be justly solved without the application of Christian principles. To search out and apply these principles, in this great conflict, is a work that might satisfy the noblest ambition. The conduct of politics often presents ethical questions of great importance; not only the issues presented, but the methods of the politicians, need to be criticised from the point of view of an uncompromising morality, and to this service the clergyman is called. He has no right to be a mere partisan, or to advocate in the pulpit the cause of any party; but it is his duty, as a citizen, to stand up for good order and morality, and to rebuke the corruption and the trickery by which the foundations of the state are undermined.

There are other services, less direct and palpable, but even more important, which the faithful clergyman renders to the community in which he lives. The tendency of our time is strongly toward a gross materialism in philosophy and in life, and toward the substitution of æsthetic for ethical standards of conduct and of character. The greatest dangers to which society is exposed arise from this subtle but powerful tendency. Mr. Walt Whitman has not been ranked among the most spiritual-minded of our teachers, but we find him bearing such testimony as this:

"I say that our New World democracy, however great a success in uplifting the masses out of the slough, in materialistic developments, products, and in a certain highly deceptive superficial intellectuality, is, so far, an almost complete failure in its social aspects, and in really grand religious, moral, literary, and social results. . . . It is as if we were somehow being endowed with a vast and more and more thoroughly appointed body, and then left with little or no soul."

A state of society which wrings a cry like this from the lips of Mr. Walt Whitman is one in which there must be great need of lifting up a nobler pattern, and of urging, with unwearied and dauntless faith, forgotten obligations. To this work the Christian minister is especially called. It is for him to show the superiority of ideal standards over those which are

simply materialistic or utilitarian; it is for him to make his hearers believe that "a man's life consisteth not in the abundance of the things which he possesseth," and that there is a more august rule of human conduct than the canons of the art whose primal law is pleasure. To save the men and women round about him from the greed and the frivolity and the hardness of heart into which so many of them are sinking would be indeed a great salvation. If a call was ever heard for the lifting up of spiritual standards, that call is heard to-day from the avenues of our cities and the middle-aisles of our fashionable churches. If there ever was a time when the minister's vocation was neither superfluous nor a sinecure, that time is now. "An urgent exhortation," says Mr. O. B. Frothingham, in a late essay, "must be spoken to teachers, preachers, authors, guides of public opinion. . . . They must work hard if they would counteract the downward tendencies of democratic ideas as vulgarly expounded. Theirs is no holiday task. They are put upon their intelligence and their honor." To such heroic enterprise as this the pulpit is especially called. The other classes of public instructors to whom Mr. Frothingham refers may help in this work, but the preacher's opportunity and responsibility are larger than can come to men in any other calling.

It is not too much to hope that this view of the dignity and importance of the ministerial profession will impress itself upon the minds of an increasing number of ingenuous young men. It would be easy to name a goodly number of men yet young in the ministry who have entered it with such high purposes,—men who have gone out from homes of wealth and luxury, renouncing splendid opportunities of self-aggrandizement, and devoting the finest talents to this unselfish service. It is not they who are to be commiserated; let us save our tears for those who look on them with pity for the choice that they have made.

A Minister of the Gospel.

The National Flag at New Orleans.

TO THE EDITOR OF THE CENTURY.

DEAR SIR: I called to-day upon Mr. Wilson, the photographer of the Exposition, from Philadelphia, who has superintended the taking of all the views inside the grounds, and inquired of him in regard to the alleged *hissing* of the United States flag on the occasion of the decoration of the Bankers' building, as stated in "In and Out of the New Orleans Exposition" in your June number.

Mr. Wilson was much surprised by my inquiry. Not only had he heard no hissing on that or any other occasion, but he had never before heard it intimated that the flag had been hissed. He was on the platform, and it was he who proposed the cheers, and led off. The response was hearty and unanimous—"what I should call," said Mr. Wilson, "a very enthusiastic salute." Mr. Wilson was indignant as well as surprised at the statement.

The other statement in regard to the flag—that "it is rare to see the stars and stripes in New Orleans, save on the shipping and the government building"—is also untrue. All the public buildings of the city or State, all hotels, club-houses, newspaper

offices, warehouses, halls, arsenals, and many of the large business houses, display the flag on holiday occasions. It is universally used for inside decoration at public balls, fairs, concerts, lectures, etc., where any drapery is used. All the benevolent organizations of the city carry it in their processions; even in the funeral processions it appears, appropriately draped with crape. These societies, having banners of their own, could easily dispense with the national flag were they disposed to do so.

The purple, green, and orange banner, which is said to be so perplexing to strangers, is the official banner of Rex. Rex, it must be understood, has his court, his ministers, and all the paraphernalia and insignia of regular government. Purple, green, and orange are his colors; and several weeks before his arrival all good subjects are required by public proclamation to display these colors upon their residences and places of business. The order is very generally complied with, especially along the line of march of the procession. This banner does not, however, entirely usurp the place of the national flag even during Rex's brief reign, and the two may often be seen floating amicably from the same building, either public or private. The Rex banners, being as a rule of inexpensive material and renewed every year, are left hanging long after the occasion for their display has passed, while the national emblems are taken in out of the weather to be preserved for another holiday. This may account for the very queer mistake of the writer who supposes it to have been devised by the citizens for the purpose of gratifying their taste for bright colors. He must have been surprised at the remarkable unanimity with which the citizens adopted this rather singular combination. Why not vary it occasionally if it were a mere unauthorized device?

Very sincerely yours,

Marion A. Baker,
Associate Editor Times-Democrat.

[From what we learn from other sources there seems at least to have been some hissing on the occasion alluded to, but whether meant for the flag or not it would be difficult to say. The incident, at any rate, seems to have been without serious significance.—EDITOR.]

Our Club.

FIVE years ago seven or eight married ladies, feeling the need of more culture and a strong desire to improve their minds, met and decided to form a "Literary Club." Very modestly and quietly they talked the subject over, and organized with just enough red tape to enable them to work properly. A president was chosen for three months, that each one might learn to preside, and come to know enough of parliamentary rules to do so correctly. A secretary was chosen to keep what records were needed, and notify absent members, etc. We began by choosing an author, assigning to one the sketch of his life and works, and choosing three others to read selections from the same. The second year we gave to American history and contemporary authors; the third and fourth years we enjoyed English history and literature; the present year we have taken up ancient history; and we are looking forward to German and French, and a year at least for art. Our year of study