how they may need what they read to help their children. People read aloud in families, occupying an hour or two every evening with reading. Take, in a word, two or three dozen of the most intelligent people, of all ages and occupations, whom you find in any well-organized and well-educated American town, and you will form a good idea of the average Chautauquan readers as we see them on "Recognition Day." Of course, on such a day, you do not see the three-quarters of the readers who begin and never finish, or who finish this course, and do not care to ask for a diploma.

What you find, almost universally, among those who read four years, is a disposition to go farther. It is mostly to meet their wishes that "Chautauqua" has set on foot other plans, of which I shall write next month. There are also adjunct schools or classes, which I shall try to describe at the same time. Thus I shall explain the plan of

The School of Theology,
The School of Liberal Arts,
The Town and Country Club,
The Society of Fine Arts,
The Assemblies.

And in general the Chautauqua University, which is the incorporated body that has the oversight of all these institutions.

But I have already nearly reached my twenty-five hundred words — as an impatient reader sees.

Edward Everett Hale.

TOPICS OF THE TIME.

The Outlook for Civil-Service Reform.

THE principles of civil-service reform are now undergoing the severest test that could be applied to them — a change of parties in the administration of the general government. Such a change after any former presidential election in the last quarter of a century would have been followed by a general and indiscriminate change of the public servants. To show what has been gained, the present condition and prospects of the civil service must be compared, not with an ideally perfect state of things, but with that which would have existed had neither the law nor public opinion placed any restraint upon partisan proscription. That not only those civil servants who are protected by the letter of the civil-service law, but a large share of those who are not within its beneficent protection, are left undisturbed in their places, is a fact which marks a great advance in public opinion and in the practice of the Government. Though many things are being done which fall far short of the highest ideal of civil-service reform, though many changes are being made in the public service which are not in the public interest, but are dictated by the old sordid spirit of partisanship, the fact remains that the cause of reform has made great and substantial progress.

The difficulties of the situation must not be lost sight of. For twenty-four years the offices of every grade had been filled, with few exceptions, by the adherents of one political party. A feeble and halting attempt at reforming the abuses in appointments, forced upon the party by public opinion during General Grant's presidency, was discarded with jeers and contempt at the first sign of the decay of public interest in the experiment. No further effort to check these abuses was made until an overwhelming popular demand for reform compelled the passage of the Civil-Service Act of 1883. When the new Administration came into power this act had been in force but a little more than a year and a half — a period too short to enable it to effect any appreciable change in the partisan character of the public service. The victorious party, on taking possession of the government, found the public service almost solidly partisan; it found nearly all the chief public offices in the possession of men upon whom they had been bestowed as the rewards of partisan service, and who had not scrupled to use the power and patronage of their places in the interest of their party; and it found that the outgoing party, in its greed of patronage, had confined the operation of the Civil-Service Act within the narrowest possible limits. It found, moreover, that throughout the public service the prevalence of the notion that office-holders were the servants of a party rather than of the people, and the bestowal of places as the reward for partisan service or at the dictation of influential politicians, had impaired the efficiency and energy of the public servants, had swelled the number of tax-consumers, and had greatly increased the cost of carrying on the government.

In these circumstances changes in the public officers were inevitable. It could not be expected that a party flushed with victory, coming into power after an exclusion of a quarter of a century, would take this solidly partisan service off the hands of its predecessor, and trust only to casual vacancies to find places for its own adherents. Had the public service been administered for even the last ten years in a non-partisan spirit, had the doors of office been thrown open to all citizens without regard to their party beliefs, and had the higher places been filled by the impartial advancement of meritorious subordinates, any change in the public servants, except for misconduct or inefficiency, would have been censurable, if not criminal. But this happy condition of things did not exist, and it would have puzzled the most radical civil-service reformer, called upon to administer the government chiefly by the votes of members of the party so long excluded from office, to satisfy the requirements of the situation without making some changes in the *personnel* of the service. It certainly does not lie in the mouths of those who have so long enforced the most rigid partisan proscription to cry out against partisan changes, nor does it seem quite logical for those who have

gained and long held office by virtue of this proscriptive system to urge their length of service as a reason why they should be permitted to keep their places. Civil-service reform would, of course, consider only the efficiency of the public servants, but practical administration cannot blink the fact that the chance to acquire that efficiency has been denied to half the people, and to that half, too, which has just come into control of the government.

President Cleveland was very generally voted for by the advocates of civil-service reform, but it must not be overlooked that he is primarily a Democrat, nominated by a Democratic convention, and elected chiefly by Democratic votes. How to reconcile his duty to the great party whose views and purposes he represents with his well-known and, as we believe, perfectly sincere views concerning the public service, is the problem which he is daily called upon to face, and it is a problem whose right solution calls for all his firmness of character and fidelity to principle. But, although changes in the public servants are inevitable, and even necessary in order to bring about a fair representation of both parties in the public offices, it does not follow that the changes are being confined within proper limits or made with due regard to the public interests. There was one straightforward, business-like way in which a fair proportion of changes could have been made without detriment to the public service, in many cases with positive advantage to it. While a majority of the public servants are honest, capable, and efficient, the selfish, slipshod methods of appointment which have prevailed for many years have foisted into official places many who are idle or incompetent, and some who are disreputable or of bad habits. An intelligent, systematic investigation would have disclosed these weak places, and they might readily have been strengthened with new material of the right sort with benefit to the service. So far as we can learn no such investigation has been made. The President, in the appointments and removals which he has personally made, seems to have acted only after the most thorough inquiry that the agencies at his command enabled him to make, but it does not appear that all of his newly appointed subordinates have pursued the same wise policy.

The result is that there is the widest diversity between the action of the different departments and even of different branches of the same department. In one case an important place is filled by the promotion of a meritorious subordinate, or the appointment of a new man of acknowledged fitness; in another the appointment is bestowed upon a brawling politician. In one bureau all of the faithful subordinates are retained; in another nearly all those without the protection of the civil-service rules are dismissed or degraded, and replaced with inexperienced men. While officers of acknowledged fitness are being turned out of one branch of a department, men of notorious unfitness are retained in places of trust and confidence in another. One new officer declares that he cannot transact the public business unless he is permitted to surround himself with men of his own political faith in whom he has confidence; another threatens to throw up his place if deprived of the services of the trained and faithful subordinates whom he found in office. Facts so incongruous and irreconcilable as these make it very difficult to pass any general judgment upon the treatment of the civil service by the new Administration. The most that can be said is that the President shows a sincere purpose to elevate the public service; that the letter of the civil-service law is in the main respected; that the spirit of the act has been followed in the filling of many important offices, and in the retention of a large proportion of the officers not protected by its letter; and that, on the whole, the situation is much better than could have been looked for after a change of parties in the national government.

But we greatly doubt whether a man whose convictions are so sound and strong as those of Mr. Cleveland will be content to let so tame a conclusion as this stand as the final judgment upon the treatment by his Administration of the great, vital question of civil-service reform. We doubt whether he will be willing to surrender many more months of his own time and of the time of his chief advisers and assistants to the demands of office-seekers, or to have the civil service kept in a state of perpetual uneasiness and unfitness for serious work by the fear of arbitrary changes for partisan ends. It would be quite consistent with his character and convictions if he should before long revolt against such a degradation of his high office. It is plain that the process of equalizing the offices between the two parties must soon come to an end if the Administration is to find time for any other work than that of distributing the patronage. It would be a most courageous and patriotic act if the President should, after a little, announce that the changes in the offices had gone as far as the public interests would warrant, and should erect a barrier against further removals by bringing within the operation of the civil-service rules a large share of the minor places that are now unprotected. Such a declaration would be hailed with rejoicing by patriotic citizens of every shade of politics.

Converging Lines.

THE questions raised at the late Congress of Churches are stirring devout minds in all parts of the American church. The sin and the scandal of schism, the need and the practicability of a more effective co-operation among the professed disciples of Christ, are forcing themselves upon the consideration of good men as they never have done before. That the peculiarities by which the several sects are distinguished one from another are matters of considerable interest to many minds may be freely admitted; that they are of trifling importance when compared with the great truths in which all Christians agree, and the great ends which they are united in pursuing, is too plain for discussion. When, therefore, the denominational peculiarities are so emphasized that the luster of the great truths is dimmed, and the progress of the kingdom of heaven in any community is retarded, the guilt of schism is incurred, and a heavy condemnation rests on those who thus magnify their "private interpretations" at the expense of common interests. This is now being generally recognized; and men of good-will in all the sects are manifesting a strong determination to put an end to this iniquity. The Congress of Churches has taken a brave step in this direction by providing for a frank discussion of those differences of creed and ritual on which the denominations sep-

arate. No better method could be devised of showing the world the relative insignificance of these differences. When this fact is made to appear, the path to practical coöperation, if not to organic union, will be made plain.

In the same line with the purpose of the Congress of Churches is a striking article by an eminent clergyman of the Presbyterian Church in the present number of THE CENTURY. The historical breadth and the pacific temper of this paper will commend it to all tolerant and charitable persons. That the doctrinal differences among Christians are much less strongly accentuated now than formerly is a familiar fact; that they are approximating to common grounds of polity and ritual, as Professor Shields so clearly points out, is equally true. It would be a most useful exercise for clergymen of the several denominations to make a careful study of the symbols and the institutions of their several sects, in order to discover and make known the indebtedness of each to the others, that the people of every communion may know whence they derived the creeds which they recite, the doctrinal and liturgical expressions by which they convey their thoughts and feelings, the forms they observe, the principles they cherish, the hymns they sing. Such knowledge could but enlarge the sympathies of Christian believers and strengthen the bonds that unite them.

That the churches of the United States will find "liturgical fusion" a shorter road to unity than theological agreement, or political consolidation, may well be true. Surely a devotional fellowship would be deeper and more permanent than a doctrinal consensus or an ecclesiastical combination. But it may be doubted whether this result is quite as near as Professor Shields seems to hope. That there is a tendency among non-liturgical worshipers, chiefly among the Presbyterians and Congregationalists, toward the adoption of liturgical forms, is undoubtedly true; but even in these churches, the number is yet small, we imagine, of those who would consent to a fixed ritual, from which extemporaneous worship should be excluded. Doubtless the utterance that springs from the "chance impulse" of the officiating clergyman often fails to be edifying, and "unpremeditated effusions" and "long desultory prayers" are sometimes hard to endure; but the great majority of those who favor some enrichment of the meager ritual of the Puritan churches yet prefer that the leader of their worship shall have some liberty of expression; and while they would not wish that his prayers should be desultory or unpremeditated, they desire that he should be in closest sympathy with those to whom he ministers, and that he should be able to utter the voice of their present need when he leads them in worship. So much as this of priestly function the Protestants have always yielded to their ministers, and they are not yet ready to take it away from them. Probably Professor Shields does not desire such a complete change; at any rate, such a change is yet a great way off. The union of the churches of the United States upon a uniform ritual,—if the extemporaneous element were to be rigidly excluded,— could not, we think, be confidently predicted.

Every essay in this direction is, however, of value; and this suggestion of the fellowship of believers in that part of their religious life which is most distinctly spiritual—in their confessions, their prayers, and their songs—is one that may lead the way toward a visible and real unity.

Professor Shields's paper, so catholic in its view and so full of sweet reasonableness, will be followed by a number of others, prepared by representative men of several of the leading denominations, each of whom will undertake to show what contribution those who stand with him are ready to make toward the accomplishment of this end. It is assumed on all sides that a closer unity and a more perfect coöperation among the churches is greatly to be desired; it is obvious also that some concessions, and perhaps some sacrifices, must be made by each for the good of all. THE CENTURY has offered to wise leaders in these various sects the opportunity of pointing out the ways that lead to concord and coöperation.

OPEN LETTERS.

An Exposition of the Three Americas.

ON the principles of persistence of force and continuity of motion, the best results of a great work cannot be computed until after the first impressions produced by it on the environment have disappeared; sufficient time has therefore not yet elapsed since the close of the World's Exposition for a thorough estimate of its beneficent effects upon the country at large and the South in particular. Forces were set in motion last winter at New Orleans that are but now making themselves felt, and that will eventually prove of incalculable value to the development of a firmer industrial life and a higher national sentiment. The Exposition was inaugurated at a time when the tide of Southern affairs had begun to turn, and was the expression of a strong desire on the part of Southerners to assert their industrial equality with the other sections of the country, and to offer irrefutable evidence that they were full of peace and goodwill toward their fellow-citizens of the North, and had completely adapted themselves to the changed necessities of the times. Assuredly, no one who visited New Orleans when the Exposition was at its height could fail to see that these desires had been largely fulfilled. Even Southerners themselves were astonished at the marvelous resources displayed by their own States,—resources only partially unfolded, it is true, as compared to the higher development of other parts of the country, but nevertheless filled with startling promises of a brilliant future. And still more assuredly no one could fail to be impressed with the unequivocal public and private hospitality received by every well-conducted stranger. The welcome was too warm to admit of any doubt that it was sincere, or that there lay behind it any latent feeling of injury

and vindictiveness. Indeed, it would not be difficult to prove that the recent expressions of honest regret from all classes of Southerners at the death of the great American hero were partly attributable to the cordial relations established by the late industrial festival in the metropolis of the South. Whatever its deficiencies and its financial failures, the World's Exposition will soon be recognized by all students of contemporaneous history as one of the most important features of this decade.

But the people of New Orleans have undertaken a work of still vaster proportions, a work made all the more necessary by the success of their recent labors. The last exposition was supposed to be international in its scope, but its primary and chief object was the development of Southern industry, by bringing it into close contact and rivalry with that of the other portions of the globe. Although every State and Territory in the Union, with the exception of Utah, was represented by a handsome collective exhibit of its natural resources, the enterprise was essentially Southern. But the work now going on is international in every sense, and is of as vital importance to the North and East and West as it can be to the South; for on the 10th of November there will open at New Orleans a North, Central, and South American Exposition, which has for its object the solution of the industrial problem of the United States. It has long been a serious question with manufacturers to know what shall be done in the future with their surplus products. There has been such enormous increase of manufactures of every character throughout the North and the East during the past few years, that it only required ordinary intelligence to foresee a time of great overproduction and consequent distress. Up to the present moment the South has been the market for this oversupply; but the World's Exposition has so stimulated her industry and so developed her natural wealth, that she is preparing not only to sustain herself with her own resources and by her own labor, but to compete with Northern products upon Northern soil. The unsuspected mineral deposits in such States as Louisiana and Texas, heretofore supposed to be fit only for agricultural purposes, the cheapness with which iron can be made in Alabama, the profits from cotton manufactories in South Carolina and Georgia, all point to a period when the South will also be in need of an outlet for her enterprise. This period in her future is comparatively distant, but such a time is pressing irresistibly upon the more populous and cultivated portions of the country; and it is for this reason that the American Exposition concerns the entire United States. There is no such bond as community of interest; what the World's Exposition failed to do in removing sectional prejudices, will be accomplished by its successor and complement.

There is but one direction in which the necessary relief from this inevitable over-supply can be found, and that is in the countries of Central and South America. It is needless to look towards Europe. She has come to that crisis in her industrial life which the American Exposition is seeking to obviate in our own, and has already reached out and appropriated the richest parts of the Latin-American commerce. The deflection of this Central and South American trade from Europe to the United States is the highest international problem with which our country has at present to deal; and nothing will tend to solve it sooner than the Exposition at New Orleans, where a hemispherical commercial policy can be inaugurated.

As to the benefits to be derived from such a policy, even were it not of pressing necessity, a few statistics will not be uninstructive. According to recent reports by the Department of State, there is a total annual demand from Mexico, Central America, South America, and the West India Islands, amounting in round figures to $475,000,000, of which amount the United States supplies but $77,000,000, or only sixteen per cent. Again, while the total annual exports of these countries amount to $479,000,000, the United States takes but $168,000,000, or only thirty-five per cent. In other words, the interchange of products is not between the countries of Central and South America and the United States, as it should be by all reasonable laws, but is between those countries and Europe. These figures will probably astonish those who have not studied the latest currents of commerce, and will surely be humiliating to our sensitive national pride. To deflect from Europe this ever-increasing trade, and to establish reciprocal commercial relations, is the primary and patriotic purpose of the Exposition.

That New Orleans is the place where such a movement should be started is not to be questioned. The recent decision of the Post-Office Department that hereafter all United States mail for the Central American countries should be sent by way of New Orleans instead of New York, as formerly, indicates the growing sentiment in favor of New Orleans as the medium for this commercial interchange. Until recently, it was doubted whether the Crescent City was in a position to handle the expected trade; but her steadily advancing prosperity during the recent financial embarrassments, affecting the whole world, shows conclusively the solid grounds upon which her fortune rests.

It is fitting that New Orleans should be the promoter of this international enterprise for the additional reason that it was through the World's Exposition that the general public became aware of the great resources of Mexico and Central America, and the advantages inevitably to follow a close commercial reciprocity. Every one had of course read the tales of travelers, and had learned to speak of the wondrous wealth of Mexican mines and South American forests in much the same way as they spoke of the magnificence of Oriental princes, vaguely and somewhat incredulously. But the World's Exposition gave unmistakable evidence of these and many other extraordinary natural resources. Indeed, it was the immediate success of Mexico's exhibit that has stimulated the other Latin-American countries to take advantage of the opportunities presented by the new enterprise.

The management of the American Exposition is national in its organization and is working for the prosperity of the entire country. It purchased the plant of the late World's Exposition, and will open its doors on the 10th of November, unembarrassed in any way whatever. With steam transportation from the heart of the city to the exposition grounds, and with unprecedentedly low railroad rates, there is every assurance of success. The management has set aside

for the discussion of the great commercial problem certain days when leading minds of the three Americas will meet for an interchange of ideas, and give to the industrial life of this country an impetus as irresistible as the mighty river upon whose banks they deliberate.

NEW ORLEANS. *Richard Nixon.*

Reform of the Civil Service Essential to every other Reform.

DOES it not every day become more evident that reform of the civil service is essential to the success of many other important reforms? Take, for example, the matter of forest protection. In the State of New York, by dint of much hard work and the expenditure of a good deal of time and money in investigation, an act for the preservation of the Adirondack forests and other important tracts of woodland was got through the last Legislature. Had the majority of the members of that body been as intelligent and honest as those that civil-service reform will doubtless one day give us, it is probable that a much better act would have been passed a year earlier. At that time we had, thanks to the uprising of the reform sentiment, a Governor who would no doubt have promptly made fit appointments under the law. Does any one suppose that if his successor had been a man of like mind he would have made the appointments he has, which have had the effect to delay the operation of the law an entire season, even if no worse comes of it?

Is not the same principle illustrated in our attempts to restrain gambling, the sale of intoxicating drinks on Sunday and to minors, to suppress obscene literature, to protect immigrants, Indians, children, and animals from injustice and cruelty? Of what avail is the adaptedness of a law, in itself considered, to secure any of these desirable objects, unless it is executed? And how can it be executed except by public officials who are either appointed or elected? But what hope does either reason or experience give us that, when public office is the reward of political service, we shall have such enforcement of law by constables, excise commissioners, sheriffs, policemen, police justices, district attorneys, etc., as will — by offending powerful constituents who have an immense pecuniary interest in the non-enforcement of such laws — put their own reëlection or reappointment in jeopardy? Has it not come to be regarded as a matter of course that local officials will not enforce certain laws in certain localities?

Now, why cannot our reformers of all sorts see this, and unite their efforts first of all upon the one fundamental reform — that of the civil service? Take our self-denying and public-spirited friends, the Prohibitionists. They tell us that if liquor-selling is not stopped in the large towns of Iowa and Maine, it is because the public officers are not heartily in favor of stopping it. They maintain that these officers can execute the law so as to make it impossible — or at least very difficult — to get liquor to drink; and they are confident that, were this done for a few years, the decrease in crime and pauperism would bring so many who are now upon the fence over to the prohibition side, that there would afterwards be no difficulty in keeping the necessary laws upon the statute-book and in enforcing them.

Granting all this, does it not prove that the first thing for prohibitionists to do is to help secure trustworthy national, State, and municipal civil service? Until this point is reached may it not really injure the cause to agitate for absolute prohibition over whole States? Local option may, indeed, give real prohibition in counties or towns where public sentiment demands and will sustain it. But until the general quality of our public servants is higher, is there not at least a very strong probability that, when applied indiscriminately to large areas such as States, there will be at the outset such failure in cities,— where the percentage of foreign-born population is large,— that a perhaps undeserved discredit will be brought upon the principle of prohibition?

Most plain, common-sense people are shocked at seeing a statute ignored, as are most laws restraining popular vices in our large cities. The average man believes that when a law is not executed it is a strong presumptive proof that the principle of the law is wrong, or at least that its enactment is premature. Why, then, can we not all unite, first and foremost, in efforts to bring the civil service into such a condition that a law, when enacted, shall be so enforced as to furnish a real test of its merits?

S. W. Powell.

A Word for our Public School Teachers.

I WISH to introduce to thoughtful readers a class of workers seemingly forgotten in the dispensing of moneys for the founding and support of various retreats, homes, and hospitals.

The friendless sailor, who, through misfortune, thriftlessness, or casualty, has not saved a competence to support him in his weakness or old age, has his "Snug Harbor" for refuge from an unloving world; the clergyman, in case of worn-out faculties, has the Sustentation Fund of his denomination, meager though it may be, to count upon; but the public school teacher, in many cases after years of faithful public service, has to choose between two alternatives: to remain in the harness until literally turned out to die, or look forward to dependence upon the charities of friends or of the people.

I do not propose the endowment of a special refuge for such unfortunate ones, for, as a general rule, teachers are self-respecting, independent, and possess the kind of pride which instinctively shrinks from publishing their poverty. But it is true that many, in this broad land, who have conscientiously served an exacting public for a mere pecuniary pittance, find themselves, after a score or more years of such service, weakening physically, and perhaps mentally, with only such a sad prospect before them, as they look toward life's sunset.

I see only two ways of relief for this crying injustice: One, to educate the general public to the fact that the laborer is not only worthy of hire sufficient for his daily bread, but something over, to lay in store for a time of disaster and need.

The other appears to me the more feasible plan: Honorably to retire from active service, with a moderate competence, those who have faithfully discharged their duties for a fixed term of years. Why should we not

have a retired list of public school teachers as well as of army and navy officers?

Have not some of our honored legislators remembrances of faithful teachers who patiently and wisely set their feet in the upward path to success, and whose memories they would delight to honor by giving their voices in favor of such a movement? Surely it would be an onward step for our law-makers to place upon the statute-books of their respective States some law for the respectable support of this large class of necessary public servants.

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A Plea for Reality in Plays.

IT is an open secret that during the last two seasons the managers of our theaters have, with but very few exceptions, found their business unprofitable. They attribute the loss of patronage to a decline of interest in the drama, to the invasion of foreign "stars" who became the rage for a brief period, to hard times, and to the increase of skating-rinks and dime museums. Now, while each of these causes may have had some effect, not even all of them together will account for the extreme depression in theatrical business. The truth appears to be that nearly all our managers ran in the same grooves that they had been in for years. They offered to the public the same kind of theatrical food that they offered a decade ago, only that the quality is not so good; and they were surprised that the public palate rejected it, being nauseated with so prolonged a succession of highly-spiced ingredients. Nearly every manager is to-day looking and hoping for another piece like "The Two Orphans" or "A Celebrated Case"; but if an equally good play of that class could be found, it would not possess the same attractiveness as its predecessors.

The drama of mere incident is moribund, and if a revival should ever come, it will be when there is an entirely new generation of play-goers to whom the tricks of the constructers of melodramas will not be familiar. Our audiences are now so well versed in stage-methods that they can foresee the solution almost before the dramatist has stated his problem. The elements of surprise and novelty, once so alluring, can now no longer form a part of the audience's enjoyment. It seems as if every possible situation and combination of situations has been so thoroughly exploited, that no melodrama can be constructed which does not strongly recall another more or less ancient.

The revolt against the old style of drama is not confined to this country. Recently M. Dennery, who has probably written more and better melodramas than any other of the admittedly great playwrights, produced, in conjunction with M. Louis Davyl, a drama, entitled "L'Amour." It failed dismally; yet M. Françisque Sarçey said it failed, not because it was not a strong and well-made play, but because it was cast in the same mold that Dennery has been using for thirty years, and the public is tired of its products. Dennery has seen several of his later plays fail, and the same bitterness was experienced by Scribe, who for technical skill and ingenuity has never been surpassed. When he witnessed the failure of his last play, he exclaimed sadly, "They will have no more of me; they know my methods and turns by heart, and I can give them nothing new."

American managers have not studied the artistic side of their business. They have not watched the tendencies of the sister arts, painting and fictional literature, towards a closer truth to nature. The pre-Raphaelite movement in art is now so old, that its beginning is only remembered by the middle-aged, but its good effects remain while its extravagances have died. Conventional back-grounds have disappeared, and so, too, must go the conventional tricks of dramatic construction. In literature, the novel of mere incident is rapidly disappearing. Incidents are limited in kind and number, but every human individuality is distinct, and if well depicted always interesting. We want plays that shall exhibit living, breathing men and women, not the mere puppets of the dramatist, who act only as their creator wants them to act in order to bring about his situations.

Truth to nature is the fundamental principle of other arts, and the time has at last come when the public demands it shall also be the basis of plays. Théophile Gautier pointed out that the stage is always the last to adopt an idea, and usually after that idea had been worn almost threadbare in literature. This fact is easily explicable. Audiences are made up of people of only average intelligence. New ideas and new methods appeal, at first, only to the cultivated few, and the newly-born taste filters slowly through the masses. Careful pondering and meditation are possible to the reader; but not to the auditor in a theater who has scarcely time to grasp the sense of one phrase before another assails his ears. A new taste is not created in the theater, but outside; and very often is created insensibly to its possessor. He goes to see a play of a kind which formerly pleased him and he comes away dissatisfied. Very possibly he is unable to explain his dissatisfaction and does not know whence it arises. It springs from his improving taste, from the unconscious demand that scenes which purport to represent life shall be true and logical.

Our managers are in the habit of asserting that they give us the best plays that France and England produce. The assertion is not accurate. They give us the best of a certain class, but that class is far from the highest; only two Théâtre Français plays have been presented here in the last five years — "Daniel Rochat" and "Les Rantzau." While the former was not a great pecuniary success, it drew to the Union Square Theater numbers of people who were not regular playgoers, and it did more to raise the character of the theater than any previous or subsequent production. "Les Rantzau" owed its interest and success in Paris to Alsatian scenes and the employment of a dialect by some of its characters. For this country "Les Rantzau" was an unwise selection and failed, but it was treated with respectful consideration by the press and the presentation increased rather than detracted from the standing of the theater. Émile Augier is recognized as the greatest of living dramatists, yet I believe only two of his plays have been done here,— "Le Gendre de M. Poirier" and "Les Fourchambault,"— both presented under somewhat unfavorable circumstances. Our managers say that Augier's plays are too quiet or too good. I venture to think that the time has come when no play that is successful in any other country, on its merits as a dramatic work, and not on some special patriotic effect or allusions, is too good for the best theaters of New York, Boston, and our principal cities.

The people who are able and willing to pay a dollar and a half for a seat at a theater are the readers of George Eliot, Hardy, Howells, and James, not of Wilkie Collins, Miss Braddon, Rhoda Broughton, and Ouida. They demand that the characters, the dialogue, and the incidents of plays shall appear to be real. They would be willing, even anxious, to see their own passions, feelings, hopes, desires represented in others, but they have little or no interest in events the chronicles of which should belong to the police-reports. We are all daily living dramas and comedies not lacking in intensity or humor; yet how very few of us come into contact with murders, assassinations, abductions, hair-breadth escapes from fire and water, or are acquainted with rooms provided with half-a-dozen doors behind each of which a comedian may be hidden!

No other people is so fond of the study of character as the American. This is most strongly proved by the success here of star-plays which are tolerated solely because each possesses one or two parts which the public recognizes to be true. In this desire to see, not events but character influencing actions, the dramatist and the manager have a sure foundation to build on. Let the one write and the other produce a play with a fair story in which all the characters shall be recognizable as true and natural types, and one theater at least will not have to complain of poor patronage. Such a play will probably be devoid of what managers and actors term "strong situations" and at the end of each act the curtain will not descend upon large groups carefully posed and firmly fixed into attitudes, as if they were the personages in fairy stories touched by the enchanter's wand. It should be mentioned that Mr. Daly is the most original of our stage managers in devising "business" (action and movement upon the scene) and that all his later productions have tended strongly in the direction of naturalness; but he deals exclusively with light comedy, and the more serious side of our daily life remains to be treated.

The American stage is to-day almost in the same condition that the English was about twenty years ago when nearly every theater was given up to either melodrama or broad farce. Then came Tom Robertson's opportunity,—an opportunity he had been waiting for in poverty and anguish. "Society," "School," "Caste," "Ours," were surprises because they seemed unconventional, depicting life and character as his audiences knew them. The work was not always true, witness the impossible Froissart-quoting *Marquise* in "Caste" and the examination scene in "School"; but the plays were so much truer than anything ever seen before that they won immediate acceptance. The influence of Robertson's style was promptly felt. The modern theater, which had been neglected by the more intelligent classes, was again attended, and the Court, the St. James's, and even the Haymarket theater, produced his plays or as close imitations of them as were procurable.

It is singular that while our stage stands about where England's did when the Robertsonian drama arose, a type of play is being introduced into London, which has here had a long life and with which we are thoroughly surfeited. The French drama of unchastity which began with "Camille" and was continued through "Frou-Frou," "Fernande," "Seraphine," "La Princesse Georges," etc. etc., has been exhibited here in every phase. In London it is almost new, because the censorship of the Lord Chamberlain has till recently prevented its production. That official has of late somewhat relaxed his restrictions; and only because of its novelty can the success of a play like "Impulse" be accounted for, it being an adaptation of one of the weakest specimens of its class.

Nothing urged herein must be construed as intimating that the appreciation of the works of the few great dramatists will decrease. On the contrary, their characters were drawn with such close observation and such marvelous intuition that they will be interesting so long as "the proper study of mankind is man." Nor is it probable that melodrama will die. It will most likely disappear for a while from our best theaters till the time when either a new generation of play-goers grows up, to whom the methods of to-day will not be stale, or till new writers arise who will give us plays as much superior to the "Lights o' London" and "The Two Orphans" as they were to "Jack Sheppard" and "The Child-Stealer."

The only way to attract to new plays the audiences who now go to see only Salvini, Irving, Booth, Barrett, Modjeska and Bernhardt is to offer the drama of actuality — the drama that will conform to modes of life and thought and to present taste in literature and art. Managers who profess to be unable to find good plays of the old type could lose little in trying an experiment with the new. I firmly believe they would fill their depleted treasuries and render a lasting service not only to dramatic art but to audiences who would then have at their command the power Burns yearned for —

"To see oursel' as ithers see us."

Julian Magnus.

Fire Prevention.

It is reported on good authority that the people of the United States pay out every year one hundred and thirty millions of dollars, without any return whatever. Of this sum twenty millions is for supporting fire departments, thirty millions for sustaining fire insurance companies, and eighty millions for conflagrations. As a people we are said to enjoy looking at a good fire, and as a nation we have more of this particular style of show than any other people living.

There seems now to be a growing feeling among the people that something must be done to prevent this waste of life and property. The departments we must have; but we must have more. The evidence of this feeling is found in the invention and ready sale of new appliances for extinguishing fires, and in the formation of village fire-prevention associations.

The moment an alarm of fire is sent out in our cities the police appear in force and form a cordon about the fire to prevent the people from interfering with the firemen. This is quite proper and must always be done. At the same time it has done a vast deal of harm. It has rendered the mass of people indifferent to the art of putting out fires; it has made women and children and the majority of men unreasonably timid, and actually created a senseless dread of fire that on the slightest provocation is liable to turn to panic. If people were familiar with fires, if they understood

how long it takes for a fire to spread in one kind of building, and just how fast it travels in another, if they knew even the rudiments of the fireman's art, and above all, if they knew the value of time at a fire, there would be fewer fires and less danger of a panic. The fireman is not above all men cool and brave. He simply knows how fire behaves, and knowing this, he feels secure and keeps his wits about him in scenes that seem to the public, standing behind the policemen, full of terror. Moreover, the average citizen, thus shut out from all share in fire prevention, loses courage and at the sight of the merest blaze, instead of attempting to put it out and instead of lustily calling fire and urging other people to help him, runs away to turn in an alarm. In ninety cases out of a hundred if he had kept his wits about him he might have put the fire out. The fire-extinguisher may be near, but he has never learned to use it. There may be hand-grenades in reach, but his terror is so great that he wastes them. There may be water and even a hand-pump near, but he cannot use them.

This new sentiment in regard to fire prevention seems to offer three points of general interest. It has led to the invention of new methods of putting out fires; it has led to a partial return to the old volunteer fire departments by the formation of a new form of voluntary association for mutual protection, and, lastly and perhaps the most important of all, it is educational and seems likely to do much to remove the danger of panics.

First, of the associations. These new fire-prevention societies are formed of men and women, boys and girls, every one possessed of sufficient intelligence to carry a pail of water or call for help on discovering a fire. Each member on joining the association agrees to pay one dollar a year towards the expenses of the association and to lend a helping hand at any fire in reach, as far as his or her services are needed. The officers of the association serve without pay and consist of a president, secretary, and treasurer. These, with four or more members, form the board of directors. There are also two fire officers known as the foreman and assistant foreman, who have charge of the working members at a fire. There may also be a committee on insurance and a committee to report on the causes of fires. This is all that is required in the way of an organization. There need not be many meetings of the association, and these may be held in a private house or in a hall hired for the purpose, so that there are no expenses except for the actual work of extinguishing fires.

The equipment of such an association consists of fifty or more small hand-pumps and water-pails. These are distributed to such members as agree to keep them in easy reach and to take them to any fire within half a mile of their homes. There is also at some central station, preferably in a private stable, a supply wagon. This wagon is to stand ready at all times for duty, and arrangements are made for securing a horse for it at a moment's notice. In the wagon are five or more hand-pumps, hose in lengths for coupling together, poles for elevating the hose, a variety of nozzles, ladders, axes and other fire tools, rubber blankets for covering furniture, etc. There will also be several barrels or large milk-cans constantly filled with water in the wagon, and at various points in the town there will also be rain-water casks kept constantly full for the use of the association.

It will be seen that such an organization would be of little use at a conflagration. It is not intended to be so used, but merely to prevent conflagrations by the use of a little water at the very beginning. The association is educational and it accomplishes its ends by means of a novel and happy device for winning earnest workers at the very start of a fire. There is a system of rewards to all who discover a fire and all who first help to put it out. These prizes are given to any one, young or old, whether members of the association or not: for the person giving the first five calls of "fire" for a burning building, twenty-five cents; for the first stream, one dollar and fifty cents; for the next four, one dollar each. First assistant to first stream, with water, one dollar; next four, fifty cents each. First pump, with twenty-five feet of hose connected to arrive, twenty-five cents, first fifteen-foot ladder, twenty-five cents; first fifteen-foot pole or other fire tools, twenty-five cents each. For the first response with pump or bucket of water without using it, fifty cents each, and also to the next five persons bringing either pump or bucket. For grass, forest or other fires not in buildings a prize of seventy-five cents for the first person who extinguishes the fire by any means, and fifty cents each to the first five who arrive with pumps and buckets, and twenty-five cents each for the first five buckets without pumps. Owners, tenants, or employees are excluded from prizes, as it is supposed that their own interest will be sufficient incentive to exertion. Moreover, those who make any honest effort to put out a fire, whether they actually work or not, receive a prize. For instance, a child who discovered a fire and ran with a pump and bucket till she met a man who could use the pump, received a prize as well as the man. A boy who killed a grass fire with his hat received a reward. The first persons who assist in any way at a fire are rewarded by the association regardless of the means used, so that fifteen persons may win a prize of some kind at a single fire.

These associations are called home fire-protective associations. The first one was formed in November, 1882, in the town of Wakefield, Massachusetts, and has been in operation ever since. The reports of this pioneer association show that in 1883 there were nineteen fires in that town, and of these thirteen were put out or brought under control by the small hand-pumps and other appliances of the association. Three fires were put out by the regular fire department and three fires got beyond control, and the buildings were destroyed. The expenses of the association for the year were about one-half of one per cent. of the cost of the regular fire department of the town. In 1884 there were twenty-six fires in the town. All but three were put out by the hand-pumps of the association, and at every fire the prizes were taken by persons not belonging to the regular fire department. In other words, the fire-engines were the last to arrive every time.

The success of the Wakefield association has led to the formation of others in neighboring towns, and there seems no reason why they might not be started in every large town and village. They are not designed to supersede the fire departments, but to reduce the expense of such departments by reducing the number of fires. Their value is not alone in putting out small fires, but in their moral and educational aspect. It teaches peo-

ple to study fires and fire prevention, to keep cool and to see the value of the first efforts. A fire increases four times in a given time. If it is a foot square at one minute, it will be four feet square the next minute and sixteen feet square the next minute, and so on. If people go to a fire when it first begins they soon learn how easily it is put out, how little water it takes if rightly applied to stop it from spreading. All this tends to allay the unreasoning fear so many people display at a fire. No fire in an ordinary building will spread so fast that the inmates cannot escape in one direction or another. It is the running away from the first blaze that makes more than half the loss of life at fires. Anything that teaches people to go to the fire, to fight and not to run away, will be a public benefit, and this these associations accomplish by making every man, woman and child a helper at the critical moment when the fire is small. They inculcate courage and watchfulness, and show that in all emergencies coolness and self-possession are the only roads to safety. Best of all, they teach the incalculable value of time at every fire.

It seems to be a law in invention that a new tool, machine, or method of work appears about the time, or very soon after, the first announcement of a general desire that such a thing or method should be found. In this field of fire prevention four inventions have appeared within the past few years. One has been very widely adopted, one other has been used in one class of buildings, and should be used in more; and of the two others, one is quite new, and the other, while a very old idea, seems to have met with a new application.

The first of these is the common fire-extinguisher. It clearly met a want, and has had a very large sale. It is useful, and should be provided with the supply wagon of the home fire protective associations, but it has these objections. It is too heavy, and if neglected will sometimes get out of order. Besides this, its use implies a certain amount of knowledge. It might be said that every one should know how to use one, but unfortunately people generally do not know how. Some machines give no indication how they are to be used, and if the directions are marked upon them the excitement of a fire is not inducive to a calm study of the directions. It is a good fire tool in the hands of the trained fireman. If used by the home associations it should be placed in the care of strong men familiar with its use. It is doubtful if a fire-extinguisher would be of any use in the hand of a child, and yet children have won prizes at fires in Wakefield for effectively assisting at putting out the fire.

The next invention in point of time is the automatic sprinkler. Upwards of thirty different types of this important fire-extinguisher are said to be in use, and one form or another has been very widely adopted in mills and factories throughout the country. The idea is extremely simple. A water-tank on the roof of the mill is connected with a system of pipes extending along the ceilings of the different rooms. At intervals of a few feet is a hose nozzle kept closed by a plug of fusible metal. On the starting of a fire near one of these nozzles, the rising temperature melts the plug, and a shower of water is released on the fire, putting it out without human supervision or aid. These automatic sprinklers have already saved property and proved their usefulness, and it is a matter of surprise that they have not been more generally adopted in churches and theaters, stores and shops, as well as factories.

The new home fire associations adopt among their first appliances small portable hand-pumps to be placed in a pail of water, and operated by one hand while the hose is held in the other. The chief value of a simple hand-pump lies in its cheapness and lightness. It can be carried and used by a child, and is not liable to get out of order. Its very simplicity inspires confidence, and a child using one to fight a small fire quickly learns coolness of head and steadiness of hand. If in the excitement of the moment the first stream is misdirected, he soon steadies his aim, and seeing how effective a small, well-directed stream may be, he gains confidence and does good work. A mere dash or film of water on wood just in advance of flame prevents its spread, and this too inspires confidence. A pail of water dashed all at once may fail to put out a fire, where a quart or two, properly applied with a pump, may prevent a great disaster. Besides this, these hand-pumps can be fitted with hose, and by the aid of a pole the hose can be raised to a burning roof or window, and the little machine do good where an extinguisher would be useless.

A more recent invention, and a most convenient and portable, is the hand-grenade, now well known. This consists of a glass bottle filled with water charged with certain chemicals. The design is to use the bottle like a grenade or hand-shell. It is to be thrown upon the fire and broken, when the contents escape upon the flames. The influence of the water is of itself comparatively slight, as the bottle only holds one pint. The suppression of the fire, it is claimed, is obtained by the development of a gas by the heating of the water by the fire, the flames being stifled by the exclusion of the oxygen of the air. These hand-grenades have proved of value in a large number of incipient fires, and have undoubtedly saved a great deal of property. In certain situations, as where the flame comes in direct contact with the bottle, they are automatic fire-extinguishers, the heat breaking the bottle and releasing the gas. The advantages of these grenades appear to lie in their convenience, in the fact that they are always ready and cannot freeze, and that it requires no special skill to use them. The only objection to their use is in the fact that in the excitement of a fire they may be wasted by misdirected aim in throwing them at the fire, and the fact that in the majority of fires in dwellings the flame is in the wall, or in some corner where it cannot be reached by the grenade. However, their advantages are great. Another recent invention is intended to combine the advantages of the hand-pump and the grenade. This is a brass bucket with a tight cover, and fitted with a hand-pump, so that pail and pump are always together and in a convenient position for use. The bucket is to be filled with a liquid similar to that used in the grenades, and operating on the same principle. There are, besides these more important inventions, a number of minor tools and appliances for increasing the efficiency of the pumps, extinguishers, and grenades which will be found useful in home fire protective associations.

Charles Barnard.

TOPICS OF THE TIME.

Mercantilism Transfigured.

IN that most significant speech made two years ago by President White of Cornell to his classmates at Yale, and entitled "The Message of the Nineteenth Century to the Twentieth," the influence on our national life of what the orator aptly describes as "mercantilism" is most cogently set forth. This "combination of the industrial spirit with the trade spirit" has been, as he shows, the dominant element in our American civilization; under its sway there has been a marvelous development of the physical resources of this country, but along with this a too evident decline of the higher forces. The genuine political spirit, the devotion to the public service which leads the citizen to give time and thought to the affairs of the city or the state, has been gradually dying out. Men are so consumed with business cares that they find little time or strength for public service. In education and in the cultivation of pure science progress has been made, no doubt; but how little compared with the enormous increase of the national wealth! In literature and art the movement, as he views it, is retrograde; and a good proportion of our foremost pulpits are supplied by importations from the Old World. Mercantilism is drawing into its vortex the intellectual strength of the nation. The energies of its most promising young men are enlisted in the pursuit of wealth. Such is the complaint of his own generation made by a man who is by nature an optimist, but who is a careful student of history and a close observer of the manners of his time. "I believe," he declares, "that we shall find that, so far from relatively diminishing, it [mercantilism] is relatively increasing; that, so far from begetting better elements of civilization, it is now beginning to stifle them; that it is now beginning to show itself a despotic element, crushing other elements of civilization which are to add anything to the earth's history; that, in fact,—and I say it in all soberness,—mercantilism in great cities and in small towns, in society and in the individual, is becoming a disease, certainly feverish, possibly cancerous." To those who are not too busy with money-making to think much about it, this judgment of existing social conditions will appear to be sane and moderate.

But these words of faithful warning and reproof are not words of despair. The orator expects that these ruinous tendencies will be checked; that other forces will be evoked to counteract mercantilism, and to prevent the "weakening, decline, and sterility" toward which it is hurrying the nation. His own prediction of the quarter from which deliverance will come we shall not here repeat; because we desire to make record of a most hopeful answer to the question which he raises, contained in another speech no less significant —an address by Mr. Franklin MacVeagh of Chicago, at a dinner given by the Commercial Club of Boston to its guests from the three chief cities of the West.

The manner of this speech as well as the matter of it commend it to all lovers of good literature. After-dinner oratory is not often so graceful; its delicate wit, its bright allusions, and its deftly turned sentences exhibit a mind of fine grain and careful culture. It would be hard to find a professional talker, East or West, who could put his thoughts into better form. Evidently here is one man who, though he proclaims himself a trader, has contrived to extract some sweetness from the barren pastures of mercantilism.

But the art of the performance does not hide its purpose. The business man's responsibility to society is the serious theme on which he finally lights; and the view which he takes of the matter leaves nothing to be desired by patriot or philanthropist. The estimate of the trader's function here laid down, if it were accepted by all business men, or even by the better part of them, would speedily correct those evil tendencies of which Mr. White has warned us. The Chicago trader protests, indeed, against the undue disparagement of the mercantile vocation. "Trade," he says, "is a much-abused benefactor. It would not do to take seriously the foppish views of trade held by the idle end of society. To them nothing is dignified but idleness. This mediæval survival of prejudice is chiefly cherished by the useless part of the nobility and their admirers in America,—by that part of the *noblesse* whom the English wit must have had in mind when he made his classification of 'the men of a-bility and the men of no-bility.'"

The dignity of any calling depends first on its aims, secondly on the qualities developed in its pursuit. "Let us frankly admit," this orator goes on to say, "that the aims of trade have not been all that they might have been. But what, on the other hand, shall we not claim for those high qualities of mind and character, for the untiring enterprise, the wise judgment, and the undaunted courage that from the very beginning of history have made commerce the bearer of civilization from every center to every circumference; that made her the origin of cosmopolitan life, the solvent of the antagonisms of custom, the necessary foundation for every enlargement of the life of nations? And shall we not now claim that the ideals, the aims of trade are widening and deepening? Is it not true that men more and more are associating with the dream of wealth a sense of public responsibility and an aspiration for public usefulness? And is it not true that the good works of the nation largely depend upon the intelligent sympathy and coöperation of business men?"

If these last questions can be confidently answered in the affirmative, the future of this nation is secure. And it is certainly a good sign that from one of our chief centers of business activity should come so full and strong a statement of a doctrine that offers a solution of the gravest questions now before us. We quote in full the next two paragraphs of this noteworthy speech:

"It is a great temptation, Mr. Chairman, now that I have gotten so far on the way, to go ahead and claim

that we men of affairs are altogether perfect. But a reluctant honesty obliges me to confess that before we shall be quite all we might be to the world, wealth must be sought still more generally for its good uses. Of course men must be left free to accumulate property for their own purposes. A form of society which should prevent the free accumulation and possession of property would simply stagnate progress, and is impossible. But, on the other hand, it is not difficult to believe that the avenues to exceptional wealth can only be held by the few, as at present, through the intervention of important concessions to that spirit of democracy which is entering upon a new stage of its mastery of the world; for democracy, after all, is not more a governmental revolution than it is a social revolution. The greatest concession, it seems to me, that will be demanded of wealth by democracy — a concession that will answer the demands of progress as well — will be the frank acknowledgment of a moral trusteeship, of a moral obligation to freely use surplus wealth for the general good.

"Happy the necessity, beneficent the tyranny that will thus rule trade and wealth to their own glorious enfranchisement. When such an acknowledgment is generally made, wealth and trade shall be lifted up to the level of the highest and the best. Once inspire trade with such an aim,—free wealth from its spiritual bondage through this great ideal, give to all the pursuits of business such a right royal sanction that they shall take rank and dignity with all the work that is done by humanity in its best estate, with poetry, with every form of literature, with every form of art, with statesmanship, with apostleship,— Crœsus hugging his millions to his bosom as his own, in the narrow sense of ownership, rejecting the idea of trusteeship, will be overwhelmed in the rush of the current of modern ideas; Crœsus accepting the idea of trusteeship will be the new force in civilization for which the world is waiting."

We ask whether there be not condensed into these two paragraphs from the speech of a Chicago "trader" more solid statesmanship, more true insight into existing social conditions, a wiser solution of the greatest question of our time, than was contained in all the stump speeches of the last presidential campaign. The prediction here uttered respecting the challenge which a militant democracy will soon be flinging at the feet of a too confident plutocracy is one that may well be heeded. And the answer that Mr. MacVeagh proposes to make is the right answer. Such a recognition of moral trusteeship as he urges will pluck the sting from socialism, and save to the world the fruits of enterprise. Mercantilism, transfigured through these higher aims, will cease to be the peril of the state, and become its protection and defense.

The Sunday-school and Good Literature.

WHATEVER may be said of the moral and religious aims of the Sunday-school, it is evident that its relation to the literary life of the young must be of considerable importance. That it has much to do with the formation of the literary taste of a good share of the people who read is obvious. This function of the Sunday-school is, of course, subordinate to its work of moral and religious education; nevertheless, the two objects are closely related, and the building of character may be greatly helped by good habits of reading and good taste in the selection of books; while the foundations of character are often undermined by the reading of foolish and worthless books.

If, then, in imparting to its pupils the necessary knowledge of religious truth and the fundamental laws of Christian morality, the Sunday-school can also contrive to instill into their minds a healthy craving for good literature, its service will be twice blessed. That it has done something in this direction cannot be doubted, neither can its neglect and its misdoing be denied.

The Sunday-school library furnishes to a large number of the children of this country the only books save their school-books that they are permitted to handle. Cheap story-papers of one sort or another make their way into most of the homes in which these children live; but books would not often be seen in them if it were not for the Sunday-school library. If these libraries were always well chosen, many children would be guided by them into the formation of habits of reading which would prove through all their lives a safeguard and a solace. If the books which they find in these libraries are, as a rule, silly and shallow fictions, their intellectual tastes may be so depraved by their reading, that they will become visionary and restless creatures, wholly unfit for the serious business of life. That a book should be hurtful to young readers, it is not necessary that it should teach bad morals; the mischief is done quite as effectually by an overwrought sentimentalism as by a lax morality. All this is merest commonplace, but it is one of those commonplaces that need to be dinned into the ears of the people who provide reading for the young. How far many of the managers of the Sunday-schools are from comprehending it may be learned by an inspection of the shelves of the Sunday-school libraries. The trashy fiction still disseminated through them is sufficient to addle unnumbered brains and injure unnumbered lives.

The flood of silly literature has, however, begun to abate in this quarter, and the existing libraries are much superior to those in use twenty years ago. The censor has been abroad among the Sunday-schools, and his strictures upon their methods have not been wasted.

The Sunday-school hymns, for one thing, are greatly improved. The doggerel that was rife a few years since has been laughed out of the churches; the hymns now printed, though not always of a high poetic order, are generally free from that rattling vulgarity which was formerly in vogue. That the tastes of the children, as well as their devotional feelings, may be greatly cultivated or grievously depraved through the hymns they sing needs not to be said; and the improvement noticeable in this department is matter of encouragement. There is no reason why children should not be taught, through the Sunday-school hymnology, to appreciate good poetry.

Many of the libraries also, as we have said, have been subjected to a careful scrutiny, and the trashy books have been eliminated. Several years ago an association of teachers and librarians, connected with the schools of the Protestant Episcopal churches, began the preparation of a list of Sunday-school library books, into which no volume was admitted that had not been carefully read and approved by several persons of sound literary judgment. This list has been extensively sought and used by Sunday-schools in other communions, and it has determined the selection

of many libraries. Other lists of a similar character, more or less judiciously made up, have been offered to the public. All this indicates a quickened sense of the importance of this matter, and promises a general improvement in Sunday-school literature. The most ambitious project of this nature is a recent proposition to form an association of Sunday-school librarians and others interested in the support and improvement of church and Sunday-school libraries, which shall have annual meetings, with reports and discussions of the best methods of selection and management. The secular librarians, though far less numerous, have such an association and are greatly helped by their conferences; it is urged that similar coöperation among Sunday-school librarians would be equally useful.

There is one other department of Sunday-school literature in which the censor should at once be let loose. The quarterlies, the leaflets, and the various lesson-helps call aloud for his judgment. Whatever may be said about the theology or the religion of these contrivances, it is certain that good literature is a heavy loser by the quiet revolution which has practically banished the Bible from the Sunday-school, and substituted for it the lesson-helps. It is true that bits of the Bible are printed upon these scrappy commentaries, but it is only a small part of it that the average Sunday-school scholar ever sees; and the habit of handling and reading the sacred Book seems to be much less common now than it was twenty years ago. Such familiarity with its contents as John Ruskin gained and Matthew Arnold commends was by no means uncommon when these two were boys; and the loss to the children of this generation of this noble instrument of literary culture cannot be computed. "The pure and the noble, the graceful and dignified simplicity of language," said Alexander Pope, "is nowhere in such perfection as in the Scriptures and in Homer." What Carlyle says of the Book of Job is hardly less true of many other parts of the Bible: "A noble book! All men's book! It is our first, oldest statement of the never-ending problem — man's destiny and God's ways with him here on earth; and all in such free, flowing outlines, grand in its sincerity, in its epic melody and repose of reconcilement. There is the seeing eye, the mildly understanding heart, so *true* every way; true eyesight and vision for all things, material things no less than spiritual." The practical banishment of this book from the Sunday-school can hardly be a gain to religion; certainly it is a loss to literature. Daily familiarity with the noble simplicity of the Bible would prove an excellent corrective of vitiated taste, and a healthy stimulant of pure imagination.

But the lesson-helps become a detriment to literature, not only by discouraging the familiar handling of the Bible, but also, in many cases, by the extravagances of their own composition. Especially is this true of the illustrations by which they seek to "explain" the lesson. A pile of these absurdities lies before us from which it would be easy to cull many delectable instances. Most of them occur in connection with the object lesson, presented on the blackboard or otherwise, so that pictorial as well as literary art suffers from their dabbling. Thus in one of these "helps" the topics of the lessons for the quarter are so phrased that each one begins with the letter B, and the following instruction is given: "At the opening of the first lesson, ask the class if they would like you *(sic)* to show them a picture of a whole hive of pretty bees. . . . . Tell them you are now going to put your first *bee* on the board — a bee with a pretty sharp sting, too, may be, for some of them, and write out the teaching." The propriety of training the present generation in the arts of the punster may well be called in question. After a parable of two climbing vines, the teacher is admonished to "draw a red heart with a few curly green tendrils running out from it," and then enforce the lesson of personal attachments, harmful and helpful. To show "that anything can be made an idol by being loved more than God and his service," the teacher is instructed to "draw a fishing-pole and line in a heart." To illustrate fidelity to God the following object lesson is suggested: "Cut *two hearts* just alike, and mucilage them; then in class stick them together and notice how they cling together, how they have become as *one;* so *stick* to God." The italics are not ours. To teach children what an abomination to the Lord is, "first offer a child a bottle of cologne to smell, and immediately afterward a piece of asafetida or gamboge."

It is scarcely necessary to particularize further. Many of these illustrations are so gross and ludicrous that we shall not repeat the sacrilege by quoting them. It is enough to say that in the craze for illustration with which these lesson-helps are afflicted, that wise law of literary art which forbids the linking of sacred and sublime themes with trifling or disgusting similitudes is constantly set at naught. How much mental injury may result from this straining after sensational representations of spiritual facts no one could easily estimate. The effect must be most unhappy both upon the teachers and the pupils, and it is clear that judicious criticism has a great work to do in correcting the extravagances of these hebdomadal commentaries. Is not the age we live in sufficiently earthly and sensual without permitting our Sunday-schools to be virtually used for the teaching of a new form of materialism?

OPEN LETTERS.

"What shall be Done with our Ex-Presidents?"

THE open letter, "What shall be Done with our Ex-Presidents?" which appeared in the August number of THE CENTURY, has called out many interesting and suggestive contributions on the subject, some criticising favorably and others unfavorably the plan there proposed. At the request of the editor, Mr. Francis Wharton, Solicitor of the Department of State, Judge Thomas M. Cooley, and Senator George F. Edmunds have given expression to the following opinions on the subject:

OPINION OF SENATOR EDMUNDS.

I HAVE yours of the 18th instant, asking my opinion on the subject of "What shall be Done with our Ex-Presidents?" The suggestions in the open letter you sent have been sometimes discussed at Washington, and I do not think they meet with favor. There are many considerations against disturbing the present autonomy of the Senate, which I have not time to go into. There is nothing that I know of in the nature of republican government which makes it necessary that an ex-President should have any other station or title than that of an eminent private citizen who has done his country important service in the most trying and difficult of all its public employments.

Whether suitable pecuniary provision for the maintenance of a retiring President might not well be made, is a question worthy of serious consideration.

George F. Edmunds.

BURLINGTON, VT., Aug. 28, 1885.

OPINION OF JUDGE COOLEY.

THE open letter in THE CENTURY for August to which you direct my attention, brings before the public a supposed wrong, done alike to our ex-Presidents and to the country, by allowing the head of the government to retire immediately to private life on the expiration of his term of office. The remedy proposed is to make him life senator with a large salary.

The wrong to the man is forcibly depicted. "But yesterday a king; to-day 'none so poor to do him reverence.'" Strangely inconsistent with this is the further remark, that he is "an object of perpetual and costly curiosity," condemned thereby, at great expense, "to sustain the dignity of the first citizen of the republic for the remainder of his life." Surely this does not indicate a want of regard, nor that he is cast aside "like the peel of an orange as worthless." Indeed, it is only the reverence of the people that makes him in the public mind, as the writer says, "disqualified for subordinate positions."

The peculiarity of the wrong to the man is, that it is incidental to conferring upon him for a time an office which crowns his ambition; an office which the ablest men long and labor for, and receive, when they attain it, with the liveliest satisfaction. The crowning glory and the incidental wrong are accepted together; the one merely qualifies the other, making it a little less complete and perfect. No one has ever yet declined the imperfect gift, and it may be safely predicted no one ever will. The question on this branch of the case, however, is rather one of pensions than of life senators, and I do not care to pursue it.

The wrong to the country consists in our being deprived of the services of the first citizen of the republic "at the very time when his availability as a public servant is presumably greatest, and when he deserves to be regarded as one of the nation's most valuable assets." This naturally suggests the query whether the nation has probably lost anything by not having the like senatorial services hitherto.

Washington in his retirement, disconnected from party politics, was an object of profound reverence and respect. The people idealized him somewhat, and it is well that they did so, for their reverence for him tended to elevate the national character, and was thus a public benefaction. Had he entered Congress, something of this would have been lost; and possibly he might have come down to us more as a party leader than as the Father of his Country. This would have been a great national misfortune. Unwillingly, perhaps, but inevitably, he would have been head of the Federal party, and would be held responsible for its mistakes during the next four years, to the serious impairment of a reputation which now in its grandeur is to the country "one of its most valuable assets."

John Adams, descending from the Presidency to the Senate, could scarcely have been useful. He was for the time discredited with both parties, and without the influence justly belonging to his abilities and patriotism. He would have been the target for abuse, and subjected to the mortification of seeing himself subordinated in the public counsels to mere party hacks and tricksters. It was happier for him that he was not subjected to such a trial,—and as well for the country.

It would not have been well for Jefferson to enter the Senate. He was a partisan at his retirement as much as ever; he had thereafter his full share of influence on public affairs; and the regret is that he had so much to do with them, rather than that he participated so little. His domestic life, as we have it portrayed to us by his family, was beautiful, and we love to dwell upon it, and are the better for it; but we must ever regret that his uncharitable views of his political antagonists, which he kept putting on paper, were left where biographers and editors could pounce upon them.

I cannot follow down the list. There was good senatorial timber among the Presidents, but there was an obvious want of the senatorial quality in some cases, and I do not believe that so far the losses have been greater than the gains in the ex-Presidents retiring to private life. It is a great mistake to assume that a man would be less partisan after four years of party abuse in the Presidency than before; the experience of the country disproves the assumption. Think of Jackson, Van Buren, Polk, or Johnson — to name no others — as non-partisan senators!

But there is one case in which we ought to be thankful every day of our lives that an ex-President was not made senator on the plan proposed; for we should then have missed the most resplendent portion of his career, and the country the most important part of his life-service. That was the case of John Quincy Adams: the Old Man Eloquent; the triumphant champion of free speech in Congress. In the Senate he would have failed of his true destiny: his true place was in the House as the chosen representative of a great State; he needed the inspiration and the antagonism of numbers, and he needed also the backing of a constituency.

And right here is one of the weaknesses of the proposed plan: the senator would have no constituency. Chester A. Arthur, as senator for New York and with New York behind him, would be a man of power; but Chester A. Arthur, offered the senatorship from sympathy and to save his dignity, might well decline the doubtful honor. He would not in influence be a

peer among equals, and small minds would be likely often to remind him that he only lingered superfluous on the stage.

Important sentimental considerations are against the plan. It is a great and blessed thing for a country when it has among its citizens those who hold no office, but who stand before the public mind disconnected from the exciting questions of the day, as representatives of an honorable national history. If among them are men who have attained the first station, it might possibly be thought beneath their dignity to accept election to a lower; but how much more should it be so thought if the lower were offered as a mere favor, irrespective of the public choice, and might be held on to until perhaps the senility of old age should make the attempt to perform public duty a public mortification!

The answer, then, to the question, "What shall be Done with our Ex-Presidents?" is this: Allow them gracefully and with dignity — if they will — to enjoy the proud position of "first citizen of the republic." Their lives in retirement, if they be such as belong to an illustrious career, will be a continuous and priceless public benefaction. If they bore themselves worthily in office, party asperities will begin immediately to wear off; their virtues will be exalted in public estimation, and their homes will become the pilgrim shrines of patriotism. If they have been incompetent or otherwise unworthy, the shortest dismission to oblivion is best for them and best for the country.

Thomas M. Cooley.

ANN ARBOR, August 31, 1885.

OPINION OF THE HONORABLE FRANCIS WHARTON.

IT has been lately proposed in the columns of THE CENTURY that ex-Presidents of the United States should be *ex-officio* senators, and should have a pension for life of half the presidential salary. To the first branch of this proposition I think there are serious objections.

1. Our legislative structure is exclusively electoral; and the possession of a permanent seat in the Senate would be an anomaly to which public opinion could with difficulty be reconciled.

2. There would be no prospect of obtaining a constitutional amendment for such a purpose; and the adoption of such an amendment, even if it were possible, might be a dangerous precedent. It is not safe to amend a constitution, unless for reasons far stronger than those given for the proposed alteration.

3. Composed as the Senate is, such an addition would often so far determine its character as to give it a bias in opposition to what may be a salutary popular tendency. Supposing, for instance, that the interests of the country would be best subserved by the Administration of President Cleveland receiving the hearty support of the Senate, and supposing that the Senate, in Mr. Cleveland's third year, should be equally divided, it will be at once seen that the control of the body, if ex-Presidents were admitted to seats, would be in the hands of ex-Presidents Hayes and Arthur. Or let us take the period between 1849 and 1868, embracing the eras of slavery agitation, of civil war, and of reconstruction, and let us see how the proposed addition to the Senate would have affected the course of events by which the burden of slavery was ultimately removed. From 1849 to 1852 the President-senators, according to your correspondent, would have been Messrs. Van Buren, Tyler, and Polk; from 1852 to 1856, Messrs. Van Buren, Tyler, and Fillmore; from 1856 to 1861, Messrs. Van Buren, Tyler, Fillmore, and Pierce; from 1861 to 1862, Messrs. Van Buren, Tyler, Fillmore, Pierce, and Buchanan; from 1862 to 1868, Messrs. Fillmore, Pierce, and Buchanan. Of all these ex-Presidents, Mr. Van Buren was the only one who had any sympathy with anti-slavery agitation; and even Mr. Van Buren declared that the fugitive-slave law should be retained on the statute-book, and that there should be no compulsory abolition of slavery in the District of Columbia. At the most critical period of the civil war, there would have been five ex-presidential votes which, on disputed issues, would have been blocks in the way of getting rid of slavery. As it was in the past, so it would be likely to be in the future. Men who have possessed power, especially those who have controlled the destinies of a nation, are generally unwilling to see pulled down the system they helped to build up; yet there is no country which has been in the advance line of civilization whose history has not been marked by a pulling down of old systems and a building up of new. To such an advance the amendment proposed would be a serious obstruction. Mr. Jefferson's policy of peace and of progress, beneficial as it was, could never, at least in the earlier years of his administration, have been carried out, if there had been in the Senate a platoon of Federalist ex-Presidents who would have made up a majority to veto his nominations and defeat his reforms; and the same fate might have befallen Mr. Lincoln's policy of limiting slavery and then abolishing it when incompatible with the maintenance of the Union, had the then living ex-Presidents been in the Senate taking an active part in politics.

It may be said that by giving ex-Presidents seats in the Senate without votes, the political equilibrium of the Senate would not be disturbed, while the ex-Presidents would be elevated to a post at once innocuous and dignified. I do not think that the conferring on ex-Presidents of such an office would be an elevation. When Napoleon went to Egypt, he took with him some French scientists. They were captured by an Arab chief, who asked them what their occupation was, thinking that at least they might accompany his cavalcade as mounted interpreters. They answered, so it was related, that their habits were sedentary. Now to the Arab there was then only one industry that was exclusively sedentary, and that was sitting on eggs, to which some of the fatter of the philosophic captives were condemned. Not much more practically useful would be the seats without votes which the project before us in this view would assign to ex-Presidents. The right to address the Senate would add nothing to their influence, since they could at any time address the Senate through the press. But depriving them of a vote, while giving them a seat, would impress on them, what no other human power could have impressed — the character of ciphers.

The objections just stated do not apply to the proposition to give to ex-Presidents a pension amounting to half the presidential salary. Such a measure would not be unconstitutional. We have had precedents of

granting thanks to ex-Presidents, and of allowances to Presidents' widows. If such provisions are constitutional, then unconstitutionality could not be predicated of pensions to ex-Presidents. But a stronger argument can be given for such a provision. The President is commander-in-chief of the army and navy, and as such is as much entitled to a retiring pension as is any officer in the service he commands.

There is reason, in fact, for such a provision far greater than exists in respect to the officers of the army and navy. An officer on service is not required to give expensive official entertainments; nor after his retirement is he likely to be overborne with visitors who exact from him hospitalities which he cannot without breach of courtesy avoid. It is notorious that few of our older Presidents were able to live within their official income, and that some of them were greatly embarrassed after their retirement by the expenses which their political distinction brought on them. General Washington and Mr. John Adams may be put out of consideration, since the former possessed a large fortune, and the latter's frugal if not unsocial habits relieved him from many expenses now considered inseparable from the office. Mr. Jefferson, whose hospitality though simple was genial and profuse, found that what properly remained to him after his expenditures as President was swept away by expenses in keeping up an establishment made in a large measure incumbent on him by the fame which, as President, he obtained. Mr. Madison, having no family, was able, by severe economy, to preserve a part of his modest patrimony to the end; but Mr. Monroe died insolvent, and General Jackson's estate was so impoverished by his Presidency as to make it necessary for him, childless as he was, to borrow largely, when returning to private life, to be able to re-stock his farm. It is true that since then the President's salary has been doubled; but his expenses have *pari passu* increased, and in the same proportion has increased the feeling of the unfitness of an ex-President engaging in business or in professional life.

Two concluding observations may be made:

1. Such a pension would take away the excuse for undue and disreputable economy at the White House.

2. Giving a suitable pension to an ex-President is more kind, more just, and more constitutional than withholding help from him when he is in poverty, and then, after he is dead and has suffered all the distress of believing that he is leaving his family without provision, buying his manuscripts or library and erecting to him a tomb.

Francis Wharton.

WASHINGTON, Sept. 2, 1885.

[From an interesting letter by Allen G. Bigelow we quote the argument given below.— EDITOR.]

EVERY United States senator represents a State. It could hardly be hoped that a President-senator should do otherwise. Hence, if Presidents became senators, now one State and now another would have one, perhaps two, even possibly three more senators in Congress than the constitution now permits, doing violence to our ideas of representation. Could it be expected that Mr. Arthur, were he now in the Senate, would be much more or less than a senator from New York? But New York is not entitled to another senator, and no sister State would consent to such an arrangement. By the proposed plan New York and Ohio would now each have three senators; while in 1888, should Messrs. Cleveland, Arthur, and Hayes survive, New York would have twice as many senators as every other State in the Union except Ohio, which would still have three. In 1825 Virginia would have had five senators, Jefferson, Madison, and Monroe being her life-senators, in addition to the two regularly elected from that State.

Allen G. Bigelow.

The Poetic Outlook.*

FROM the coal-fields and the oil-regions the reports are reassuring. There seems to be no doubt that the supply is ample for the wants of the world yet these many years. Whatever comfort there may be in physical light and heat we may have without scrimping. But what of poetry? Is the supply of that running short?

Of verses there is no lack. Never before was there a time when so many people of both sexes had the knack of garnishing some sort of measure with some sort of rhymes. But is not the dearth of poetry somewhat alarming? Of our own leading poets (Bryant and Longfellow and Emerson and Whittier and Lowell and Holmes), three have gone over to the majority, and although the voices of the others are yet heard among us, and will be, we trust, for many days, the youngest of them is above three-score. In England the names that stand out with like distinctness are those of Tennyson and the Brownings; of these, one has been silent now for twenty-four years, and the others are gray-haired men, to whom the solemn chant, "*Morituri Salutamus*," is already familiar. Who are rising up to take the places of these poets of the people on both sides of the sea? It is a strange but not a singular fact that they have no successors by natural descent. What great English poet was the son or daughter of a great poet? Great engineers, great lawyers, great statesmen, transmit their power to their children; but poetry seems to defy the laws of heredity. In other paths of mental activity the children of poets are often eminent, but not in the path by which their parents climbed to glory.

The biologists say that traits often skip a generation, appearing in the third and fourth, though wanting in the second. The commandment of the decalogue which threatens calamities upon "the third and fourth generation," and says nothing about the second, is thus sometimes supposed to follow a physiological law. That notion is probably more curious than scientific. But even on this theory poetical genius does not appear to be hereditary. A glance over a chronological list of English poets shows that the great names do not reappear. Neither Chaucer, nor Spenser, nor Ben Jonson, nor Shakspere, nor Milton, nor Dryden, nor Pope, nor Wordsworth, nor Scott, nor Byron, nor Shelley left any near progeny who have been distinguished as poets. Mental power can be transmitted, but poetical genius seems to be an individual possession, not subject to physiological laws.

But not only is it true that the sons of the poets do

* It should be stated that this paper was written before the publication of Mr. Stedman's essay in the September CENTURY, on "The Twilight of the Poets."—EDITOR.

not take the places of their fathers; it is much to be feared that few successors are arising to them from any other source. In England who are the coming poets? William Morris and Swinburne and Robert Buchanan and Matthew Arnold — these are names somewhat noted, but which of them holds any such rank, or has won any such fame as Tennyson and the Brownings had won, and were holding, twenty-five years ago? In our own country it is not best to particularize; sweet and inspiring singers are among us; of the tuneful women, especially, there are not a few; but the fact remains that the places of our elder bards are not likely to be filled when they have passed away. The younger poets of this generation have gained no very strong hold on the multitude of their contemporaries. There is not one of them whose name is now known as Longfellow's or Bryant's name was known in a past generation; not one of them who is, in any large sense of the word, the poet of the people.

Is this because the present generation is less hospitable than the past generation to this high art? Something of this, no doubt. The arts of design and decoration, the arts that deal with things rather than with words, are occupying the thoughts of our contemporaries, to the exclusion of the finer art of rhythmic speech. Whether this change in the direction of the artistic motive is sufficient to account for the decadence of poetry may, however, be doubted.

It was sixty-four years ago that Mr. Bryant read his Phi Beta Kappa poem on "The Ages" at Harvard Commencement, and one of the seniors who listened to the poem was Ralph Waldo Emerson; it was fifty-four years ago that Mr. Whittier's "Legends of New England" was published; forty-six years ago that Longfellow's "Voices of the Night" appeared; forty-four years ago that Lowell's "A Year's Life" first saw the light. The times of which these poems were the product were different times from ours. They were times in which certain great questions of human welfare began to be hotly discussed. At the time when Bryant's first considerable poem appeared, a movement in church and in state was beginning to gain some headway, into which a large number of young men threw themselves with all the ardor of their nature. It is not necessary to describe all the phases of this revolution; it may be shortly characterized as the uprising of the sentiment of justice against certain long-cherished political and theological ideas. It was an ethical revolution; its strength was in its appeal to the hatred of wrong, to the love of equity and fair play. So far as the statement applies to the anti-slavery reform, it needs no argument; but it is equally true of the theological reforms simultaneously urged in various quarters. When Dr. William E. Channing wrote his critique on "Calvinism" in 1820, and when Dr. Nathaniel W. Taylor preached his Concio ad Clerum in 1828, the two men were far enough apart in their theology, no doubt; but the plea of both was a plea for justice against injustice; for equity against absolutism. They agreed in declaring that God had been represented to men as a tyrant, in protesting indignantly against this representation; and in insisting that the Judge of all the earth would do right. The root out of which the new theology grew was an ethical conviction; and this was true of it in all its varying phases. Whether this protest against the old theology was justified by the facts or not is a question into which we do not enter; it is enough to say that the men who made it believed it to be just; that the impulse that led them on was a passionate love of righteousness. Certain philosophical notions became entangled in this debate, and it was round these, at length, that much of the battle raged; but it still remains true that the theological revolutions of fifty years ago had their source in a revolt of the moral sense of men against what was believed to be immoral in certain theological dogmas.

It was this battle against injustice, organized into the institutions of the state and framed, as some thought, into the creeds of the church, that was raging when these great poets of ours began to find their voices. It is not necessary to tell on which side of this battle they enlisted. From their earliest years all of them were witnesses for righteousness. They are all endowed with vision, music, sense of beauty; they know how, as Mr. Austin has lately said, to transfigure life; but the fire by which all their gifts were kindled was the love of righteousness. Vassals they gladly owned themselves, not first of beauty, but of all highest Truth; and they hastened, in words of one of them, to

> "Lay on her altar all the gushings tender,
> The hope, the fire, the loving faith of youth."

The poet, as the same voice in the same ode bears record, is one

> "Who feels that God and heaven's great deeps are nearer
> Him to whose heart his fellow-man is nigh;
> Who doth not hold his own soul's freedom dearer
> Than that of all his brethren, low or high;
>
> Who to the Right can feel himself the truer
> For being gently patient with the wrong;
> Who sees a brother in the evil-doer,
> And finds in Love the heart's-blood of his song."

Such was the inspiration of our greatest poets; such the passion that mastered them; it is not possible to conceive of any of them as existing without this enthusiasm of humanity, this genius of righteousness.

Their brethren on the other side have been of the same mind. In the last great singers of the English tongue the ethical temper and the Christian spirit have found full and masterful utterance.

Unhappily no such strenuous strife for moral values enlists the energies of our contemporaries. The particular causes to which we have referred no longer call for championship; slavery is dead and the protest against absolutism in theology has done its work, — overdone it, no doubt; for while no one now believes that God is a tyrant, there be many who seem to doubt whether he has any authority at all. The "advanced thought" of fifty years ago found expression in the doctrines of the Fatherhood of God and the brotherhood of men; what is regarded as the advanced thought of to-day finds expression in the dismal negations of a materialistic pessimism. The poetry that exhales from this abyss is of a clammy and spectral sort; the breath of life is not in it.

It is plain that the conditions are not favorable at present for the production of great poetry. A stronger faith in spiritual realities and a broader and more genuine humanity are needed for the nourishing of high poetic inspirations. There are some signs of a resurrection of faith, and there are great questions of human rights yet to be settled, not, there is reason to fear, with-

out the confused noise of the warrior and garments rolled in blood. The Christian law has been roughly applied to the distribution of political power; it is yet to be much more fully applied to the distribution of property. Before that thought and that fact are wedded, there is likely to be "a bridal dawn of thunderpeals," and the bard will not be wanting to sing the nuptial song.

Washington Gladden.

Wanted — a Universal Tinker.

In some of our cities the introduction of the French eight-day clock created a new occupation — that of general clock-winder. Householders found that their clocks required a good deal of setting, and regulating, and encouraging, and scolding, and winding; so a score of them would club together and hire a man to call around once a week and do all of these things. This made the French clock endurable, and life went smoothly on again.

Good modern houses are now so elaborate, that what we sorely need is an expansion of the clock-winder idea; that is to say, there is room for a new occupation — that of Universal Tinker. Nearly every day in the year, in a large dwelling-house, you will find a mechanic of some sort at work. To-day a slater is renewing a slate on the roof; to-morrow a plumber will be renewing a washer in a bath-tub; yesterday a joiner was adding a shelf in the china closet. These men must be paid one or two dollars apiece for service worth from ten to fifty cents. The Universal Tinker — under a regular salary of three dollars a month, paid to him by each of forty or fifty householders along a street or in a neighborhood — would have done the three jobs in an hour, and the expense to you would be nothing but his trifle of wages and the trifle of material he would use.

At first the Universal Tinker would be pretty busy — until he got your house in ship-shape everywhere; after that he would become largely a *preventer* of mischief, by watching for it and checking it before it got a fair start; and so, as a rule, ten minutes a day would be all the time he would need to spend there. And what rest and peace he would give you after all these years of fretting and harassment!

The coming benefactor — the Universal Tinker — will do such things as these for you, to-wit:

Put in window-panes.

Mend gas-leaks.

Keep the waste-pipe and other water-pipe joints tight.

Make periodical search for sewer-gas and head it off, instead of waiting for an unaccountable death in the family to suggest possible sewer-gas and an examination.

Watch the zinc and things in the electric bell batteries, and renew them; add water before the water gets out; reënforce the strength of the sal ammoniac while it yet has some strength to reënforce.

Find out why a certain door or a certain window won't go on the burglar alarm, and apply the remedy.

Find out why the alarm clock persists in taking the alarm off the house in the night and in putting it on in the daytime, and cure the defect.

Keep all the clocks in the house in repair, properly set, and going.

Mend roof-leaks, with slates, tin, or shingles.

Glue the children's broken toys, especially those costly French dolls whose heads are always coming off, and whose parts have to be sent all the way to New York to be fixed together again.

Paint newly inserted joints of tin eaves-pipes the color of the rest of the pipe. The tinner never does that, but leaves a three-minute two-dollar job for the painter.

Glue and otherwise repair the havoc done upon furniture and carved wood by the furnace heat.

Keep the cats out of the cold-air boxes, and put wire netting over the box-ends.

Pack water-pipes in sawdust, where the thoughtful plumber has left them a chance to freeze.

Silence the skreaking door-hinges with soap or oil.

Jack-plane the edges of doors that won't shut.

Reset door-lock sockets which have become too high up or too low down by the settling of the house-walls.

Supply lost door-keys.

Fix the window-catches so they will catch.

Correct obstinate sashes that refuse to slide up and down.

Readjust window-ropes that have gotten out of the pulleys and won't work.

Put up a shelf here and there where it is wanted.

Repair the crumbling chimney-tops from year to year.

Dig up and repair the earthenware drains now and then.

From time to time unchoke the pipes that drain the roof.

Level the billiard table and tighten the screws.

Put a dab of paint or putty or something here and there where needed.

Any bright, handy fellow can learn to do all of these things in a little while. The writer knows a householder who does them all, and is entirely self-taught. The Universal Tinker could earn eighteen hundred dollars a year, be idle an hour or two a day, and save you five hundred dollars a year at an expense not worth mentioning.

X. Y. Z.

Yanks didn't keep we uns in fixin's." And this was very near the sober truth.

The hardships of the army in this campaign were unparalleled in its experience. The field hospitals contained nearly eight thousand wounded men, and a ghastly army of dead lay on the field. The ambulances, too few for the occasion, were supplemented by hacks and carriages of every description, brought from Washington. The tender hand of woman was there to alleviate distress, and the picture of misery was qualified by the heroic grit of those who suffered.

The greatest losses in a battle are in the wounded, their ratio being as ten to one of the killed; and it seemed as if accident exhausted its combination in the variety of places in which a man could be wounded and yet live. I have seen men die from a trivial scratch, and others live with a fractured skull; others were killed by a shell or shot passing very near them, without leaving a bruise or scratch upon the body, and men shot through the lungs and bowels lived and got well. During the fighting of Saturday an officer put out his foot to stop a cannon-ball, which seemed to be rolling very slowly along the ground. It took off his leg and killed him. Another picked up a shell from the ground, not thinking it was lighted, and it exploded in his hands without doing him any serious injury. Jar and concussion often broke down the nervous system and produced death, while men with frightful wounds often recovered.

After that hard experience the *morale* of the army was much better than might have been expected, though some, for the first time, began to regard our cause as a losing one. Most of the soldiers believed the Confederate armies were more ably commanded than our own. Said one: "If the rebels have a small force, they manage to get into some strong place like that old railroad cut that Jackson held." Another said: "They always have the most men where the nip comes." This expressed in a nutshell two facts. When weak, the Confederates took strong defensive positions, and at the supreme moment they were superior at the point of contact. Along with stubbornness and confidence, the natural inclination of the soldiers in our ranks was towards cautiousness and economy. Sometimes they ceased the fight before receiving orders because they recognized its uselessness in advance of their commander. The common soldiers represented the average intelligence of the North, and many of them — enough to give tone to the whole — looked upon the cause as peculiarly their own. It was felt that we must keep up the fight because it was a cause that belonged to ourselves and children. This view was deeply impressed upon the great bulk of our army. It supplied a bond of cohesion when discipline failed; and although we had fought and retreated, retreated and fought, we were neither dismayed nor badly disorganized. We were learning the trade of war thoroughly and systematically, and only needed a commander. The regard the private soldiers felt for McClellan arose from a deep conviction that he would not needlessly throw away our lives; that, with all his faults, he understood his trade.

Warren Lee Goss.

TOPICS OF THE TIME.

A Broad View of Art.

MUCH has been said, much has been written of late years, to advocate the cause of art-education in this country; and a great deal also has been done in the way of practical response to such appeals. But Dr. Waldstein's articles in this and in the foregoing number of THE CENTURY differ from most of those which have hitherto been devoted to the subject as regards the *kind* of art-education advocated. These essays, it seems to us, are of peculiar value for this very reason. Great stress has hitherto been laid upon the necessity of teaching the processes of art-production, little upon the necessity of cultivating the artist's mind and heart as well as his hand, and still less, perhaps, upon the necessity of educating the public — of inculcating the method and forming the habit of *art-appreciation;* and turning to what has been done in the matter, we find the same mood prevailing. The founding of art-schools has usually preceded the founding of museums, galleries, and collections; and these last have more often been advocated in the interest of those who may be called the active than of those who may be called the passive students of art.

For these reasons, we repeat, Dr. Waldstein's arguments deserve the most careful perusal; and for the reason, too, that they lift the whole discussion to the very highest and broadest plane, and contain thoughts and suggestions that should interest every member of the community. His suggestions are based chiefly on the lessons of Greek art; but they find a still more indisputable support in the lessons which may be drawn from the condition of our own art at the present moment. No one who looks about him here to-day with open and unprejudiced eyes can be long in doubt as to what our art most needs at this very time. No one can doubt that it needs the cultivation of the artist's mind and heart more than the cultivation of his hand, and more even than this, the cultivation of the appreciative power of the public. The prime necessity is that we should go earnestly and systematically to work to inspire, to develop, to guide and clarify the taste

of the people — either through the mediation of our rulers, as Dr. Waldstein suggests, though this seems impracticable as things now are, or through that multiple private activity which in a state constituted as is ours must often play the part elsewhere assumed by governments and princes. The truth is that the American artist has outstripped the American public, that our supply of art (we speak of *quality*, not of quantity) has grown faster than our demand for it. The fact may seem curious, but it is indisputable none the less; and it is hardly curious if we reflect upon our material conditions — especially upon our isolated position in a new continent far from the accumulated treasures of the splendid past. Given a people of growing artistic instincts situated as are we, it is not unnatural that it should develop those instincts first in its creative artists. Those who are impelled to make art the work and motive of their lives are naturally those who will take most pains and go farthest afield to learn about it. It is for the others we should provide easily accessible instruction. Those others who do not want to be and never could be artists, but who might and gladly would be intelligent appreciators, are the ones who most need inspiration, guidance, and enlightenment. It is idle to say, as has sometimes been said, that the artist alone can profit by definite instruction; that he *must* be taught, while a public which does not appreciate by instinct neither deserves nor could assimilate outside teaching. Has not Mr. Theodore Thomas educated New York in music almost against its will — coaxing, beguiling, actually forcing it to listen to works it did not want to hear and at first could not comprehend? He has won his battle, and the whole nation owes him a debt of gratitude. The latent appreciative power which he rightly believed to exist under the ignorance of his audience is, without the shadow of a doubt, not limited to music,— probably exists in greater breadth and depth for other forms of art. Our best painters and sculptors and architects are to-day appealing to it as confidently as he appealed some years ago. But the conditions under which they speak are so much less favorable that they are in greater need than he was of outside help in the way of definite, formal education. Already, as Dr. Waldstein says, they have done much to win our public to the appreciation of good art in its minor, domestic branches. But they cannot so easily guide it to the appreciation of *great* art. Great art, monumental art, public art, can flourish only in response to a concerted public call. There are already men who could produce it for us, we believe, and their list would grow with astonishing rapidity if only a high grade of work were wanted; and that it may be wanted we must educate ourselves in appreciative power, and in that which is the obverse quality — in critical power. We must learn to know the good when we see it and the bad when we see it; — a mood of irrational, uncritical enthusiasm is not much better than a mood of dull unconcern. What we want is a public such as existed in the Florence of Donatello's day. Writing from Padua he says: "If I remain in this place the praises I hear will cause me to forget everything I know. In Florence, on the contrary, the incessant criticisms of my compatriots force me continually to make new efforts and thereby bring me constantly new glories." We see it is not ignorant praise an artist wants, any more than ignorant criticism or sheer indifference. When our artists can find in us just what Donatello found in his Florentines,— discriminating appreciation, enlightened criticism, an enthusiasm as wary as impassioned,— then indeed the fault will be all their own if they fail to endow us with a great national art.

If, then, we care for the future of our art, we must educate ourselves as well as and (for the moment) more diligently than our artists. And if, on the other hand, we care for ourselves, for the American people, for that greatest good of the greatest number which is the final test of all things in a republic worthy of the name, how imperatively we are called to the same task!

The New Political Economy.

THE New Chemistry has displaced the old, the New Theology is fighting for its life; and now comes the New Political Economy, and asks that the science of that name sometimes described as "Orthodox" be required to show cause why it should not abdicate in favor of another claimant. It was at Saratoga in September last that this demand was made; and the formal challenge is conveyed in the constitution of "The American Economic Association," then and there adopted by a number of the students and teachers of political economy, gathered for the purpose from various parts of the country. The list of officers, with the council of twenty-one members, includes some strong names, and shows that the association will be able to make a vigorous defense of its purposes.

These purposes, as stated in the constitution, are by no means warlike. "The encouragement of economic research, the publication of economic monographs, the encouragement of perfect freedom in all economic discussion, and the establishment of a bureau of information designed to aid members in their economic studies," are objects with which nobody can quarrel. The first of these purposes indicates, however, to some extent, the peculiarity of the new economy. It professes to follow the Baconian method,— to gather its facts first, and to make its theories conform to them. It insists that this is the right way of studying political economy; that it possesses no scientific character, unless it conforms to this fundamental law of all the sciences. The political economy of former generations followed no consistent method. Adam Smith collected many facts, and commented on them in an interesting way; but his assumptions soon outran his data, and the science under his hand was often more speculative than experimental. Many of those who followed him discarded almost wholly the inductive method; and the complaint brought by the new economists against some of their most distinguished predecessors is that they have dealt too freely in abstractions; that they have occupied themselves chiefly in reasoning about what men must and will do, instead of trying to find out what men have done and are doing; that they have simply started with two or three cardinal facts of human nature,— viz.: that men are selfish and indolent, that they desire wealth, and wish to get it with the least possible exertion,— and out of these cardinal facts have evolved their science by logical inference. This, say the new economists, is not the right way to develop the science. Doubtless, we must recognize the fundamental principles of human nature, and must

be guided by them in our reasonings; but we need to verify and correct our reasonings by the careful study of history and of statistics. Economic research, they would say, quite as much as economic ratiocination, is our business; and by following it diligently we mean to give to political economy a truly scientific character.

Another doctrine of the new school will be more sharply questioned; that is, the doctrine that the sphere of the state in the development of the economic welfare of society may be, and should be, considerably enlarged. It is probable that the new school and the old school would agree in saying that the state ought never to undertake what can best be done by individual enterprise; but they would differ considerably in the application of this principle. Mr. Herbert Spencer, for example, would deny that governmental inspection of commodities offered for sale is in any case admissible; the late Professor Jevons thought that such inspection was in many cases necessary, and that sound principles of common sense would determine when such inspection should be required. Mr. Spencer does not approve of the factory legislation of England; Professor Jevons strongly defended it. The new economy insists that under the "let-alone" policy grievous wrongs are perpetrated, and that many of the precious fruits of civilization are going fast to decay; and it declares that when the weak are obviously suffering from the encroachments of the strong, political economy does not forbid, but commands, the state to interpose for their succor. Doubtless it is assumed in this contention that the government represents the intelligence and conscience of the people; that it is not merely "all of us," as Professor Sumner urges, but the wisest and best of us. If the old economy turn upon the new, demanding, "Is this, indeed, the fact?" the new economy will at once be confronted with its hardest question. For the solemn truth is that the representatives of the state, the people who frame and administer its laws, are not, in Professor Sumner's phrase, "all of us," since a great many of us have but little part in the matter; much less are they always the wisest and best of us; very often, indeed, they are nearly the foolishest and worst of us, and the expectation that the bad matters now let alone will be greatly mended by their interference is certainly ill-founded. This is the natural and obvious retort of the old economists when they hear the new economists saying: "We regard the state as an agency whose positive assistance is one of the indispensable conditions of human progress."

But the new economists will scarcely admit the conclusiveness of the answer. "If our government," they may say, "were always to be administered by officials chosen from among the least capable and worthy of our citizens, this objection might be final; but we decline to count on such a possibility. The intelligence and virtue of the nation have a right to rule the nation, and they have the power to rule it too. Intelligence and virtue are stronger than ignorance and vice. A government which represents the worst classes is a monstrosity. Nature abhors it, and will not let it propagate its species. A government which represents only the average wisdom and integrity of the land is a solecism. Government means direction, leadership, wise control; if it fail to supply these, it is a hindrance and a burden. The theory of democracy is not that the ruler should be no wiser than the average citizen, the blind leading the blind;— the theory is that when all hereditary rule is abolished, and the people are left free to form their own government, those who are the natural rulers will be chosen; and the natural rulers are the wisest and best of the people. Democracy rests upon the belief that when artificial restraints are removed, the free action of the social forces will bring to the top the elements that belong there. If democracy means anything else than this, it is a delusion, and will speedily abolish itself. We assume that it means this, and this is what we are determined that it shall mean. Civil-service reform and all the other movements toward the purification of government rest on this assumption. We expect the legislatures and the executives of this land to be not only far better than the worst, but considerably above the average of the citizens in intelligence and virtue; and therefore we maintain that we are not irrational when we ask, for the government that we are determined to set up, the right to exercise those functions which naturally belong to it. If any one answer, 'Set up your pure government first, and then ask to have its power enlarged,' we reply that one way to purify it is to lay heavier responsibilities upon it."

We are not authorized to speak for the new economists, and they may decline to adopt our defense of their position respecting the functions of the state; but it is a position which they will be summoned to defend. The questions they raise are of great interest, not only to political economists, but to all students of social science; and the discussions they promise to open, by means of the platform and the press, must aid in the formation of a sound public opinion.

OPEN LETTERS.

Some Recent Experiments in Hybridization.

THE wheat crop of the world is undoubtedly the most valuable commercial product obtained from the soil. The wheat plant is one of the oldest in cultivation. The Chinese recorded its culture as early as 2700 B. C., and it is one of the prehistoric plants, remains of wheat seeds being found in the ruins of the houses of the earliest lake-dwellers. While there are several races of wheat, and while these have been crossed producing hybrids, it has retained its true character and been entirely independent of other plants since its culture began. Compared with wheat, rye is a modern plant. It is not figured on any Egyptian monuments, and seems to have been first cultivated in the Roman Empire about the beginning of the Christian era, though it may have been known somewhat earlier in Russia and Tartary. While these two commercial plants have been cultivated side by side for centuries, the first plants appearing to be true hybrids between them bore seeds this year in this country. Wheat and rye may have been crossed be-

fore, yet there appears to be no record of anything like the results here obtained. Having made a personal examination of the crossing of these two great plant races, the writer may be prepared to report the history and present aspect of this most interesting experiment.

A very slight examination of a head of wheat shows plainly how and why it has kept its race purity so long. The flowers of the common squash stand wide open. The wind or a wandering bee may carry the pollen from the male to the female, and fertilization be effected in the roughest and most simple manner. It is the same with the strawberry blooms and the flowers of many other plants, and as a result such plants are inclined to "sport" and exhibit many varieties. Wheat, on the other hand, is self-fertilizing, the pistillate and staminate portions of the flower being close together and inclosed in a casing completely protecting them from contact with pollen from any other flowers. The flower is practically shut out from all natural crossing, and the only way in which a cross can be obtained is to open the case protecting the flower and make a purely artificial crossing. In this way all the crossed varieties of wheat have been produced.

The first step in the experiment was to make an artificial crossing between wheat and rye. For the female plant a head of Armstrong's beardless white was selected, and the flowers were carefully opened and the stamens cut out with a pair of scissors while still green. Shortly after, when the pistils were in the best condition, pollen from a head of common rye was dusted over them and the casing carefully closed again upon the wheat pistils, and fastened by means of a paper ring. This was repeated three times on each of the flowers where the stamens had been removed. This was in the summer of 1883, and from one head of wheat ten good seeds were obtained. These were planted on the 29th of the following September, and in due time nine new plants appeared, grew, and lived through the winter of 1883–4. In the summer of 1884 eight of these plants produced good seeds, and one plant produced a few apparently sterile and worthless seeds. The experiment here divides into two sections. The good seeds from the eight plants were planted in September, 1884, and produced many strong and healthy plants that survived the winter and bore this summer the greatest variety of wheats, some beardless, some fully bearded, some of one type and some of another, but all more closely allied to wheat than to rye. The result of this experiment is interesting, and it will in the future be continued, the various kinds being divided and again cultivated to see if the new types will be permanent. This portion of the experiment needs no further discussion, as the other branch, with the plants springing from the apparently sterile or worthless seeds, is of more interest. One of the original nine plants produced fourteen heads giving seventeen shriveled and narrow grains. The plant exhibited some of the features of rye, and this led to the hope that the seeds might germinate. The seventeen seeds were planted September 29, 1884, and fifteen plants grew up and safely passed the winter, two of the plants having been accidentally destroyed. These fifteen plants in July, 1885, presented a most curious appearance and bore heads of wheat closely resembling rye. The average height of all the plants was three feet five inches, the tallest plant being four feet high. The best plant had thirteen heads, the poorest only two heads. There were one hundred and seven heads in all, or an average of seven and two-fifteenths heads to a plant. All the heads produced more or less seeds, and fifteen seeds selected, one from each plant, appeared to be in every respect good and perfect seeds. Of these, five were larger than the largest wheat, and three were larger than rye and closely resembled rye in shape. As a whole the seeds appeared to be wheat and yet had somewhat the shape of rye. No experiments were made to test the flouring qualities or taste of these seeds. That must come later when more seeds can be obtained. The point of interest lies in the fact that good seeds that resemble wheat were obtained from plants that had all the distinctive features of rye plants. An examination of these fifteen plants showed the following points:

1st, size and strength of stem and glaucous (or blue) color; 2d, tomentose appearance of stem or fuzziness of stem just below the heads; 3d, the heads were larger and narrower than wheat, and had more spikelets, being an average of twenty-six spikelets to each head; 4th, the glumes were marked more like rye than wheat, and the heads were bearded more like rye than wheat. In one head there were sixty-seven glumes, thirty-four on one side and thirty-three on the other. These features of color, bloom, shape, and character of heads seem to indicate that the plants followed their rye or male parent. They were considered by experts to be rye plants. The seed, on the other hand, is more like wheat than rye, and plainly not rye.

The object of this experiment is to see if a hybrid plant can be produced that will give seeds as good as wheat and yet be as a plant like rye; that is, a plant that will grow where wheat will not, or in fields exhausted by wheat, and will be as hardy as rye and ripen its seeds earlier than wheat. The fact that the young plants survived one winter is something, and the seeds certainly ripened earlier by several days than the original Armstrong wheat. At the present stage of the experiment, plants giving good seeds and having all the features of rye have been obtained. In other words, wheat has been produced from plants plainly not wheat. Whether the future plants will retain this combination of plant and seed characteristics remains to be seen. The experiments have been conducted with the greatest care, and the result, even at this point, is both interesting and of the greatest promise. Should the future plants give good flouring wheat, and have the good qualities of the rye plant, it may prove of the greatest benefit to the leading cereal crops of the world.

Charles Barnard.

A National Conservatory of Music.

FROM time to time there have been efforts made by lovers of music and others to establish a National Conservatory of Music in New York. For one reason or another these efforts have failed, and until within a very short time it looked as though there would be no individual, or collection of individuals, with enthusiasm or money enough to carry such a scheme through to successful completion. But while we were regarding the establishment of a national conservatory as a thing in the very distant future, it was nearer realization than it had ever been before, and all through the

energy and liberality of one woman, who made the plan practicable, and, by the time this reaches your readers, will have a school of opera, which is the nucleus of a national conservatory, successfully begun. This school, which owes its existence to the efforts of Mrs. F. B. Thurber, has its present headquarters at No. 128 East Seventeenth street; a modest dwelling-house, which, however, has been remodeled for its new uses, and will admirably serve its purpose for some time to come. Such a school as this must of necessity depend at first on private subscriptions; and a considerable amount has, I believe, been already subscribed or promised. A first meeting of the incorporators was held at Delmonico's on October 27th, for the purpose of completing the organization and appointing officers. Parke Godwin, Esq., was elected president, August Belmont, Esq., vice-president, and Richard Irvin, Jr., Esq., treasurer. The Executive Board consists of a number of prominent ladies and gentlemen of New York and other cities. Madame Fursch-Madi has been chosen directress of the school, and Mons. J. Bouhy, of Brussels, Professor of Opera. To successful applicants instruction will be given free in all the branches of musical art that relate to the production of opera.

Connected with the school, and designed for the fuller instruction of the pupils, a company has been formed for the production of "Opera Sung by Americans." It has been found impracticable at present to render this company as absolutely exclusive in the matter of nationality as its title would indicate, the school having graduated no pupils as yet.

Some people may think that it is putting the cart before the horse to organize the opera before the school has fairly begun; but Mrs. Thurber meets this objection with a pertinent rejoinder in the last paragraph but one of her address, read before the incorporators and trustees, when she says: "It has been strongly felt that the most effective way of impressing upon the minds of our people a thoroughly practical conviction of the extent and character of American musical talent — so inadequately appreciated hitherto, except in special instances — was to put that talent in evidence before them upon a befitting scale, and at the very outset." The opera will be under the musical direction of Theodore Thomas. The singers, though unknown in many instances, have been thoroughly tried and give promise of excellent work. The star system is to be entirely abolished. The orchestra itself is, of course, a tower of strength. There is a very large chorus, composed of young men and women who are in every sense far above the average of opera chorus singers. The Associated Artists, under Mrs. Wheeler, have the oversight of the *mise-en-scène*, and the scenery and costumes are from the hands of well-known artists. The performances will be given at the Academy of Music, the season opening on the 4th of January with Goetz's "Taming of the Shrew." This will be followed by Gluck's "Orpheus and Eurydice," Wagner's "Lohengrin," Mozart's "Magic Flute," Nicolai's "Merry Wives of Windsor," Bizet's "Carmen," Mozart's "Marriage of Figaro," Delibes's "Lakme," "Faust," "The Flying Dutchman," "Oberon," "The Huguenots," and "L'Eclair." An opera by Rubinstein will follow these. This repertoire shows that the management intend to diverge from the usual routine. There will thus be presented in English operas that have heretofore been confined to the German or Italian stage, and are only known to Americans in those languages.

That in the matter of music there is a great deal of material in this country which has remained hitherto undeveloped, and which is only waiting for such an institution as the School of Opera to afford it the necessary means of attaining development, is admitted on all sides. The progress made by America in music astonishes every one but Americans. Accustomed to their own quick ways of doing everything, in business or art, they are less surprised than others at the rapidity of their own triumphs. The American School of Opera, as the nucleus of a National Conservatory of Music, is certain to meet with the warmest sympathy.

G.

A Brave Candidate.

I HAVE just seen in the October CENTURY your reference to the position of Colonel W. C. P. Breckinridge in regard to the negro problem. Your remarks recall a speech I heard from this gentleman in 1867–8. It was while I was pastor of the Baptist church in Richmond, Kentucky. He was a candidate for commonwealth attorney in that judicial district, and his opponents had used against him the fact that he was in favor of granting the negro the right to testify in the courts of justice. Prejudice was very high and feeling was very bitter on that question, and it was a most effective argument against Colonel Breckinridge. Before a crowded and inflamed audience the wily gentlemen had denounced Colonel Breckinridge for his emphatic approval of the hated measure. With eloquence he replied:

"Fellow-citizens, the charge my opponents urge against me is true. I am aware that this avowal will most likely defeat me in this canvass, for you are not ready to view this question calmly and dispassionately. Your prejudices blind your judgment. Nevertheless, the measure is one not only of justice to a down-trodden race, but also of an enlightened public policy. As chivalrous white men, we should be ashamed of our delay in granting this boon to the black man for his protection. In the after days, when the passions of this hour shall have been cooled, when reason shall assert her sway, when the nobler feelings of your nature shall rule your hearts and judgment, — in that hour you will approve though now you condemn me."

The effect was electrical. The vast crowd broke out with the wildest applause, as the bold and eloquent speaker gazed earnestly in their faces. He was warmly complimented on every side, even by the most determined opponents of the measure. Yet prejudice was too strong in the opposite direction, and Colonel Breckinridge (fortunately for him) was defeated.

Very truly yours,

COLUMBUS, MISSISSIPPI. *C. E. W. Dobbs.*

Southern Women as Teachers of Colored Children.

THE statement in the letter from a Southern woman signed "A. Z." in the August number of THE CENTURY, that "hundreds of Southern women of fair education are so reduced as to accept gladly a position in the homes of friends or relatives equivalent to that of upper servants without wages, yet not one can be found to fill the useful and honorable position of teaching a colored school because of the social ostracism which would follow," is not true certainly of the whole

South, is misleading to the uninformed, and unjust to the large number of good and noble women in the South who have been in the past and are to-day teachers of colored schools, both public and private.

In South Carolina, perhaps the most conservative of the States of the Old South, there are in one small community a number of ladies, than whom none stand higher socially, who have for many years taught in the public schools exclusively for colored children, for the small salary paid by the State to the teachers of its schools, and who to obtain such positions have passed the rigid examinations required by the school commissioners as a test of proficiency for such teaching. So far from suffering "social ostracism," or the fear of it, these ladies are pointed to with pride by their neighbors as true women who are ready and willing to do whatsoever their hands find to do when the necessity arises.

These I know of personally, and I venture to say many such can be found "to fill the useful and honorable position of teaching a colored school"; nor have they any cause to fear social degradation. In a small town in the mountains of Virginia, four years ago, a daughter of an Episcopal clergyman, the rector of the parish, and a member of one of the oldest families in that State, established through her own exertions a parish school for the religious and literary instruction of colored children, exactly similar in design to the plan mentioned by "A. Z." as being lately "set on foot" in Vicksburg, Mississippi, which was well conducted and encouraging in its results, and has been abandoned with regret on account of the failing health of the lady teacher, and a lack of means with which to rent a suitable school-house and to purchase the necessary books and stationery for the proper conduct of the institution. Nor had this lady any difficulty in engaging, in the same town, the services of two young ladies who gladly accepted positions as assistants in this colored school.

These are instances, and they might be multiplied, of Southern ladies who teach secular schools for colored children. The Sunday-schools for negro children taught by ladies in the South are too numerous, widely known, and of long standing to be matter of dispute.

Believe me, no lady who undertakes to teach colored children in the South braves "ostracism" to do her noble work.

E. M. G.

WASHINGTON, D. C.

Mrs. Helen Jackson's "King Redwald's Altars."

THE editorial note appended to the late Mrs. Helen Jackson's poem in the September number, "King Redwald's Altars," has called forth comments from several correspondents. Doubtless the true explanation of the discrepancies pointed out in the note, and of the prompting motive of the poem, is that furnished by M. C. Lenox, of Plainfield, New Jersey,— namely, that Redwald, King of East Anglia, might by poetic license be called King of Kent, since his kingdom was subordinate to the latter; that Kent, under Eadbald, had relapsed to paganism, while, as related in Green's "Shorter History of the English People," "Redwald of East Anglia resolved to serve Christ and the older gods together, and a pagan and Christian altar confronted one another in the same royal temple," thus going only half-way in his apostasy; and that Edwin, King of Northumbria (by a further poetic license called Britain), had meanwhile "warmly embraced Christ's religion." Thus the groundwork of the poem is historically true, and its excellent point, as intimated in the note, is not affected by the liberties taken with the literal facts.

Editor C. M.

BRIC-À-BRAC.

"WE HAVE SEEN BETTER DAYS."
TIMON OF ATHENS.

Uncle Esek's Wisdom.

IF we expect to be happy we must be busy; it is better to hunt up a hornet's nest, and fight that, than to be out of a job; no idle man ever was happy, and but few idle men are innocent long.

MIRTH is short-lived; cheerfulness never tires.

IT never was intended that man should be perfect on earth; the great thing is, not never to miss the bull's-eye,—but to get a little nearer to it, every time we shoot.

THOSE who mold and move most the minds and actions of men, are seldom seen. They never head the procession.

RHEUMATISM, like many other things, is easy enough to cure in some one else; but when we undertake to cure our own, then business begins.

MY dear youth, if you must talk about yourself, pray don't mention your good luck; the world doesn't care to listen to such things.

YOU may put the world down as a mob of fools, but don't forget this: it takes a smart man to beat them.

NO man ever did a polite thing yet, without feeling a little prouder for it.

THERE are plenty of people on earth, who are going to be very indignant when they reach the other world, and find there are no reserved seats.

JUSTICE ought to be as cheap as the dew, but half the time it costs more to get it than it is worth.

Uncle Esek.

An "American Westminster."

THE question whether the United States should have a "Westminster Abbey" has been widely discussed in the magazines and other periodicals lately. The most eloquent plea for some such place of repose for our great dead has come from Canon Farrar, in a recent contribution to "The Brooklyn Magazine." This learned and persuasive preacher and writer rapidly reviews the history and uses of Westminster, and points out numerous "advantages which would accrue to the American nation from the possession of such a building." He sees the difficulty of the establishment of an ecclesiastical edifice devoted here to such purposes, but urges the high uses of a secular Valhalla. He thinks correctly "that the mere fact that such a building was in contemplation would fire the imagination of many artists," but mistakenly supposes that we now have no architects, sculptors, or painters equal to the building and decoration of such an edifice. The array of reasons for the erection of an American Valhalla presented by Canon Farrar leaves little to be said by others in favor of so glorious a scheme.

Nevertheless we do not believe there will ever be a single structure in America, sacred or profane, where all our great men will be buried. Furthermore it seems to us to betray a certain ignorance of the character and needs of our wide-spread, democratic nation to suppose such a building necessary or desirable. Is not, indeed, the custom already evolved the most natural, fitting, and advantageous? Our leading statesmen and generals are already being commemorated in bronze, marble and otherwise in the Capitol building itself; the public places of Washington are also largely devoted to the same purpose; as well as the capitol buildings of the various States and the public parks and places of all our cities. Our poets, authors, scientists, inventors, benefactors, have their memorials in appropriate localities; and the time may come when there will be found a place for a still wider range of representative citizens of national fame, either in the Capitol at Washington or in some other building there. But it is the custom in America when a great man dies to carry him back to the home of his birth or adoption, and to bury him among his own kindred and people. This is a custom which we believe is not likely ever to be superseded. Who would wish the tomb of Washington anywhere else than at Mount Vernon; of Lincoln elsewhere than at Springfield. In every part of the country pilgrimage can be made to the graves of the great and the good; our public men, our great writers are, as a rule, buried in the very soil that nurtured them. Emerson and Hawthorne under the pines of New England, Irving on the banks of the Hudson, Clay in the beautiful Blue Grass region of Kentucky; — you can stand at the entrance of his rebuilt home and look straight across the fields to his high monument that towers above the trees of the Lexington cemetery.

Thus in America the same rule holds good alike for the obscure and the distinguished; the dead are carried home to be buried. They are laid to rest not in some central city and structure, but where they have lived, and where their families and neighbors may accompany them in their long sleep. Their tombs may be more noble in appearance,— just as in deeds and character they towered above their surroundings; but the remoteness is not too distant and unfriendly. The burial of Grant in an unusual and conspicuous position is not essentially a departure from the prevailing custom, for he lies where his wife can be laid to rest by his side, in the midst of the city he chose as his home, and to which he felt bound by ties of gratitude.

Westminster Abbey has been and is a great possession, a continual inspiration, for England, for America, and for all the world. But the attempt to imitate it under entirely different conditions in the New World would, we are inclined to believe, prove a conspicuous and not altogether unfortunate failure.

Postal Savings-Banks.

SOME years ago, before there had been much discussion in America of the subject of postal savings-banks, in writing of the condition and needs of the working people of the Southern States, the Rev. J. B. Harrison suggested some features for a system of such banks which are worth consideration at this time. The essential object to be provided for is absolute security of deposits, and their prompt return whenever depositors wish to withdraw them. According to Mr. Harrison's view the matter of interest is comparatively unimportant. What the working people need is not interest on their savings so much as the certainty that the savings themselves will not be lost. It is not unlikely that the rate of interest on deposits in savings-banks will continue to decline, as it has done for some years past, thus becoming less and less important to depositors. It is a question whether any sound reason for the nation's paying interest on deposits in times of peace and prosperity, when the government does not need loans, has ever been brought forward. To tax the rich to pay interest on the savings of the poor would be an unjustifiable communistic measure. To tax poor men for their own benefit might be a doubtful expedient (though it would not be the first experiment of the kind).

Only the national government has the power to guarantee, with absolute certainty, the safety of the savings of the people, and this is the only service which it can properly render in this matter. Many arguments could be advanced to show, not only that no interest should be paid, but that depositors should be required to pay for the clerical labor involved, as we now pay a small fee for postal money-orders. The nearer we can come to a state of things in which every man would pay its full value for everything he received, the better for all concerned. Government charity is more corrupting than any other. Everything that tends to pauperize people should be avoided, and it is better that the laboring people should themselves pay the slight expenses involved in the government's care of their savings than that this service should be rendered free of cost. The objection is not against the payment of interest by private borrowers, nor by the government when it needs loans; we mean simply to call attention to the suggestion that a system of non-interest paying government savings-banks, with absolute security for deposits, would probably be more useful to the people than any possible payment of interest.

We suppose that deposits could be received at all

post-offices. If deposits are few, but little additional clerical work would be required. If they are numerous the fees would pay for the new work, and in any case the system would be self-sustaining.

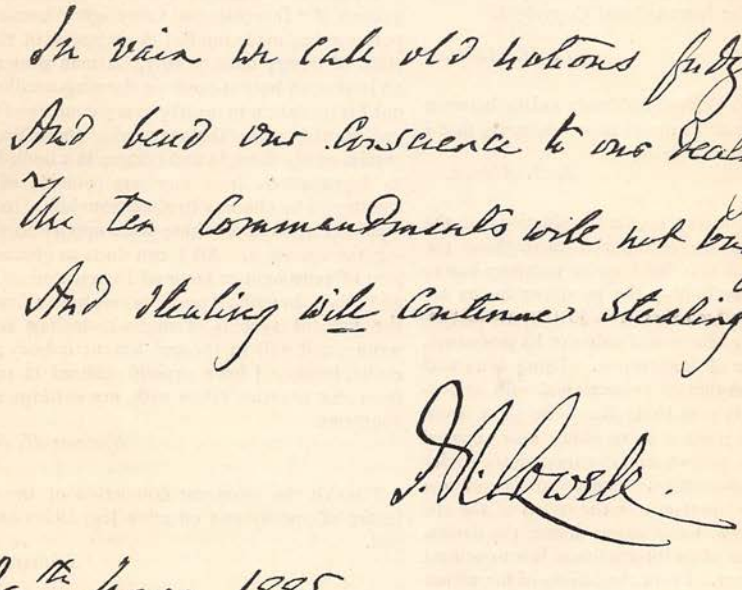
It has been feared by some that such a system of national savings-banks would seriously reduce the business of the savings-banks already established, which pay interest on deposits; but is it not quite as likely to increase it? Our people think so much of interest that many of them would be likely, whenever their deposits become considerable, to withdraw them from the non-interest-paying government banks and put them into private banks which would pay interest. When government bonds are no longer available as securities, some modifications in existing systems of banking will be necessary; and such a system of savings-banks as is here described would, it is thought, be adapted to the new order of things.

The government should do nothing for its citizens which they can as well do for themselves; but the establishment of non-interest-paying savings-banks, with absolute security of deposits, can be accomplished only by the national government, and it is urged with great force that the system would tend to habits of economy, and to improved conditions of life, for large numbers of people.

OPEN LETTERS.

International Copyright.

PLAIN SPEECH FROM AMERICAN AUTHORS.



THE demand for International Copyright is based, primarily, on principles of simple justice. The right of an author to the product of his brain, like the right of the mechanic to the product of his hands, does not depend upon national or geographical conditions. I would not myself make it depend upon international treaty, or the legislation of other countries. Whatever privilege our present copyright law gives to citizens should be given to persons. America is too rich to be a pauper, and ought to be too honorable to be a robber, and should be willing to pay to authors who contribute to its enlightenment or its enjoyment a fair remuneration for their work.

But this consideration of justice is enforced by a consideration of self-interest. We protect by our legislation every form of industry except that of the brain; the industry of the brain we subject to an unequal competition. The American author, in order to secure the publication of his book, must not only write a good one, but he must write one so much better than any that a foreign author can write, that the publisher can better afford to pay him for the privilege of publishing it than to publish his competitor's book for nothing. This system is dwarfing American literature, and would have done much to destroy it, if it had not been nurtured and kept alive by our popular periodicals. A vote for justice does not require much explanation; and I think this simple statement is all the explanation which this vote, for what I should prefer to call Universal Copyright, requires.

Lyman Abbott.

I AM heartily in favor of any effort that promises to be successful in securing International Copyright. Our present methods are disheartening to all authorship in America, and, consequently, we can never have

TOPICS OF THE TIME.

The Outlook for our Cities.

WHAT De Tocqueville saw so clearly forty years ago is evident now to the wayfaring man, though not a philosopher — the fact, namely, that the crucial problem of American civilization is to be worked out in the cities. If in 1848 the size of our cities and the nature of our population constituted "a real danger," what must be true of them to-day? The most populous of our cities has nearly trebled its population since then; the same is true of Philadelphia and Cincinnati; Brooklyn and St. Louis have increased sixfold; San Francisco has sprung from fifteen or twenty thousand to three hundred thousand, and Chicago from about the same numbers to six hundred thousand; while scores of cities, populous, noisy, full of the most intense and turbulent life, like Minneapolis and St. Paul and Kansas City and Omaha and Denver, had not even a name when De Tocqueville was our honored guest. Less than three millions of our people were then living in cities; now more than twelve millions find their homes in cities whose population exceeds eight thousand. Since 1848 the population of the whole country has trebled, and the fraction which describes the proportion of the urban population to the whole population has been doubled; for then the cities held only one eighth of our people, and now they contain nearly one fourth of a population threefold greater. The size and number of our cities would astonish the French publicist, if he could return to our shores to-day. As to the nature of the population, there is not much reason for believing that it has improved. It is less homogeneous and less orderly now than it was then; the extremes of wealth and poverty are farther apart; discontent is deeper and more threatening; vicious politics are more strongly intrenched; the domination of the rum-power is more arrogant and more absolute; the spirit of mercantilism has constantly encroached upon public spirit, and the men of intelligence and business standing who take active part in municipal politics are relatively fewer now than they were forty years ago. In 1848 our millionaires might have been counted on the fingers of one hand, and we had almost no paupers; now we have millionaires by the hundred and paupers by the hundred thousand, and both these classes are almost confined to the cities. The new rich, with all the vices of their class, with none of the cultivation and discipline which are traditional in a hereditary aristocracy, and with a boundless contempt for everything that money cannot buy, are making a figure in our city life to-day that would have amazed the grandees who were flourishing about the middle of this century. At the other end of the social scale vast multitudes of our city people are huddled together in districts, of which the population is more dense than that of any precinct of Pekin — in tenement houses where the physical conditions make health and comfort and morality and even common decency impossible. It is out of these compost heaps of humanity that the fungi of communism and nihilism spring; and the extent to which these notions have spread among the poorer classes is not, probably, realized by our prosperous and fortunate people.

On the whole the outlook for our great cities is not reassuring; and it is not strange that a congress of churches was lately gathered at Cincinnati to study the problem, and to discover, if possible, some remedies for the increasing evils. The congress is itself a hopeful sign; the disposition to look the facts steadily in the face, to know the worst of the ills that afflict us, is the first condition of successful work for their removal.

Two or three facts may be assumed as fundamental in dealing with this great question. The first is that the unfortunate condition of our cities is aggravated by the absenteeism which is becoming so prevalent. Thousands of the men who are making their fortunes in the cities make their homes elsewhere. Their business enterprises draw together vast numbers of mechanics, operatives, shop-girls, clerks, messengers, who must live in the cities; and they themselves flee to the suburbs and leave the social life of the cities to be shaped by the keepers of the saloons and the proprietors of the theaters and the dance-houses. The class that escapes to the country is, very largely, the class that is most needed in the cities — the "upper middle class," the men of sound sense and steady habits. Their reasons for removing their families to more healthful homes and more quiet neighborhoods are obvious and cogent. The absenteeism of capitalists and employers is affecting the social and political life of our cities and manufacturing towns in much the same way that the absenteeism of landlords has affected the social and political life of Ireland. If men make their gains through the massing of these populations, they are bound to see to it that the people thus gathered together for their profit take no detriment from their associations; and the saving influence can only be exerted by those who live in the midst of the multitudes to be saved, and who helpfully address themselves to the problem of improving the social life of the cities.

The urgent need of a more active and energetic participation in the social, philanthropic, and political life of the cities by the business men now living in them is also obvious. The charitable work of the cities has been left, for the most part, to ministers and women. Some parts of this work can best be done by those to whom it has been surrendered; but there are other departments of it in which the firm judgment and the trained faculty of men of affairs are indispensable. The rapid growth of a pauper class in all our great cities calls for clear thinking and resolute effort.

The same thing is true of the work of the churches. The men of business have been liberal in their gifts of money to the churches, but they have bestowed very little of their time and thought upon their work. The great majority of the male members of the churches take no part in their life beyond the payment of their pew-rent and the attendance upon one service every Sunday. What plans the church may have for extending its

influence, for reaching the outside multitudes, for shaping, through its vital forces, the life of the community, they scarcely know, save as they hear them alluded to now and then from the pulpit. Now, here is an agency that ought to be most efficient in restraining the evils of society and in improving its conditions. In its origin this agency claims to be divine; but, like every other social institution, its usefulness depends upon human coöperation. The church can never be the power that it ought to be while so large a part of the intelligence and the enterprise of the community is withheld from its active service. It is not only in the management of its finances that the church needs these men of affairs, but in the development of its spiritual life and its benevolent work. A more business-like religion — one that takes hold in a practical, common-sense way of the problems of city-evangelization — is a crying need of these times.

The responsibility of the citizens of intelligence and property for the right government of the city is a tiresome commonplace. Nevertheless, it must be constantly reiterated. The power of these citizens to control the government, when they cast off the fetters of party and unite in the interest of public morality, is not doubted. So long as party lines are rigidly maintained in municipal politics, the rascals will always rule; they know how to combine, and they are thus able to control the nominations of one of the political parties, if not of both. But when the honest citizens unite, they always put the rascals to flight. This has been done in all our largest cities — in Brooklyn, in Philadelphia, in New York. The trouble arises from the fact that these uprisings of the people are spasmodic and occasional; they soon go back again to their buying and selling, and leave the field to the bad politicians. The fact to be urged upon citizens of intelligence and property is that they cannot keep the benefits of free government unless they are willing to pay full price for them. The whole duty of the average citizen cannot be discharged in the half hour that is required for the depositing of his ballot once or twice a year, nor by the check wherewith he pays his taxes. Citizenship in our American cities means more than this. Its obligations cannot be honored without devoting a great many hours in every year to study, and consultation, and difficult and disagreeable work.

Cheap Books under International Copyright.

CHIEF among the objections urged against International Copyright has been the allegation that it will make books dear: the people want cheap books, is the cry. The people want cheap beef and cheap bread, but this is not used as an argument for the denial of the protection of the law to the butcher and the baker. At first sight there may seem to be a certain plausibility in the assertion that the granting of copyright to the foreigner will make books dearer. The foreigner whose books we most often reprint is the Englishman, and certain kinds of English books are published originally at high prices. An English novel, for example, is generally issued in two or three volumes at from five to eight dollars; and a few of the lighter books of travel and biography are also published at a prohibitive price. This is because Great Britain is a small, compact country, with a highly organized system of circulating libraries. The English publisher does not expect to sell a novel at seven dollars to a single reader; his large and sure customers are the circulating libraries, who lend it to the reader. But these high prices, even for books of this class, are apparent only and temporary. A successful novel is republished within six months in one volume at from fifty cents to a dollar and a half. And whether republished or not, second-hand copies are generally sold off by the circulating libraries in less than a year at from a quarter to a half of the published price. The English system of high prices is applied only to certain classes of books, and even as to these it is temporary. Professor Lounsbury, after an experience of years in buying for the library of Yale, declares that in the long run English books are cheaper than American books.

There is no danger that English publishers will try to impose on American readers the traditional methods of British bookselling, wholly unsuited to our tastes, to our customs, and to the vast extent of our country. The English are a book-borrowing people; we are a book-buying people; and any attempt to establish in these broad United States the English system of circulating libraries would surely fail. We have no right to assume that any English publisher who should venture to enter the American market would be so foolish as not to adopt American methods and to conform to American conditions. It would be their loss if they did not, and the loss of the English authors whose books they might publish; and they would very soon return to reason. There are now two great English publishing houses having important branches in New York, and both of these carefully adjust prices to suit the American demand and the traditions of the American trade. One of these houses has published a novel of Mrs. Oliphant's in London in three volumes at seven dollars and a half, and at the same time in New York in one volume at a dollar.

The passing of an International Copyright Bill will not make American books any dearer, nor will it in any way affect the prices of books already published; therefore the Greek and Latin classics, the great literatures of Italy, Spain, France, and Germany, the whole of English literature to this year of grace, and all that part of American literature which was in existence in 1844, will be just as cheap as it has been. There will be no change of any kind as far as these things are concerned; and exactly how great a proportion of the books worth reading are included in these various classes it is impossible to say, but it is quite nine-tenths, not to say ninety-nine hundredths. The passing of an International Copyright Bill can raise the price only of the future writings of foreign authors, and these only when they are suitable for republication here in the cheap pamphlet libraries. Now, it is only the lesser part of the work of foreign authors which is reprinted here in the pamphlet libraries at from a dime to a quarter. In the main these pamphlet libraries contain novels, and novels only. In all probability new English novels will not be quite as cheap after international copyright as before. But it is only new English novels which may be any dearer, and these new English novels cannot be much dearer, because they must be published in competition with all the great novels of the past on which there is no copyright, and with the increasing novels of the brill-

iant American school, which have frequently been sold as cheaply as fifty cents.

Rising from details like these to a consideration of the general question, it is not difficult to show that the extension of copyright will not seriously increase the price of books. France, for example, is the country giving perhaps the fullest copyright protection to authors of all nations, without distinction. Literature prospers in France, and French authors are rewarded and honored; there are perhaps half-a-dozen French novelists who can be sure of a sale of fifty thousand copies for any new novel they may write. Yet nowhere are books cheaper than in France; and books have been cheap in France since Michel-Lévy wrought his literary revolution, now nearly half a century ago. A French novel appears generally in one volume at seventy cents, and it is often reprinted later in cheaper form for twenty cents. All the tales of that most delightful of story-tellers, the elder Dumas, can be bought in Paris for twenty cents a volume. American publishing methods are more closely akin to French than to English; and in America as in France the reading public has formed the habit of cheap books, to which no publisher would now dare to run counter.

OPEN LETTERS.

Christian Union.

LETTERS FROM PRESBYTERIAN DIVINES.

From Rev. Dr. Crosby.

THE Rev. Dr. Shields has prescribed a very simple remedy for church separation among Protestants; namely, union on the basis of the Protestant Episcopal liturgy. Coming from a Presbyterian, this is very complimentary to our Episcopal brethren, and very magnanimous for a Princeton man. We have heard of other easy schemes to the same end, as, for example, union on the basis of the Solemn League and Covenant.

But the plan is too easy and simple; that is, it is so easy and simple for one denomination that it would be very hard for the rest. The one denomination that would have to do nothing would enjoy the operation, but those that had to do all the changing might find it a very severe process. We only know of two Presbyterian ministers who could be counted on as venturing on this one-sided consolidation — Dr. Shields himself and my excellent friend Dr. Hopkins. I know a little about Presbyterians, and of them only I speak. They are not in love with the Episcopal liturgy. They cannot extol it in the panegyric of Dr. Shields. They like parts of it very well, and count most of it excellent English, but they object to a great deal in it, and could never make use of it.

1. They object to the breaking up of prayer into little fragments, each beginning with an invocation and ending with a formal peroration. They consider this style of prayer too artificial and leading to a mechanical worship.

2. They object to the open-eyed reading of prayer, as tending to withdraw the mind from the unseen.

3. They object to the stereotyped prayer, however excellent.

4. They object to the Litany *in toto*, as putting the believer far off from God, calling on him to *spare* him as a miserable sinner, when, as an accepted child of God, he should reverently call upon God as a dear Father near at hand, ready to bestow his gifts abundantly. The Litany has no feature suited to the "heir of God or joint-heir with Christ." Many of the features of the Litany (like the prayer against sudden death) are but relics of Romanism, and its repetitions are unmeaning.

5. They object to the absolution *declaration*, which is only a toning-down of the Roman absolution *bestowal*. No minister is authorized to pronounce an absolution on the penitent, any more than one who is not a minister. That grand truth is for everybody to know and to proclaim. The minister has no prerogative here, as this section of the prayer-book would imply. It is a remnant of the priestly idea of a Christian minister, while Presbyterians hold that all believers are equally priests, and that a minister is only an ordained leader and ruler.

6. They object to the repetitions of the Lord's Prayer, as if it were a magical formula, which was effective by frequent repetition.

7. They object to the clear remnants of transubstantiation in the Communion Service and of baptismal regeneration in the Baptismal Service — two doctrines which Presbyterians abhor.

With such objections on the part of Presbyterians (in which, I doubt not, Baptists, Methodists, and Congregationalists would largely concur), how can Dr. Shields's plan of union on the Episcopal liturgy be of avail?

The truth is that Christians cannot be made to agree on the points referred to, nor on secondary matters of doctrine and church government, nor is it desirable that they should agree. Down deep in the fundamentals of Christ's divinity, incarnation, sacrifice for sin, the gift of the Spirit, faith, repentance, the new life, Christians of all evangelical creeds and customs agree, and *on these they can unite*, but on nothing else. A visible union can be brought about only with the liberty of each Christian or group of Christians holding his or their differences in creed and custom. The union would be by periodical congress for prayer and conference, and by coöperative work in Christian associations and alliances for general effort against falsehood and infidelity. This union is feasible, and is, indeed, beginning to be a fact through more enlightened Christendom.

I am an out-and-out Presbyterian, but I find it a delight to work with my Episcopal friends in their admirable Church Temperance Society; I have worked side by side with Baptists and Methodists in City Missions and in Young Men's Christian Associations, and it never occurred to any of us to think of denominational differences; I am a member of two ministerial organizations where ministers of all the Protestant

denominations meet every week or fortnight, and the ties of friendship and esteem are equally strong between all. Here is Christian union of the highest sort. In maintaining and fostering such brotherhood we shall arrive at the perfection of Christian union, without touching the individual differences of view regarding the non-essentials of religion; and, furthermore, such a course will inevitably operate in making us all slough off such differences as are inimical in their spirit to true Christian fellowship. It will promote a spirit of yielding as against the spirit of mere prejudice, and establish true liberty in conjunction with solid and effective union.

The liturgy scheme is very pretty, but there is no substance in it. It is too romantic for plain people who wish for reality. It is a holding together the beams of a house with Spalding's glue. It looks very fair while it sticks, but a breath of the zephyr will bring chaos. We must have something that works from the heart outwards if we would have strength and permanency. That which is plastered on from without is deceptive and transitory.

Howard Crosby.

From Professor Hodge.

THERE are only two generically distinct doctrines of the Christian Church. The first maintains that it is essentially an organized society, its outward form as well as its informing spirit determined by the constitution originally imposed upon it by Christ, and this outward form preserved, through the succession of its officers, in unbroken organic continuity from the days of the Apostles until now.

The second doctrine maintains that the Church is a general term for the whole body of regenerated men, whether of past, present, or future generations. These are constituted one spiritual body by the indwelling of the Holy Ghost, which unites them to Christ their head, as all the various elements and members of our natural bodies are constituted one by the indwelling of a common soul. The many members of this body being many are one body; and it is all the more one because of the infinitely various relations which the several members sustain to their Lord and to each other, determined by their various natural faculties, historical conditions, and gracious endowments.

A very slight knowledge of history proves that the doctrine of the Church first stated is impossible. It is simply absurd to pretend that any one of the various competing churches of the present or of any former age since the second century is identical in outward form with the societies founded by the Apostles, or that it has preserved its organic continuity intact by an unbroken succession of officers under an unchanged constitution from that age until now. It is, moreover, precisely in the case of those extant churches which most emphasize the absolute necessity of an identity of external form, and of an uninterrupted continuity of succession, that the absurdity of the claim is rendered the most conspicuous and certain, by the facts of their history and the wide contrast existing between their ecclesiastical order and forms of worship and the apostolic literature and monuments. The more thoroughly this theory of the Church, therefore, is put to the test, the more it is found to be inconsistent with all the providential facts of the case.

On the other hand, it is evident that the second doctrine of the Church as above stated is the one which alone justifies the application to it of the common predicates of apostolicity, catholicity, infallibility, perpetuity, and sanctity. The spiritual body is always faithful to the genuine apostolic doctrine in all its essentials; is infallibly preserved from all fatal errors of faith or practice; is set apart from the world as consecrated and morally pure; and endures through all conflicts and changes, as indestructible, and unchangeably one and catholic, embracing in one spiritual union all saints in all parts of the world, in all successive generations.

It is no less visible. When consummated, it is to be the most conspicuously glorious of all created objects, "fair as the moon, clear as the sun, and terrible as an army with banners." It is visible in its essential nature, because it exists in part of men and women living in the flesh, and because these possess a peculiar spiritual nature which is manifested in their lives, so that by the very force of their saintship they are set apart in contrast to the mass of mankind, as "the salt of the earth" and "the light of the world." Moreover, it belongs to the essential nature of this spiritual church, as composed of intrinsically social beings, who by reason of their saintship are loyal servants of their Master in a hostile world, that it everywhere and always tends to express itself in some external organized form, and so render itself the more definitely visible.

This tendency to self-organization is intrinsic, and therefore constant and universal, and acts always spontaneously, springing from the social nature of man, and from the common needs and aspirations of all its members. All the various forms which thence result have been comprehended in God's design, and are necessary for the spiritual development of the Church, and for the accomplishment of the great tasks it has been commissioned to perform. Yet the permanent results of biblical interpretation unite with the history of his providential and gracious guidance of the churches in proving that Christ never intended to impose upon the Church as a whole any particular form of organization. Neither he nor his apostles ever went beyond the suggestion of general principles, and the actual inauguration of a few rudimentary forms. The history of the churches during all subsequent ages shows that these rudimentary forms have been ever changing in correspondence with the changes in their historical conditions. And in exact proportion to the freedom and fruitfulness of the Church's activity in the service of its Master, the more rapidly and flexibly are these organic forms adapted to the conditions of the sphere in which their especial work is appointed. These various denominational forms of the living Church are all one in their essentials, and differ only in their accidents. These accidents have been determined in each case by conditions peculiar to itself, especially by those resulting from national character, and from political, social, educational, and geographical circumstances. Some have sprung from transient conditions, some from the idiosyncrasies of their founders, and some even from the follies and sins of selfish partisans. Other differences are rooted in far more permanent distinctions of nations and classes, and represent persistent rival tendencies in the thoughts and tastes and habits of man. All of

these, since they exist, and are used as instruments of the Holy Ghost, have in that fact a providential justification. And each one, even the least significant, emphasizes some otherwise too much neglected side of the truth, and is therefore, in its day, necessary to the completeness of the whole.

It is evident, therefore, that while the Church of Christ necessarily tends to self-organization under ordinary conditions, and to different forms of organization under different conditions, nevertheless organization itself is not of its essence. The Church exists antecedently to and independently of any organization, and its far larger part, embracing all mankind of all centuries dying in infancy, extends indefinitely beyond all organizations. All the more it is certain that no special form can be essential to the existence or even to the integrity of the Church.

As the outward form should express the true character of the informing spirit, of course, in an ideally perfect state the essential unity of the Church, as well as all other permanent characteristics, must find expression. All radical diversities, all irreconcilable oppositions, all bigotry, jealousy, alienation, and strife must be eliminated. But all unity implies relation, and all relations imply differences, and the sublime unity of the Catholic Church, of all peoples, and of all generations, implies the harmony of incalculable varieties. The principle of the union is spiritual and vital, and hence must be the result of an internal growth. The more perfect the inward life, the more perfect will be its outward expression in form. The final external form of the Holy Catholic Church will never be reached by adding denomination to denomination. It will come as all growth into organized form, alike in the physiological and in the social world, comes, by the spontaneous action of central vital forces from within.

All living unity implies diversity, and just in proportion to the elevated type and significance of the unity will be the variety of the elements it comprehends. In the barren desert each grain of sand is of precisely the same form with every other grain, and therefore there is no organic whole. The life of the world results from the correlation of earth and sky, of land and sea, of mountains and plains. All social unity springs out of the differences between man and woman, parent and child, men of thought and men of action, the men who possess and the men who need. No number of similar stones would constitute a great cathedral. No number of repetitions of the same musical sound would generate music. Always where the most profound and perfect unity is effected, it is the result of the greatest variety and complexity of parts. This law holds true through all varieties of vegetable, animal, and social organisms, and is revealed equally through all the pages of the geologic records.

Certainly God appears to be preparing to make the ultimate unity of the Church the richest and most comprehensive of created forms in the number and variety of its profound harmonies. It would have been a very simple thing at the first to form a homogeneous society out of the undifferentiated family of Adam, numerically multiplied. But for thousands of years God has been breaking up that family into a multitude of varieties, passing all enumeration. In arctic, torrid, and temperate zones; on mountains, valleys, coasts, continents, and islands; in endlessly drawn-out successions of ages; under the influence of every possible variety of inherited institution; in every stage of civilization, and under every political, social, and religious constitution; through all possible complications of personal idiosyncrasy and of external environment, God has been drawing human nature through endless modifications. All these varieties enter into and contribute to the marvelous riches of the Christian Church, for her members are "redeemed out of every kindred, and tongue, and people, and nation." And all these are further combined into all the endless varieties of ecclesiastical organizations, monarchical, aristocratical, republican, and democratic, which the ingenuity of man, assisted by all complications of theological controversy and of social and political life, has been able to invent.

Who then shall guide all these multitudinous constituents in their recombination into the higher unity? Shall it be accomplished by a process of absorption into some ancient society claiming to be *the Church?* Shall it be helped forward by the volunteered offices of some self-authorized "Church Congress"? A time can never come when many of these differences so evidently designed will be obliterated. But undoubtedly a time is soon coming when the law of differentiation, so long dominant, shall be subordinated to the law of integration, when all these differences so arduously won shall be wrought into the harmony of the perfect whole. The comprehension of so vast a variety of interacting forces must be left to God. His methods are always historical, and his instruments are all second causes. He alone has been cotemporaneous with the Church under all dispensations, and omnipresent with the churches of every nation and tribe, and with Him "a thousand years are as one day."

The sin of schism is unquestionably very common and very heinous. In its essence it is a sin against the unity of the Church. If this unity were external and mechanical, then all organic division or variety would be schism. But since the principle of unity is the immanent Holy Ghost binding all the members in one life to Christ its source, schism must consist in some violation of the ties which bind us to the Holy Ghost, or to Christ, or to our fellow-members.

Hence all denial of the supreme Godhead and Lordship of Christ is schism. All denial of the body of catholic doctrine, common to the whole confessing Church, and embraced in the great ecumenical creeds, is schism. All sin against the Holy Ghost, every breach of the law of holiness and defect in spiritual-mindedness, tends to the marring and dividing of the body of Christ. All pride, bigotry, and exclusive churchism; all claim that the true Church is essentially identical with a certain external organization or form of organization, or with a definite external succession of officers; all denial of the validity of the ministry and sacraments of any bodies professing the true faith, and bearing evidence of the presence of the Holy Spirit, is schism. All party spirit, jealousy, and selfish rivalry; all unnecessary multiplication of denominational organizations; all want of the spirit of fraternal love and coöperation in the service of the common Master, tends to the marring and dividing of the body of Christ.

If this be true, it is evident that the real union of the churches can best be cultivated by promoting the

central spiritual unity of the Church which comprehends them all. For this end all who call themselves Christians must with one purpose seek to bring their whole mind and thought more and more into perfect conformity to the *Word of God* speaking through the sacred Scriptures, and their whole life and activity more and more into subjection to the control of the Holy Ghost dwelling in the whole body and in all its members alike. This process must, of course, proceed entirely from within outward, never in the reverse direction. Organic unity will be the result of the co-operation through long ages of an infinite variety of forces. It cannot be brought about by any system of means working towards it directly as an end in itself. All such unionistic enterprises are prompted by many mixed motives, some of them essentially partisan and therefore wholly divisive in their real effects. But hereafter in God's good time the result will come as an incidental effect of the ripening of all the churches in knowledge and love and in all the graces, and especially of a whole-souled self-forgetful consecration of all to the service and glory of their common Lord.

It appears to us that the very felicity of the title affixed by Dr. Shields to his graceful article renders it all the more illusive. The United States are all similarly organized republics, established in different though adjacent territories. The united churches of these United States, on the contrary, are incongruous ecclesiastical organizations, competing as rivals on the same territory. We differ also from the Doctor in our estimate of the comparative hindrances to union severally presented in the departments of dogmatic profession, of ecclesiastical order and government, and of liturgical culture; and we differ from him seriously in our reading of the tendencies of the age.

In the first place, we believe that doctrinal agreement could much more easily be effected than organic union or liturgical uniformity. Indeed, doctrinal agreement on the basis of a common creed confined to the essentials of the historic catholic Christian faith, relegating all other points of theological opinion to the schools, would be within the limits of English-speaking Protestantism a very hopeful undertaking, if only the great practical questions as to church government and worship were removed out of the way. The most dogmatically conservative and exacting among us freely recognize the common Christian brotherhood of all who cordially accept the essentials of the common faith. This has been practically exhibited on a wide scale, when the simple confession of the Evangelical Alliance received the spontaneous suffrages of all Protestant Christians, whether Lutherans, Arminians, or Calvinists. This dogmatic consensus, although general and confined to fundamentals, must necessarily be in the line of historic catholic orthodoxy. It must recognize a common source and standard of faith in the canon of inspired Scripture, the absolutely and only authoritative and infallible rule of faith and practice. It must embrace not the theories but the great essential facts of the supreme Godhead of Jesus, of his atonement, resurrection, government of the world, of his future and final judgment of all men. There can be no honest mutual toleration between those who hold and those who deny the supreme Godhead of our Lord. If they are right, we are the most gross of idolaters. If we are right, "they have made God a liar, because they believe not the record that God gave of his Son." And the whole scheme of doctrine and life depends upon the conception we form of Jesus, and the consequent attitude we assume to him.

We believe that the difficulty will be found far greater in the department of ecclesiastical constitution and government; and that not because it is felt to be more vitally important than that of dogmatic faith, but because it is concrete and practical, and because it is the very thing involved in this *organic* union it is proposed to bring about. The several competing principles of church constitution involve antagonistic dogmatic principles, which in this sphere of organic union cannot be ignored, while the very situation demands their practical application. It is worth noticing that the most prominent and confident advocates of organic union are Congregationalists or Episcopalians, representatives respectively of the extremes of the utmost possible organic indeterminateness and independency, and of the utmost possible hierarchical authority and organic immutability. Each of these parties appear to believe that the union of the churches can be effected only by the assimilation of all other bodies to their own. On the same principles, the centers being changed, we would all advocate organic union. It is quite certain that neither extreme will prevail in the universal Church. It is safe to predict that the historic Church will never admit the principle of independency, and that the churches of the Reformation will never organize upon any principle that involves the repudiated dogmas that the Christian minister is a priest, that grace is mediated essentially by sacraments, and that the apostolic office is perpetual. In this I am sure that I speak for the forty million non-Episcopal Protestants of the English-speaking world. It appears to be as certainly true, on the other hand, that communities loyal to historic Catholic Christianity can never organize upon any principle involving the exclusion of the children of professing Christians from church membership. In this I am sure that I truly represent the seventy million Catholic and Pedobaptist Protestant Christians in the English-speaking world.

As to the prospects of union in the department of liturgical culture, we think that Dr. Shields has been misled by his tastes and wishes when he judges it to be the tendency of all denominations in the United States to adopt liturgical forms, and predicts that ultimately all will adopt in common the liturgy of the English Episcopal Church. It is not to be denied that such a tendency may be discerned among certain classes of the inhabitants of our large towns. But a wide induction of the changes which have taken place during the last two hundred years among the entire English-speaking population of the world leads to precisely the opposite conclusion. In the beginning of the eighteenth century, the Protestant inhabitants of the home of our race in Great Britain who adhered to the use of the national liturgy as compared to those who rejected it were in the ratio of five to one. Now, after nearly two hundred years, they stand in the same island in a ratio of rather less than one to one, in the colonies of the empire in the ratio of one to three, and among the "united churches of the United States" at a ratio of a little less than one to twenty-eight. This tendency prevailing among Protestants uniformly

wherever the English-speaking race extends, and for so long a time, seems to render it certain that the churches will not be united through the common use of the liturgy of the English Church.

It is undoubtedly true, as Dr. Shields asserts, that the specific varieties which have subdivided the great generic churches are gradually disappearing, being merged in their respective general masses. But it is also true that the great generic distinctions between the churches, as between Prelatic and Presbyterian, as between Baptist and Pedobaptist, as between Lutheran and Reformed, as between Independents and Churchmen, remain as sharply cut and as rigidly maintained as ever. At the same time new, distinct varieties are being generated among the Africans in our Southern States, and among all the nations of the earth with whom the labors of our missionaries are now beginning to meet with a world-transforming success.

A. A. Hodge.

Timber Famine and a Forest School.

SAVAGES live lavishly as long as their stock of food lasts, although they know they will have to starve afterwards. We say they can never climb out of savagery until they learn to save and to provide for coming want. Yet with respect to the forests — which are, no doubt, the most indispensable product of the soil — we have acted very much as the Comanche does with respect to his store of food.

The value of our forest products is not less than eight hundred millions of dollars a year. Our store of white pine is rapidly approaching exhaustion, and other valuable species will be as ruthlessly wasted when the pine is gone. When the resulting timber famine comes, it will for several reasons be a more serious calamity than would be the failure for ten consecutive years of any other of our crops.

First. No other product has so great a money value.

Second. Any other crop requires only a short time, usually a year, to reach maturity, while a forest needs from thirty to one hundred years.

Third. We know how to raise other crops, but to superintend financially profitable timber-growing requires a long and severe special training, such as is afforded in the state forests of continental Europe and in the professional schools connected with them.

Fourth. Failure, or even great scarcity, of working timber involves the derangement or total ruin of a vast number of important industries which wholly or in part depend upon the forest for their raw material. Some of these are metallurgy, building, wood-turning, tanning and the manufacture of articles made of leather, the making of wagons, carriages, furniture, musical instruments, sewing-machines, etc. In short, almost everything one uses needs wood directly or indirectly for its production.

Fifth. Destruction of the forest, especially upon steep hillsides, causes irregularity in rainfall and other climatic changes very harmful to agriculture, commerce, manufactures, and health, besides the loss from floods, of which during the last few years we have had such sad experience. It is estimated that the last year's great flood in the Ohio cost sixty millions of dollars; and if the harm done by the much higher water of 1884 was less, it was only because that of 1883 did not leave so much property within reach of inundations.

But we shall never keep the hillsides wooded merely as a preventive measure. We must learn how to make timber-culture in such localities profitable; and that can never be done without skilled labor and such professional training for the superintendents of that labor as the forest schools of Europe afford.

The German Empire has nine such schools of a high grade; and France, Austria-Hungary, Switzerland, Italy, Spain, Portugal, Denmark, Russia, and Sweden have all made similar provision. In most of these countries there are also schools for training the forest officials of lower grades as well as the workmen.

In Germany graduation from a gymnasium, which is equivalent to the training given in most American colleges, is required before one can enter these higher forest schools. The course lasts from two and one-half to three years, and is so severe that only young men of more than common talent and industry can keep their place in the classes.

Then come ten years or more of hard study and practice in subordinate positions, after which, if one has acquitted himself well, he may hope for an appointment as district forester, but generally will have to wait longer before a vacancy occurs.

This long and arduous novitiate secures, of course, a high social rank for those who pass through it, and this creates so eager a desire for the position that there is never a lack of applicants, many of whom are from the best families. A few years since there were not less than thirty-three barons and knights employed in the crown forests of Prussia.

There are, too, many heirs of large landed estates who take this course so as to be fitted to take charge of their own forests, or at least to see that they are properly administered. Then there are many corporations organized for timber-culture, as it has been found that to be done to the best advantage it must be upon a large scale, since aside from other reasons it is only when so carried on that the services of properly qualified superintendents and workmen can be afforded. People of moderate means, therefore, must associate, if they would compete in the markets with rich proprietors and with the state.

A few words as to the nature and scope of the studies pursued in these schools.

First. Physical sciences. Here come in general and special chemistry, both inorganic and organic, physics, and meteorology, with thorough work in geology and mineralogy.

After this investigation of the "stoff" from which organisms are built comes botany in general and that of forests in particular, with microscopy. Next is zoölogy, vertebrate and invertebrate, with special attention to entomology, since insects are perhaps the worst enemies of trees. Withal, the art of making "preparations" of animal organisms must be mastered.

Second. Besides this work in natural science, which takes up about one-third of the school course, about half as much time is devoted to special mathematics, geodesy, interest and rent accounts, measuring wood, surveying, leveling, and plan-drawing.

Third. After these physics and mathematics, which

fill about half the course, come in such branches as public economy and finance, the culture and implements, the protection, usufruct, and technology of forests, appraising their value, making up statistics, construction of roads, etc.

Fourth. Then follows jurisprudence, civil and criminal, as applied to forests. And in connection with the entire course there are excursions to the woods, so that the knowledge gained shall not be too exclusively bookish.

When shall we treat nature's sylvan gifts with such appreciation as this? We are rapidly nearing a terrible reckoning for the breach of natural law involved in our wasteful treatment of the woods.

We have a great deal of second-growth woodland which, although it may be of value as a means of regulating climate and the flow of water in springs and streams, is producing very little of the timber which we are beginning so sorely to need. If we had a forest school, with a large tract of woodland under its care, it would be easy for farmers' sons to learn in a few weeks of observation, study, and practice how to do the pruning and thinning necessary to change these unsightly and nearly profitless wood-lots into rich and permanent sources of gain. If the proposed Adirondack Reservation is made, as it should be, to yield a large revenue instead of being a heavy and increasing burden and peril to the public, a thoroughly equipped forest school will be one of the first requisites.

S. W. Powell.

"Ex-Presidents."

THE Rev. H. L. Singleton, of Baltimore, writing to us on the suggested life-senatorships for ex-Presidents, holds that, as the Senate is a representative body containing in the official persons of the two senators from each State the States themselves, an ex-President has no more right or relevancy there than any other private citizen. He adds that if an ex-President represents anything — which he does not, however — it is the executive branch of the government; if while President he possessed no rights in the Senate, there are no possible grounds on which those rights could be conferred after he ceased to be President.

In the same communication Mr. Singleton protests against the growing disposition to call the Senate the Upper House, as if it were a House of Lords. The Senate and House, he writes, perfectly maintain the double representation which is essential to a popular government, and can maintain it only by preserving their equality. The integrity of the States is manifest in the Senate, the voice of the people in the House. That the most recent expression of the people's will may be obtained, the membership of the House changes more frequently, and for this reason the authors of the government gave to the House the right and duty of deciding Presidential elections and of electing Presidents, when the electoral votes are not decisive. This, he adds in conclusion, is certainly as high a prerogative as any the Senate holds.

BRIC-À-BRAC.

Uncle Esek's Wisdom.

MOST disputes can be settled by hearing both sides and believing neither.

TO LOVE applause is praiseworthy; to seek it is weakness.

IF "ignorance is bliss," I am more convinced every day there is a great deal of happiness in this world.

SUPERSTITION is the first thing to attach itself to, and the last thing to release its hold upon, man.

THE devil goes for the busy, but the idle meet him half-way.

WHOEVER heard of a miser who was anything else than a miser?

THE days of miracles and martyrdom are over; patent rights have taken the place of miracles, and live men the place of dead ones.

ANY man who can show me a better book can have my Bible.

ABOUT half serpent and half dove is the right mixture for a man; for woman, I would suggest leaving the serpent out.

WE all expect to be remembered long after we are dead, but not one in a thousand of us can tell for what.

Uncle Esek.

Hog-Killin' Time.

YOU kin talk 'bout yer watermellion red as any rose,
Wid de rin' jes' as green as any grass;
An' de black seeds a-stickin' in de pulp lik' crows,—
But gimme de shoat an' apple-sass.
Fur yer mellion so scrump'shus I wouldn' gib a dime,
But how dis nigga's wishin' fur de hog-killin' time!

You kin argy 'bout yer buckwheat cakes, an' butter mighty hot,
An' 'bout de tas' ob chickins on de spit;
You kin preach 'bout yer possum when you lif' him f'm de pot,—
But yer talk doan' alterfy de ting a bit.
You kin put it in de reg'lar way, or put it in de rhyme,
Dat dis heah nigga's waitin' fur de hog-killin' time!

Jes' tink 'bout de puddin', an' de glo'rous tender chine,
De sassidge an de hominy, an' dat;
Reflec' upon de subjec' ob de spar'-ribs,— my! dese fine,—
An' talk 'bout de bacon lined wid fat.
Dere's udder tings dat's mighty good, dere's meat dat's mighty prime,
But golly! how I'se longin' fur de hog-killin' time!

Duvva Morgan-Smith.

TOPICS OF THE TIME.

The Grant Memorial.

SELDOM indeed does any work of art bring with it responsibilities so grave as those which are involved in our contemplated memorial to General Grant. Not only for the sake of the monument itself, but for the sake of American art and the American people, is it peculiarly necessary that we should move warily in deciding who shall create it for us, and what he shall create, and how.

Art in America is just now in a transitional phase — which means in a very critical phase. New ideas, new creative impulses, new forces of unmistakable but unformulated vitality are stirring our painters, sculptors, architects, and are striving for the mastery over older tendencies, and also over that intellectual inertia which until lately characterized our public in its relation with things artistic. And this public,— we, the people,— in beginning to shake off our inertia, in beginning to feel that our interests and our children's children's are no less at stake than are the artist's, are becoming anxious to play a more intelligent part in patronage than we have ever played before. Exactly at the right moment we are now given a chance to prove our own growth in appreciation and to stimulate the growth of American art itself. Exactly at the right moment — neither too early nor too late — comes an unrivaled opportunity for us to act with energy, and for our act to have the most potent influence.

Unrivaled indeed our opportunity must be called, and great indeed must be the influence of its outcome. It involves, or should involve, a very lavish outlay and a very ambitious effort; the monument, by reason of its subject, will be incomparably conspicuous; and the subject itself is so rich in the noblest possibilities that success will mean a peculiar triumph, and failure will be trebly sorrowful and disastrous.

Let us think for a moment what is in truth this subject — what it is we must express if the Grant Memorial is to be all it should and to mean all it ought.

THE SUBJECT OF THE MEMORIAL.

FIRST, of course, we must adequately *represent* General Grant in his most characteristic aspect — in his aspect as a military commander. That is to say, we must represent him at full length and on horseback. Æsthetic reasons, it may be added, speak as loudly for an equestrian statue as do expressional reasons; for the modern world, with its disheartening dress, can never afford to disregard the chance of bringing a horse into the sculptor's scheme.

But our monument must *commemorate* General Grant as well as merely represent him — must record, or at least suggest, all that lies latent in his name and flashes upon the mind as we think or speak it. And this is much more than the fact of his successful generalship — much more than can be expressed by the sole aid of that equestrian statue which might suffice were some other military chief in question. When we think seriously of it, and try to analyze what our artist should do for us beyond and above the mere portrayal of the figure of a general, we cannot but feel how great was Grant's good fortune, how great is our good fortune, in that he died when and as he did.

Had he died in battle ere his work was entirely done, he would have been for us the leader of the armies of the North, and nothing more. Had he died while chief magistrate, the strife of party would have torn his image in two and clouded his memory for at least a portion of the people. His foreign tour was a fortunate sequel to his activity at home, showing us how he stood in foreign eyes as typical of the greatness and the influence of his country. And still more fortunate was the tragic, the pathetic way in which the stroke of death at last was given. Is it heartless to rejoice that ere he died he met for a moment with reproach of the cruelest kind, and struggled for months with a physical agony as cruel? Not unless it is wrong to be glad that after that reproach followed a burst of popular affection and respect, bringing the country back to an attitude even more sympathetic than it had held when first it chose him President, and to be glad that over his dying bed the South clasped hands with the North, and signed our articles of brotherhood anew. Euthanasia — *a happy death*. From a purely physical point of view the term indeed seems inappropriate. But from a higher, deeper point of view few deaths have been as happy as General Grant's — as happy alike for the dying and for the living. He himself, in the midst of his mortal anguish, felt this truth, and we are dull indeed if we do not feel it strongly. Not often does the good which we are fain to believe lies in and behind all human evil show itself so immediately and so clearly.

It is this, then, — it is the time and the manner and the results of General Grant's death,— which gives us the chance to make his memorial something nobler than a mere portrait of his person; which absolutely lays upon us the great and happy obligation to make it *a national memorial* in a different sense from that implied in a national subscription to defray its cost.

Seldom, be it said again, does such a chance occur, and hardly by any possibility more than once in the life of any one nation. The only similar opportunities which modern times have seen have as their outcome the monument built by the Germans in the Niederwald beside the Rhine, and the monument now building to Victor Emmanuel on the Capitol at Rome We misconceive the former, for example, if we think of it as a record of German conquest abroad, or of Prussian conquest in Germany. It is a record, rather, that the various peoples of Germany, so long disunited, bitterly antagonistic, actually at war among themselves, and so recently forced together by the strongest sword, had now accepted the brotherhood into which it had compelled them, and so cordially accepted it as to desire a permanent — that is, a great artistic — expression of the fact. That which is the motive of the Niederwald monument, that which still more purely and entirely will be the motive of the Italian monument, is

not the fact of internecine war, but the fact that internecine wars are past and done with, leaving a united fatherland contented in its union.

This too should be the motive of our memorial to Grant. And as the impulse and the opportunity to build it have been given by his death, so also do his character and history afford a text, a concrete theme, that could not well be more felicitous. Nor merely, be it remembered, as they were shown in the closing moments of his life. From the beginning he was patriot first, and soldier only because patriotism compelled; ready for war, but enamored of peace; looking upon conflict as a means and not an end, as a sad and bitter necessity, not "a glorious chance for glory"; rejoicing, not in the conquest of his foes, but in the fact that their conquest would make the land again a single land of friends and brothers. Even before the day of the final surrender, even before the moment when, with a homely simplicity and a touch of emotion that take us back to the pages of Plutarch, he went beyond the written letter of the "terms" and bade Lee tell his soldiers they might keep their horses,— "and take them home to work their little farms,"— Grant will show in the light of history as the friend of the South, and not merely as the champion of the North. Or, to put it more accurately still, history will see that he was first and always a true son of the commonwealth, and then from day to day whatever else the circumstances of each day impelled such a son to be.

These facts were patent long ago to all whose eyes were clear. The words that came to the dying man last summer from East and West and South, the answering words he spoke and wrote, the groups that gathered in imagination beside his bed and stood in person around his bier, did but emphasize and illuminate them; did but give them dramatic voice, palpable, visible, popular expression; did but bring them more entirely within the recording powers of art.

Can we doubt that very much of what they mean must be expressed in this contemplated work of art of ours if it is to be in any adequate sense a *memorial* of General Grant? Or can we doubt that a simple equestrian figure would be insufficient for the purpose? Or even an equestrian figure which, while less simply set before us, would still be the dominant feature to which all else would be subordinated? A mere pedestal, a mere architectural framework and setting, no matter how much enlarged and glorified, would still, if kept within its proper bounds as such, supply no adequate place or space for the suggestion of all we ought to say. Nor would the conception itself be adequately suggestive in general expression — tell as distinctly as it ought that what we had meant to build was *a national monument* enshrining the tomb of the nation's hero.

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WHO SHALL MAKE THE MONUMENT?

IT is time now to ask: Where and how shall we select our executives, our artists? One part of the answer at least seems clear. We must look for them at home; they must be Americans, and not foreigners. Apart from the fact that the choice of a foreigner would mean a disastrous blow to that native art we are so peculiarly bound just now to cherish, apart from the negation of all proper sentiment which would be implied in such a choice,— apart, that is, from points which are among the most vitally important,— how could we expect to get from any foreign hand an adequate expression of our theme? It is a theme which needs that the mind should work upon it as well as the hand, and the heart as potently as either. Who but an American could put his heart into the matter? Who but an American could see into the heart of the matter itself? It was well enough (as regards both sentiment and the probability of a good result) to bid a foreigner mold us, for example, his countryman Lafayette, and to accept from a foreigner's hand a personification of that American liberty which is a thing any intelligent human eye can see and understand. But a memorial of General Grant — a great national monument! This must be given into American hands, or we shall fail in our part of the task, and shall have no right to look for aught but failure in the artist's.

But among Americans, how shall we select? Certainly not, again, in accordance with the pressure of local feeling. Although the monument is to stand in New York, it is not to be built by New Yorkers only or for the benefit of New York alone. No feeling of local prejudice or pride, no feeling that because New York is the metropolis of the Union therefore its artists are the best, or ought to be proclaimed the best, should have a jot of influence in determining our selection of an architect. An American by birth or by such length of residence and sympathy of understanding as transform the foreign-born into Americans in heart and mind — this we must look for, but we should not localize our search more narrowly.*

An architect has just been written; for it can hardly be questioned that we should find our architect first of all, or, at least, should give him the first share in the labor. When architecture must work with other arts and must supply more than a mere background or foundation for their efforts, there can be no doubt that it should take the initiative. The main idea, the plan, the *conception* must be the architect's; and then the putting into final shape, the elaborating in idea as well as in actual execution, should be his and his brother artists', working together and in harmony or intent.

WHAT KIND OF A STRUCTURE?

ERE now we choose our architect, we should have some distinct idea with regard to what kind of a structure he should give us — distinct, but not necessarily very detailed, and certainly not so dogmatic that he will be bound and hampered.

In certain cases we may best honor an honorable memory by a charitable or beneficent foundation of one sort or another. But in this case we may surely give the honor simply and solely as such; our pot of costly ointment may be poured out as a tribute to sentiment only, a homage to ideas alone. For once we may be intellectual, æsthetic in our aims, and not utilitarian in any other sense than as our work of art shall be useful for the cherishing of noble ideas and sentiments in the generations which will follow in the land. What we should ask our architect for is a dignified and beautiful building, as truly monumental in intention as in effect; some fair and stately structure which shall have as its heart the tomb of General Grant, and as

* We say this, be it noted, notwithstanding our personal belief that New York alone could afford us artists in every branch competent to do the work we shall require.

its most conspicuous ornament his figure, and which shall give ample room and fitting place for the depicting (or the suggesting in typical, ideal ways) of those memories and meanings which have been hinted at above.

It is needless to say that they have only been hinted at, not fully catalogued. It is needless to point out, for example, that we can hardly think of Grant without thinking of Lincoln too, or express the meaning of his life without remembering the share he played in the great act of Lincoln's life — in the abolition of slavery. And what other men before and beyond Lincoln himself are not hereby suggested in their turn! Does the theme seem too extended and the scheme an over-ambitious fancy? Not if what we want to do is the whole of what we ought to do with this marvelous opportunity, or the very best we might. And, it may be added, we need not of necessity aim at immediate completeness. We want our structure now and the tomb and the statue; but the rest may be left to come when it can. Come it undoubtedly will if the first steps be rightly taken. There is nothing which so encourages the giving and the creating of works of art as the knowledge that a splendid receptacle is waiting for their advent. Our receptacles for monumental art are not very numerous or very attractive, and, as a rule, they are identified with local and not with national pride. Such a national home and haven of art as this monument might be made would do incalculable service in the encouragement of American art — to-day and to-morrow and through many future years as well.

This aim, together with the presence of the tomb, may seem, in a climate such as ours, to prescribe extended covered spaces; especially as there is no reason why other forms of art should not be brought into play as well as the architect's and the sculptor's. There is every reason, indeed, why the contributions of all others should be desired; not only that the influence upon American art may be as wide as possible, but also because certain things can better be expressed by the painter or by the worker in glass, for instance, than by the carver of marble or the molder of bronze. The theme gives ample intellectual verge and opportunity for every art to play its interpretative part therein; and the structure should perhaps supply the due material space and opportunity for all.

Certain precedents, hallowed by age and by artistic value, unavoidably suggest themselves if we try to define our wants a little more narrowly still. Mediæval example points to church or chapel as the form such a memorial should wear. But to build a civic monument ecclesiastically would hardly be appropriate to the mental attitude of to-day. (There is no need to discuss whether this attitude be right or wrong; it is simply facts as they are that we must deal with.) Or would it, again, be appropriate to erect an example of that triumphal arch which from Roman days to these has so often been resorted to for the commemoration of military service? Would a triumphal arch give us space to say all we ought to say, or give us a fitting station for the tomb? And would its accepted symbolism as a type of military conquest be in keeping with just this hero militant of ours and with just those ideas which his monument should convey? It is a very beautiful form undoubtedly, and perhaps its symbolism might be so transmuted as to express that national unity which is the prime fact we wish to place on record. Moreover, it is a very *safe* form — one with which it would be difficult to produce a failure of the most distressing sort. To say this is undoubtedly to say much in its favor; and yet, as undoubtedly, we want to do something more than not go distressingly far astray. We want to tread in the best possible path and to reach the best possible goal. And perhaps something different from either of these traditional devices would serve our purpose best — something more purely *civic* in expression than, on the one hand, a triumphal arch, or, on the other hand, a mortuary chapel. But in any case (as has been said) it must be something neither prosaic in effect nor utilitarian in intention.

THE QUESTION OF STYLE.

AND now we are brought to the very interesting and important question of *style*. To choose our architect wisely will mean, of course, to choose one who can build intrinsically well; but, also, one who will be likely to build in harmony with the prepossessions of his countrymen at large. For to make the monument as helpful in its influence upon our art as possible, to make it as worthy an example of that art as possible, we must undoubtedly make it truthfully expressive, not only of its particular theme, but also of national artistic preferences and impulses *if such can be discovered to exist.*

It is plain, therefore, that the question of "style" cannot be decided theoretically or on pure æsthetic grounds alone. We must approach it, so to say, experimentally. We must study all the works of every kind and fashion we have built, pick out those which are most excellent, and then compare them very carefully — with an eye not for their details of difference, but for any broader signs of agreement (in execution or intention, in effect or aim) which may possibly lie beneath those details. We cannot hope to find proof of anything which is as yet to be called a national *style*; but perhaps we shall find indications of a nascent national *taste*, and if so they will be enough to guide us. But, be it added, we must seek them by the light of careful chronological data, for we have moved very fast of recent years, and it is important to distinguish between tendencies that are dying out and tendencies that are growing.

The general belief perhaps is that, no matter how carefully conducted, such a search will be made in vain. But this general belief is founded largely upon our ignorance of what has recently been done in architecture throughout the length and breadth of the land, and somewhat upon our ignorance of architecture itself — our inability so to read its language as to see what has been aimed at no less than what has been achieved, and to mark main lines of agreement beneath surface variations. A more widely extended and carefuller survey seems to show that there are certain manners of architectural speech which we are beginning to prefer above all others, and which appear in more of our recent good results than do any others. These are the manners which emphasize the *round arch* in preference to the lintel or the pointed arch.

This assertion may seem too confident, but indeed it is not. More and more as each year goes by (and a year may mean a good deal in rapid times like ours)

we show a preference for round-arched methods of construction; sometimes for those of ancient Roman parentage, much more often for those which developed in the earlier days of the Italian Renaissance, and still more often, perhaps, for those which grew up in the intermediate centuries — for those which are called the Romanesque.

Had we examined the matter in a superficially theoretic way, a round-arched architecture might have seemed the last that was likely to appeal to us. Neither the most conspicuous examples of current work abroad nor our own descent in blood and speech might have seemed to lead us to it. But even a theoretic inquiry seems to point in its direction if made in a less superficial way — if made upon the data given, not by our origin, but by the degree to which we have grown to differ from our nearest European cousins and more nearly to resemble certain southern peoples; not by our speech, but by our present social and political condition; and especially by that climate which has done so much toward molding us, and must do so much toward molding our architecture too. It was said above, indeed, that we should not depend for guidance upon *any* theorizings. Yet if they are not too superficially made, and if they seem to tend toward the same outcome as do experimental inquiries, we may at least respect their confirmatory voice.

For example, while we need not and cannot agree with a recent writer (whose text was also the Grant Monument)* in his opinions upon the status and the character of our art to-day, we may gladly cite the fact that he gives his vote for the round arch. He decides, theoretically, that it is what we *ought* to want, and the fact is valuable if those signs are trustworthy which seem to show that it is what we *do* want.

Still more valuable is the testimony of so serious and well-qualified a theorizer as the English historian Freeman, when he tells us that he thought in advance of his visit to our country that a round-arched style might possibly best suit our climate and best suit ourselves. And highly valuable is the fact that this speculation of Mr. Freeman's was changed to a belief by what he found already existing on our soil.† Had he written to-day, moreover, instead of some years ago, or could he even look to-day through the pages of our professional journals (where the very best work of the very best hands is not always illustrated, but where the general tendencies of our art in all quarters of the land may be deciphered),— could he see as clearly and know as thoroughly as those who are to control the erection of our monument ought to know and see,— then it is very certain that his words would read with still greater emphasis.

Nor should we forget to note, and as a very important point, that in using the round arch, whether in its Romanesque or in its Renaissance variety, we do not in our best examples use it either stupidly or foolishly. We do not use it conventionally, in an imitative, slavish, cold, and lifeless antiquarian fashion; or recklessly, fantastically, to the destruction of all artistic harmony and expressional truth. Study these best examples (they are neither few nor hard to find nor by any means identical), and we shall see that it is used freely, flexibly, and sensibly, in accordance with modern ideas and in deference to the needs of individual cases; that it is used in combination with other elements drawn from other sources, and yet in such a way that it governs the general expression and there is no disharmony, no effect as of patchwork and piecework in the result. Of course all the examples in which it is used are not similarly excellent. But a good intention is often plain even when the outcome has patent faults; and to confess failures and discrepancies is only to confess again that we have not yet a national *style*. It is by no means to deny that we have already a budding, promising national *taste* which points in the direction of the round arch. This is surely enough to guide us in our present quest, unless similar evidence of a similar degree of strength can be cited to show as wide-spread a taste pointing in some other architectural direction; and, it may confidently be said, there is no chance of this. Nor need we be deterred from falling in with the taste which prefers the round arch by any slightest fear that a design based thereupon could not most adequately and beautifully give us just the sort of structure we want or just the opportunities we need for the employment of all the arts that can be allied with the builder's.

If all these things be true, then we should undoubtedly select some architect whose natural affinities tend in the direction of the round arch, and whose practice has given him a key to its resources; and, moreover, one who has been used to employing it in monumental work — that is to say, of course, not necessarily in such commemorative monuments as the one we now desire, but in work where dignity, beauty, and expression have been of prime concern.

And so with those other artists who must help and supplement the architect: we should try to choose such as are able not only to work intrinsically well, but to work well for monumental purposes and in the expression of other than strictly "realistic" intentions; for grandeur of conception and ideality of treatment will be prescribed by many portions of our theme at least. It is not only that simple representation — a simple record of facts as they actually occurred — would very often, with our modern dress, be monotonous and unlovely to the eye; such treatment could not fully express the potency of those facts, their inspiration, their results, their inner meaning. The spiritual side, the heart of the matter should be laid bare, and not its shell alone portrayed; and to reveal the heart of such a matter needs the help of that higher, deeper, subtiler kind of art which for the want of a better term we are content to call *idealistic*. The artist, if we can find the right one, will know how to employ it rightly — will not fall into conventional allegory, dreary, meaningless metaphor, but will preserve human, historic life and truth while illuminating them with the light of imaginative sentiment.

This is not the place to explain how certain it is that we *can* find the right artists if only we search wisely. To explain the present condition of our art, to point out its recent successes and gauge their prophecies in relation to our present subject, would involve the citing of many examples and the discussing of many names; all of which might savor, perhaps, of special pleading. No more, therefore, can here be said than that if we

* "Style and the Monument," *North American Review*, November, 1885.

† *Longman's Magazine*, quoted in the *American Architect*, February 24, 1883.

want such service as has been indicated in the preceding pages, or any analogous service, or service of any noble kind whatever, our hope of getting it may rest on good foundations. We have artists in every branch who might do all that has been suggested here, and do it well; whose existing work we might be eager to match against the best work of any European country, excepting only France. Nor need we blush to think of a comparison with the best work of France itself in such an example as our monument may be, if we give them for once a chance to do their very noblest. We may prophesy of the Memorial with hope and confidence, and base our prophecy not upon vague dreams of what we might produce if our art were something other than it is, but upon a knowledge of what it already is and of what those who produce it can undoubtedly achieve — *if* we select the best among them, and then help with intelligent sympathy and a generous hand.

THE FAME OF GRANT AND OF LINCOLN.

IF it needs anything more than the thought of our own possible profit to make us resolve to be careful, wise, and liberal in this matter, we may remember how conspicuously we shall be acting in the eyes of the outer world. The inception of our monument will be followed abroad with keen and critical attention. Its eventual shape will be pictured in every illustrated sheet for the benefit of stay-at-homes, and, before all our other works of art, will attract the feet of those who cross the water. Whatever we build, it will be everywhere known and will be everywhere accepted as the great typical example of American art.

Perhaps we do not realize how emphatically this will be the case — do not realize how high above all contemporary Americans General Grant has stood in the interest of other lands. Lincoln's is the only figure that could possibly have come into rivalry with his. But Lincoln died long ere foreign interest was to as distinct a degree as it is to-day a sympathetic (or at least a respectful) interest, while Grant lived long enough to share in the reaction that has followed upon the old antagonism, and to concentrate much of the new-born sympathy upon his own person. If a monument to Lincoln were in question, foreign interest would be far less pronounced, and, moreover, far less intelligent. No European, be he even an Englishman, can quite understand Lincoln or the whole of the reasons why his memory is dear to us.

The chief of a great nation in the throes of a great civil war, who ruled, not like a Prussian king, according to his own or his immediate counselors' ideas of right and of expediency, and not like an English minister, according to the dictates of a parliament merely, but as the executive of the nation at large in a truer sense than man ever did before; who ruled with his finger on the people's pulse and his ear at the people's heart, feeling thrills and throbs quite imperceptible to others; who waited patiently till they were perceptible to him beyond the possibility of mistake, and then acted with decision and persisted with tenacity; who seemed to lead, and in overt acts did lead in truth, but who *executed*, none the less, just what the people, half unconsciously, wished to do and were incapable of doing save through a hand as sensitive and strong as his; a chief who ruled thus amid difficulties and dangers of the most tremendous and of the most subtle sorts, yet who sat day after day, year after year, with his door open to all comers and his sympathy awaiting all; as eager to help individuals as to help the nation; as responsive to the trouble of the humblest citizen as to the trouble of the state; the father of his people at once in the widest political and in the most intimate personal sense,— this and very much more than this was Lincoln. How indeed should he be understood in lands where *to rule* means something so different?

But with Grant the case stands otherwise. A great organizer of armies, planner of campaigns, winner of victories — this is easily enough understood in any country; perhaps not exactly in all of its significance as applied to General Grant, but yet nearly enough for at least a great part of our debt to him to be felt with sympathy. And thus, as he himself during his foreign tour stood in the eyes of Europe as the symbol of his country in her hour of reunion and reinstatement in the great family of nations, so his monument, whatever we may make it, will assuredly stand as the type of the highest his countrymen can wish to do in art and the very best they can accomplish.

RESPONSIBILITY FOR FAILURE.

IF it is anything less than a noble type, the fault will not lie with our art. It will lie with the public, with *us;* because those who directly control the matter will be assumed to represent the public, and *will* represent it — either as expending lavish popular gifts and putting into execution clear and sensible popular wishes, or else as showing, by poverty of material resource and wrongfulness of artistic act, that the public has been without enthusiasm and without vital or intelligent desires. If it is anything less than a noble type, our art will suffer shame and injury; but the responsibility, the sin, will rest with the committees in charge and with us whose representatives they are.

Good Signs on the Lecture Platform.

DR. HOLLAND used to deplore the change that had come over the lecture system, a change which he attributed to the lecture-bureau, which of late years has come into vogue. In the number of this magazine for March, 1871, he deprecated the appearance in lecture courses of men of inferior talent, mere amusers of the public. "Some of them," he said, "have been either pushed or invited into nearly every lecture course, until sensible men have become disgusted, and have given up the lecture as a thing that does not pay. The good lecturers have been cheapened by association with their inferiors in gifts and aims, and the 'lecture system' has degenerated into a string of entertainments that have no earnest purpose and minister to no manly and womanly want."

Dr. Holland's picture of the contemporary lecture platform was by one who knew well what he described. It is encouraging to note, however, that during the last few years there have been signs, not perhaps of a revival of the lecture system of twenty or thirty years ago, when men as earnest as Emerson, Phillips, Beecher, Chapin, and Holland, and men of the literary position and oratorical force of Curtis, Mitchell, and Bayard Taylor were among the principal lecturers,—

not, we say, a revival of just the same system as was at that time in vogue, but of a new system showing an increasing willingness on the part of the public to listen to instruction from scholarly and distinguished men, and showing, also, a widening of opportunities for the exercise of a high grade of ability in this direction. In the East and in the West courses of lectures are constantly being arranged, where one man will take up a theme and himself continue it to its completion. The historical lectures of Fiske and Freeman, the astronomical lectures of Langley, the literary-historical lectures of Gosse, the course on etching by Seymour Haden, are cases in illustration of the tendency we speak of.

The detached addresses in different parts of the country by such men as Matthew Arnold and Canon Farrar may be said, indeed, to be rather in the line of the "star-lecture system," but the substance of these "star" lectures, nevertheless, was in each case the farthest from trifling or temporary.

We are not objecting in these remarks to the merely amusing "platformist," if his performance is thoroughly good of its kind. Men should have the opportunity of laughing,—but it is important that they should laugh not only well but wisely. The danger was, at one time, that nothing but syllabub would be wanted or offered — though it was in the nature of things that so debilitating a diet, even if entered upon, could not last forever.

OPEN LETTERS.

The Tinkering of Hymns.

IT is interesting to notice how public opinion, in cases of literary epidemic, splits in two directions at the same moment, and then the same old sentiments stand confronting each other, and the same old issues are bandied to and fro in the familiar disputes. And Christian people, amiable and excellent as they are, are no exception to this observation. At the present moment, praise services having become popular in the various congregations, and so the criticism of hymns having grown to be in some degree necessary, the question is discussed rather sharply whether any one has the liberty to alter the compositions of a poet whose name has already been received into honor among the churches. Some writers and many speakers are declaiming against, and some others for, the practice, which at any rate is old and established.

The trouble is, that so many of the disputants are familiar with only the collections which they may have happened to use in their early life. What they learned as the true versions of hymns and psalms it is very natural they should suppose are the original work of the author, and what they find elsewhere they believe to be changes as unauthorized as they are unwelcome to themselves — unwelcome because they break up the old associations, if indeed they do not confuse the memory, while they are trying to sing with the heart and the understanding.

It might be well at some time to restate with wide illustration the general principle upon which the church at large has, through many years, proceeded in the shaping of hymns for use in worship. It is in some cases better to return to the author's own language; in other cases it is preferable to retain the changes which popular sentiment has accepted. Some one who has been patient enough to count has told us a startling tale; namely, that in one collection there are 697 changes in 345 versions of psalms; in another, there are 1336 in 774 most noted hymns. No wonder there is objection made to such wholesale work.

But is any one ready to insist that the compilers must reproduce Cowper's and Newton's, Watts's and Wesley's and Doddridge's hymns, with all the crudities and mistakes those composers made? Are the declaimers in earnest? Do they want to sing "On Jordan's *stormy* banks I stand," now that some years of use has made them familiar with the alteration needed by the fact that Jordan's banks never were stormy? "On Jordan's *rugged* banks I stand"; do they really want this restored? Do they wish to have everybody taught to say "Thus *the* blind *Bartimeus* prayed," instead of "Thus blind Bartimeus prayed"? Do they decidedly prefer "fav'rites of the heavenly King" to singing "children of the heavenly King"? All these are alterations, however, and most tasteful Christians have thought them felicitous; shall they be repudiated?

Then there are some changes of a more extensive kind. How would a modern singer relish a return to the figure of Toplady, precisely as he used it, in one verse of our familiar "Rock of Ages, cleft for me" —

> "Whilst I draw this fleeting breath,
> When my eye-strings break in death"?

After singing the grand alterations made by John Wesley years ago —

> "Before Jehovah's awful throne,
> Ye nations, bow with sacred joy"—

does anybody actually desire to return to the weak lines of Isaac Watts —

> "Nations, attend before his throne,
> With solemn fear, with sacred joy"?

The real fact is, almost all criticism of the critics is insincere. Public writers and speakers in conventions seem to be resisting vandalism in variations; what they are doing is witty and often wanton.

Now and then it happens that a criticism is urged which shows a misunderstanding of the whole point at issue. The critics complain of changes, where there is only adherence to the author; and grow violent over the "tinkering," when what they really want is to make it. Let a little story serve for illustration. Some years ago, when the artless compiler of one of the modern hymnals was sitting in his study, a good brother in the ministry entered, and seeing his occupation, namely, an orderly selection for the choir on the succeeding Sunday, immediately started a complimentary conversation on the merits of the book.

"I like your collection," he said, "because you have courage and taste enough to resist this tinkering practice; you give the hymns accurate and honest as their authors wrote them." The humble singer was per-

fectly aware how the dialogue would end, and mischievously inquired for some particular lyric as an illustration. With a becoming measure of confusion at the sudden demand, the critic specified the one beginning, "There is a fountain filled with blood." And he continued: "Everybody claims that as in the original; you got it right at the start; some of them spoil it — absolutely run it out at the end." On further inquiry, it appeared that what was wanted was that the final stanza in particular should remain untouched. "Now Cowper — he was a poet; would you ever find him closing with such an insignificant couplet as this —

'When this poor lisping, stammering tongue
Lies silent in the grave'?"

Turning to the hymn, the compiler caught glimpse of a fact which might be embarrassing. The last verse did end in just that criticised way; hence his collection was open to the grave objection. "Now," continued the triumphant critic, pressing his point without suspecting anything of the author's anguish, "some of them have changed the places of the first two and last two lines — actually changed them! It seems as if William Cowper would turn in his grave to read it. You know how he ended the hymn with a burst of confident hope and exhilaration." So, with a befitting shout and gesture, the enthusiast rendered the lines:

"Then in a nobler! — sweeter! — song,
I'll sing thy power to save!"

There was nothing to do now but to hand the orator the book; and when he discovered that he had praised the taste and skill which stood uncorrupted and brave to do a righteous thing — which was not done, he looked unutterable things at the culprit. But all the apology the humiliated compiler had to offer was, that Cowper wrote it as he printed it, and "Cowper — he was a poet," as had been remarked. But now came the swift reversal of judgment, and the adroit relief. After one hesitating moment, the man exclaimed: "Well, I declare! so you have it in the other way after all! But my way is better, a great deal better in every respect; it is more poetic, as I am a living man!"

That is to say: first, he praised a book for having steadily resisted all temptation to tinker; then he gave an illustration of tinkering as a fine art, which proved not to be tinkering but fidelity; in the next place, he sturdily stood up for a decided instance of impertinent tinkering in a popular hymn; and at the end he made it perfectly clear that, if he should become a compiler, he would tinker to his heart's content; for what his own taste preferred was better, far better, "as he was a living man!"

Since which period of discipline, this compiler has been unable to divest his mind of the thought, that many critics who assume to be amiably exasperated by the tinkering of hymns would be unamiably exasperated if the hymns were not tinkered when they had a chance at them.

It is difficult to conduct such discussions with seriousness, so picturesque are the poses in logic, and so comical is the confusion of results. The whole question is outside of logic; for men are never argued out of what they were not argued into. These changes are matters of taste and sentiment; hymns are creations of art, and so are hymnals designed for real use by the people of God in their worship. It is to be understood that such heavy objurgations as these quoted are not intended to do harm; they appear to be passionate because they are imagined to be impassioned. The only way to deal with them is to meet the facts with pleasantry of exhibition, and then all of us go on singing.

These stories will be incomplete without the mention of an interesting scene in the General Assembly of the Presbyterian Church, as it was reported in the journals. In the course of debate, one of the members took occasion to comment on a verse of the hymn beginning, "Nearer, my God, to thee." He became so droll that loud shouts rang out in the serene air which that calm and dignified body generally breathes; "Take the platform! take the platform!" So the bright brother stood, a master-critic confessed, before the gathered sobriety of the land. And now he tore things to pieces. "Look at this perversion! instead of an exquisite image, 'Though, like a wanderer, daylight all gone,' we have this absurdity, 'Though, like a wanderer, the sun gone down'! Who was the wanderer? Was it the sun, or the author, or was it perhaps Jacob? [Laughter — notes the reporter.] Where had this wanderer gone down to? Did the sun particularly like that wanderer? [Roars of laughter — says the reporter.] And this in the place of an original line, as one of nature's poets gave it to the church and the ages,— 'Daylight all gone'!"

Ten feet away from the smart speaker sat one of the oldest hymnologists in the land, looking over at him with an expression of amusement and perhaps wonder, as he saw him, like a beetle, sticking himself on a pin without the help of a naturalist. For he knew that what such people criticise is almost inevitably the true reading, and what is offered in its place is the "tinker." So he understood from habitual observation, that when men talk spitefully against alterations, it means that they would have altered the lines if they had had the chance. It was not at all the author's reading they wanted, but their own. As the gifted authoress wrote the hymn, the line stood, "The sun gone down"; and that was what the platform orator was making such fun of.

Charles S. Robinson.

Shall the Federal Government give Aid to Popular Education?

I NOTICE with great satisfaction that the Senator from New Hampshire has again introduced into the Senate his bill to "extirpate illiteracy"; and that a similar bill, differing somewhat in the details, has been presented to the House of Representatives by the Honorable Mr. Willis of Kentucky.

So the grave question is again presented to the people and their representatives, whether traditional doctrinaire interpretation of the Federal Constitution shall be allowed to prevent the wisest appropriation of money ever asked from the Federal Treasury. I use the words carefully when I say the "wisest appropriation," for in my humble judgment *nothing* can do so much to bind the sections in loving fellowship, to cement a more perfect union, and to establish firmly our republican institutions to all generations, as the appropriation of money by the Federal Government to enlighten the people of those States which cannot do this necessary work for themselves. The

question is one of such vital importance, and one concerning which so much ignorance and misinformation are prevalent, that I beg your leave to give in very few words the facts and arguments, *pro* and *con*, which were presented in the great debate in the Senate, and which must determine its settlement.

Has the Government of the United States the constitutional power to make such grant of money from the Treasury to aid in the education of the people?

The majority of the statesmen composing the last Senate of the United States answered this question in the affirmative. Some of them, as notably Mr. Jones of Florida, found the power newly conferred by the amendments to the Constitution as interpreted by the decisions of the Supreme Court. But the larger number, following the lead of the present Attorney-General, felt no need for the amendments to the Constitution to enable Congress to make this appropriation. They are satisfied that Congress had this power "before the recent amendments were ever adopted or even dreamed of." They adduce decisions of the Supreme Court,—by which it is plainly laid down from the very beginning that Congress has had and has exercised the power to contribute toward the education of citizens of the new States, and they declare that in no instance has its constitutional right to do so been questioned. And precedents in number are quoted to show that this contribution has not been exclusively of public land, over which particular kind of property it seems that Congress has a peculiar power, other and different from that "other property of the United States" included with the "public land" in the clause of the Constitution conferring this control. "Since the war six millions of dollars, not in land but in money, have been appropriated by Congress to colored schools in the South; and within the last fiscal year Congress appropriated four hundred thousand dollars with which to educate the Indian children at Hampton and Carlisle." This last is the testimony of Mr. Voorhees of Indiana.

Now, then, under what warrant were these appropriations made? Clearly under that to "provide for the general welfare," under which money has been lavishly expended to set up a great Agricultural Bureau, to ornament Washington city with flower-gardens, to cure sick calves in Kansas, and even, it may be supposed, to send visiting statesmen to one and another State of the Union to help the electors to do their duty. Clearly is it now settled, by continuous precedent, as Mr. George of Mississippi pointed out, that "Congress may appropriate money not intended to carry out any specific grant of power, but solely to provide for the general welfare of the United States."

And does not the great illiteracy of the Southern States affect the general welfare of the United States? Let us look for a moment at some of the statistics. *One voter in seven in the whole United States cannot write;* and of those who can a very large number can only with great difficulty sign their names.

Further, of these illiterate voters nearly three-fourths are in the sixteen Southern States, which same States contain only about one-third of the entire population; and these same States are least able to bear the great burden of educating their people. The valuation of property *per capita* in those States is only $155, while in New England it is $661, in the Middle States $473, in the Western States $334, and in the territories $211. But, on the other hand, statistics show that in their poverty and desolation they are striving mightily to lighten their own darkness, for the ratio of the school tax to the total tax is in these Southern States 20.1 per cent., while in New England it is 20.2 per cent., in the Middle States 19.5 per cent., in the Western States 26.6 per cent.

Senator Blair says that the South pays annually about $14,000,000 for education; but he adds that $33,000,000 would be needed to put the children of the South upon an equality of privilege.

Is there not, then, a cause why the general Government shall help to remove this dark blot of illiteracy, as a means of providing for the general welfare?

And now a word in reply to the further question, would such Federal donation be wise and expedient? would it help or hinder the desired result? Some gentlemen, both North and South, have thought so. The Senator from Kansas expressed the opinion that to give such aid would destroy all voluntary local effort to maintain a public school system. He was obliged to admit upon question that the millions of acres of public lands given to Kansas schools had been a small benefit in the days of infancy, albeit that now the proceeds of these lands furnish only about one-eleventh part of the school appropriation. Why shall like assistance to the infant struggles of the young South paralyze her efforts? Why shall it not rather help to enable her some day to tax herself for this purpose as Kansas does?

I confess that I cannot but feel angry when it is suggested that the people of the South are seeking to cast upon the Federal Government a burden which they can and should bear. Their history denies such suspicion, and the superhuman efforts since emancipation, efforts to the honesty and the success of which all bear witness, deny the charge. But they are persuaded that unaided they cannot do effectively this work which is necessary for their own well-being and the well-being of the whole country; this work which was put upon them by the Federal Government. They know better than others can the direful threatening of disaster which this work left undone portends. Therefore, they come not as suppliants asking alms, but as the children of one family asking that from the common treasury, to which they contribute a large part, shall come the means to help them accomplish their own welfare and the welfare of the Republic.

Grant that there are difficulties and dangers encompassing the bestowal of this aid. These are guarded as carefully as may be in the wise plan proposed. The rights of the States are sacred, and may not be invaded. True; and only in the view of the eye that is sentinel against a foe is there invasion in the coming of brothers with their gifts. "Timeo Danaos et dona ferentes." I believe that the dear old battered quotation was paraded in the Senate, and I was not surprised, for the senatorial supply of classical quotations is, to say the least, limited. But fearing "the Greeks," the enemies of my country, and most of all when they come as gift-bringing courtiers, I do not fear my own brothers, the children of my own mother, the inheritors with me of the treasures of freedom. They are as interested as I am that this treasure shall be guarded safe; and

therefore they come only that their power may be added to mine for its protection. Why shall I be afraid?

Yes, the bill comes from New Hampshire as a measure of peace. Well says Mr. Voorhees of Indiana, it "should be received with grateful approbation by every lover of his country." I believe that the people of the country need only to be informed as to the need, the due regard of all rights in the remedy proposed, the constitutional power in this regard exercised by Congress from the very beginning, and with one voice the citizens of America will demand that the whole power of the Republic shall be exerted to educate every American, because so, and only so, can "truth and justice, peace and happiness, religion and piety be established among us for all generations." Educate the people, educate the people; for only so can you provide for the general welfare and guarantee a republican form of government to every State, and to the glorious Union of the States.

T. U. Dudley.

LOUISVILLE, KY., Jan. 26, 1886.

The Tool-House.

MANUAL training, instead of a mere accessory, is now most happily becoming recognized as an indispensable department of education. Says Prof. John Fiske, in his remarkable little book, "The Destiny of Man": "In a very deep sense all human science is but the increment of the power of the eye, and all human art is the increment of the power of the hand. Vision and manipulation — these, in their countless and indirect and transfigured forms, are the two *coöperating* factors in all intellectual progress." The difficulty with education in the past has been the divorce of these two factors. Words instead of things, the abstract instead of the concrete, the complex instead of the simple, generals instead of particulars, have been crammed as intellectual aliment into the unfortunate little ones, whose mental stomachs have been totally unequal to the reception of such inappropriate materials. The result has almost invariably been repletion or marasmus.

It is hard enough for adult brains to grasp the subjective unless aided by the objective. For the child it is impossible. Hence the absolute need of the training of head and hand together, or, what is the same thing, object-teaching. Hence the growing advocacy of the kindergarten and its logical complement, the tool-house or manual-training school. The theory underlying them is very simple, viz.: that ideas depend on facts, and that to acquire facts the development of the senses is essential. We all know how eager is the observation of all healthy children, how they love to experiment and contrive. The new education takes advantage of these keen proclivities, and grounds the young in knowledge through the continual application of knowledge.

> "When his *hand's* upon it, you may know
> There's go in it, and he'll make it go."

By this method education becomes a matter of self-instruction and self-development, rather than of tutoring unwilling minds with the force-pump of pedagogic authority; and the result is simply a revolution — and a most peaceful and beneficent revolution — in youthful education. In place of the old picture of "the whining school-boy, creeping like snail unwillingly to school," the pupil greets his classes almost as he does his games. On the principle of "milk for babes, meat for grown-up men," the teacher's rôle is to recognize the evolution of the child's intelligence, and supply mental diet according to the natural sequence of the successive stages of growth. The pupil's faculties will absorb such provisions as readily as the digestive organs assimilate appropriate food.

The general result is a well-rounded being in head, hand, and heart. The scholar, instead of having wasted his leisure in skylarking and mischief-making, has found his recreation in constructive work; his senses and his muscles have been developed together; he is the possessor of various handicrafts which may forever stand between him and the poor-house; his school life, instead of a weary drag, has been a pleasure, and cheeriness becomes a second nature; he has learned the great lesson of the dignity of labor, and a consequent sympathy with the workmen throughout the world, while love for the little republic of the school teaches him love for the larger republic of his country. In one word, the self-made scholar comes forth the self-made man, ready to meet life in all its exigencies, and enjoy it in all its graces.

I am glad to see that such schools are springing up everywhere both for the children of the poor and of the rich, and I sincerely hope they may multiply and become soon a requisite part of our common-school education.

Courtlandt Palmer.

Lobbying and its Remedy.

IN her novel, "Through One Administration," Mrs. Burnett incidentally shows the evil side of "lobbying" in Congress. Lobbying means "the addressing or soliciting members of a legislature with a view to influence their votes." If this is done for an evil purpose or aim, the practice and its effects are evil, but what if the purpose be good? How about the lobbyings of Professor Morse to get Congress to establish his telegraph from Baltimore to Washington? Or the submarine telegraph, the Pacific railroad, the life-saving service, and the civil-service reform? Yet none of these was, nor ever would have been, established but for the "addressing and soliciting members with a view to influence their votes." If the practice is employed only to favor good projects, its effects will be good. To have made the book effective against lobbying, the wickedness of the scheme to be lobbied was a necessary ingredient. There are some subjects on which senators and members may with propriety be enlightened. They cannot know everything. This can be done only by "addressing and soliciting members." This is lobbying. But there was no other way to bring the project of the Westoria lands to the attention of Congress; and supposing it to have been a good project (and the contrary is not shown), there is nothing wrong in the conduct of Richard Amory, except the envelope and its contents, to be given to Senator Blundel. That evil results from the practice is evident, and I do not wonder at Mrs. Burnett directing in a measure the moral of her story against it. There are more ambitious and selfish schemes proposed than good ones.

The remedy is with Congress itself. Let it relieve itself from all pressure and importunity on the score

of private claims against the Government by sending them to the Court of Claims for trial and judgment. Almost every European nation does this, and has for many years. In England all claims against the crown which would be the subject of an action between man and man are sent to the courts for trial and judgment. Let Congress prohibit, for their own protection, its members from attending to the *private* business of their constituents, whether political or otherwise, thus leaving every senator and member free to devote his entire time and ability to general legislation. The mass of private bills (there were ten thousand and seventy-six bills and joint resolutions introduced at the first session of the past Congress), and the amount of private business thrust upon each member, are such that if he attends to them his energy and strength are, day by day, exhausted before he can approach general legislation.

Then, as senators and members may properly ask instruction and advice on many subjects, let them provide a legitimate mode of obtaining it. Establish the committees into a sort of congressional court, divided into as many branches as necessary, with daily sessions to be held in the committee rooms, with jurisdiction over certain bills or projects, and give to every person showing the necessary interest therein an opportunity to be heard either by himself or by a system of congressional attorneys; the details could be easily arranged. Let him *then* lobby — *i. e.*, "address and solicit members with a view to influence their votes "— as much as he may be able, but prohibit his doing so on any other occasion. Make the senators and members as free from private or secret solicitation as are the judges of the Supreme Court. This cannot be done now, for no other means has been provided by which a suitor can reach the ear of a senator or member.

T. W.

Lobbying in England.

THERE is nothing in England that exactly corresponds to the American lobby.

Pecuniary claims against the Government, if contested by it, are adjudicated upon by the law courts in a proceeding called a petition of right. Occasionally they are raised by way of resolution in Parliament, and in that case a select committee may be granted to investigate them; but this happens very rarely, and does not seem liable to abuse. If a committee, after hearing evidence, should report in their favor, it would be almost a matter of course to satisfy them.

The bills which are called in England private bills are those introduced by railway or other companies or by public bodies to enable works of public utility to be constructed,— such as the bills empowering a railroad company to acquire lands compulsorily for the purpose of making its road or enlarging its stations, or perhaps to run its trains over the road of another company. Similarly, municipal corporations often apply for bills enabling them to open new streets, or construct docks or water-works or gas-works — objects sometimes sought also by private corporations. Every such bill is, in both Houses of Parliament, referred to a committee, usually consisting of three or four members only, and is there argued by counsel for the promoters and opponents, who call witnesses in support of their respective cases. If it is unopposed, an official called the Chairman of Committees (Chairman of the Committee of Ways and Means) has the duty of examining it to see that it conforms to the general principles laid down regarding such bills. The conduct of these bills is undertaken by a class of persons called parliamentary agents, who are regularly admitted to this professional work much as attorneys are, and who employ the counsel, and get up the evidence to be submitted to the committee.

As a private bill committee is deemed to be a sort of judicial tribunal, any solicitation of, or attempt to use private influence with the members who sit on it is forbidden, and regarded as a serious breach of propriety. Doubtless it is occasionally done, but only to a small extent, because a member known to have been affected in this way would lose caste, even if the inducement brought to bear on him was only the desire to gratify a friend, and had nothing corrupt about it. Most members would hesitate to speak to a fellow-member about a bill on which he was sitting to adjudicate, lest it should be supposed they wished to warp his decision; or if they did speak, would merely ask him to consider it carefully from some particular point of view which they might wish to put before him. Some few men are less scrupulous, but on the whole there is no serious objection to the committees of Parliament as tribunals, except the fact that, being often ignorant of engineering and other such questions, they are sometimes bamboozled by a clever counsel into an unfortunate decision, and that the expense of a contest before them is far too heavy. Their fairness is scarcely ever impeached.

Occasionally, but not more than ten or twelve times in a session, a private bill is opposed in the whole House of Commons upon second reading or third reading. This happens if it raises some question of public interest, as, for instance, if it proposes to give unusual powers to a municipality, or to allow a railroad company to acquire common lands, or to inflict some hardship on a neighborhood. The question is then debated in the whole House and settled by a division, which is generally in favor of sending the bill to a committee, or if it has been already passed by a committee, of giving the third reading. Some lobbying goes on upon these occasions, because members generally know little about the matter. Members who are friends or opponents of the bill ask other members to vote with them, and the parliamentary agents in the lobby sometimes accost a member they happen to know, and beg him to support their bill. Such influences, however, though cases might be cited where they have acted badly (on members of a low stamp), seldom determine the division, which depends rather on the speeches made and on the view which the majority is inclined to take of the question of general policy involved. If a member of the Cabinet, for instance, the Home Secretary or President of the Board of Trade, intervenes to present the view of the Administration, his intervention is usually decisive; and a speech from the Chairman of Committees has also a good deal of weight, because the mass of members, knowing nothing of the matter, welcome any official direction.

The above remarks apply generally to the House of Lords. Bills are opposed in the whole House of Lords less than in the Commons, and the opinion of the Chairman of Committees (Lord Redesdale) counts for more than that of his compeer in the Commons.

We are not quite satisfied with our system in England, because these committees take up a good deal of the time of members, because their decisions are apt to be uncertain, and because the legal proceedings before them, fees of counsel, cost of witnesses, etc., involve heavy expenses to the parties; but there is a remarkable absence of corruption—remarkable when one considers the magnitude of the pecuniary interests involved. The judicial character of the proceedings, and the fact that any member voting corruptly would be suspected by his colleagues who had listened to the evidence along with him, have kept up a high standard of purity. There is therefore no class of professional lobbyists, the parliamentary agents being really attorneys doing legal work in a legitimate way; and there is no other difficulty in getting any scheme passed than that of convincing four or five men, whose duty it is to sit and listen with fair though often ignorant minds, that it is a scheme for, or at any rate not against, the public interest, and therefore entitled to legislative aid.

LONDON, 1885. *M. P.*

Senator Boutwell's Plan.

IN January, 1875, Senator Boutwell introduced in the U. S. Senate "A Bill to provide for the Organization of a Bar of the two Houses of Congress," the special features of which were that there should be organized a body of competent persons who might appear as attorneys before committees of Congress, or at the bar of either House, if so authorized. At the beginning of each session of Congress a committee of six, three members from each House, should be appointed, with authority to admit persons to the bar, hear complaints, and suspend or expel members for incapacity or misconduct. Any member of the bar attempting to influence the action of Congress would be held guilty of misconduct. No one unless a member of the bar of the court of final jurisdiction in the State or territory in which he resided, or of the Supreme Court of the District of Columbia or of the United States, should be admitted to practice, or appear before committees of either House, except in his own behalf or in behalf of a friend, and only authorized attorneys might ask compensation. Any person giving or receiving compensation for the purpose of influencing the action of Congress or any committee would be held guilty of a misdemeanor, and punished, if proved guilty.

EDITOR CENTURY.

"Hybridization."

INQUIRIES having been made in regard to the place where the experiments in crossing wheat and rye were performed, which were described in THE CENTURY for January, it may be well to state that all the plants were grown near River Edge, Bergen County, New Jersey. The work was all performed by Mr. E. S. Carman, of the "Rural New Yorker."

BRIC-À-BRAC.

Discarded.

LAST night I lay on her breast,
To-day I lie at her feet;
Then to her heart I was pressed—
Must you now put your foot on me, sweet!

Ah, lightly as possible, pray—
Grace for your red rose of last night!
No doubt I look faded to-day;
But are *you* quite so fresh in this light?

And—need there is none of that tear,
For I lie quite exposed to the dew—
Did it never occur to you, dear,
That the flower may have wearied of you!

Charles Henry Webb.

Uncle Esek's Wisdom.

THERE is just about humility enough in the whole world to supply one man with what he needs; and pray, what are the rest of us going to do?

I CAN find plenty of people who can improve every line I have ever written, who can't write one good one of their own.

THE world don't ask to be instructed; they simply ask to be amused and cheated.

GRATITUDE pays all our debts.

PRIDE is located half-way between vice and virtue, and a little of it won't hurt a saint, and a good deal of it often helps a sinner.

DON'T forget this, my boy: there are ten thousand ways to miss the bull's-eye, and only one way to hit it.

WHAT a man can't prove never ruined any one yet; it is what he can prove that makes it hot for him.

THERE are lots of things in this world we can't explain, and that is just what makes the things we can explain the more certain.

REPENTANCE is a commodity always in market. The purchaser names the price for it; lucky for him if he doesn't name the price too high.

I DISCOVER this difference between indolence and laziness. Indolence is a disease of the soul, laziness of the body.

IF we knew the exact value of things, we should be comparatively free from envy.

THE great struggle of life is first for bread, then butter on the bread, and at last sugar on the butter. This is the best any of us can do.

ALL cunning men are dishonest, or will be the first good chance they get.

THERE are two things that everybody thinks they can do better than any one else—punch the fire, and edit a daily paper.

WE make our own destinies. Providence furnishes the raw material only.

REVENGE is a barren victory at best; its spoils are remorse.

I DON'T believe in special providences. When a mule kicks a man, and knocks him anywhere from eight to twenty feet off, I don't lay it to the Lord; I say to myself, That man got a little too near the mule.