

be asked to vote sufficient funds. Of course not everything which it suggests need be done at once; but with regard to some things there is the greatest necessity for immediate action. It is especially desirable, for instance, that the new drives on Goat Island should be at once constructed, for those which exist are so insufficient that visitors are seriously inconvenienced, and many intervening stretches of ground are month by month more seriously injured by trampling feet. But the truth is that there is scarcely a yard of the entire Reservation which does not need treatment of some sort — either for alteration or for conservation; and as all the work requires much time for its completion, none of it can be begun too soon.

Even after it is, so to say, completed, much additional time must elapse before its full results will be apparent, for a landscape-artist must wait years for his labors to finish themselves after he has finished upon the soil the plan he had sketched on paper. The main thing, therefore, is, to begin. But when once we have begun, the main thing will be to remember through all coming years that the property must not only be made, but kept, what its wisely chosen name implies,—*a piece of nature defended as strictly as possible against all*

*intrusion of artificiality.* As such it will have no more room for certain kinds of beauty to display themselves than for any kind of ugliness. To try to prettify it with fountains and statues, and exotic shrubs and brilliant flower-beds, would be as unwise, as inartistic, and as vulgar almost, as to try to add to its attractions by merry-go-rounds and menageries, and illuminations, and ice-cream stalls. One feels sure that the Reservation will never again wear that disgraceful resemblance to a country fair-ground which it has worn so long. But we wish one could feel just as sure that it will never be made into a park or a garden or a pleasure-ground of any kind, even the most sumptuously "aristocratic."

We wish too that it were entirely certain, that if the year of Queen Victoria's jubilee is indeed to be signalized by the forming of a Government Reservation on the Canada shore, this too will be planned and managed in accordance with this general idea. The views from the Canada bank are much more extensive and imposing than those from our own. There is all the greater reason, therefore, why their effect should not be lessened by "ornamental" park-like foregrounds, or forced into unworthy rivalry with the attractions of places of amusement and bodily refreshment.

## OPEN LETTERS.

### Education of the Blind.

NO. I. AS CHILDREN.

NOTWITHSTANDING the attention given to this subject during the past two or three decades by able and philanthropic persons, and the excellent work in certain directions and within certain limits now done in many of our State institutions, the matter is still but very imperfectly understood, even by those who make it a specialty, and scarcely at all by the general public. Yet it is one of almost universal interest. There are, comparatively speaking, but few families in this or any other country which are not sooner or later, directly or indirectly, called upon to exercise their thoughts and sympathies in behalf of some afflicted member, friend, or acquaintance, for whom, in their ignorance of possibilities and precedents, they entertain the most exaggerated compassion, the most needlessly doleful and hopeless ideas.

The experience and observation of many years enable me to speak with definite, vivid, personal knowledge upon this theme; and though I have by no means the intention, nor perhaps the ability, to formulate a complete system of study and training for those deprived of sight, I may possibly, by a few practical suggestions, throw a little light into some darkened existences, render less appalling the roar of life's battle to some about entering it under fearful disadvantages, or show a gleam of hope to the heavy heart of some discouraged mother, who sees her child, in all the glad bright promise of the future which her fond maternal pride has pictured in advance, entombed alive in midnight blackness, blighted with the curse of useless, joyless dependence — for such its fate appears to her. If I can succeed in giving aid or comfort to any of these, my labor will be repaid tenfold.

The chief difficulty in the past, and perhaps an unavoidable one in the way of more satisfactory results in the education of the blind as a class, has been that most of the theorizing and experimenting, as well as the practical work in this direction, has been done by seeing persons, who are never wholly able to divest their minds of certain prejudices and misapprehensions with regard to those under their charge, nor to enter fully into their real condition and actual needs. Many of them have been intelligent and earnestly devoted to their task, and a few have really hit upon some very rational projects and ingenious contrivances to ameliorate the condition and add to the comfort of their pupils and protégés; but the majority have been led astray by erroneous conceptions of the state with which they had to deal, which rendered their best-meant endeavors fruitless; while no small number have been fantastic dreamers or pig-headed hobbyists, erratic cranks of every description, who have either used this form of philanthropy as an easy means of gaining a livelihood, or have regarded the unfortunates under their charge as only important in the light of suitable and legitimate subjects for every variety of experiment, psychological and physical, from fanatical, monomaniac piety, to hydropathy.

Some of the theories put in practice, in defiance of common sense, by men whom the state supports and the public applauds, would be boundlessly ludicrous, if their results were not pitifully sad. For instance, the superintendent of a large and richly endowed institution for the blind at Naples maintains that all sightless persons should be kept in utter ignorance of sight; that in justice and mercy they should never be allowed to know what they miss,— that is, should never be permitted to meet, either in their specially prepared

literature or conversation, any reference whatever to light, color, or any purely visible phenomena; in short, should never be told of anything which they cannot themselves hear, taste, or touch; should live in vast cloister-like asylums, supported by charity, strangers to every experience of actual life—pictures, scenery, sight itself, to them unknown, even by name. Following this theory out to its logical conclusion, it is difficult to comprehend how any brain outside a madhouse could conceive it, still less harbor it for a moment; yet upward of three hundred wretches are to-day being *educated*, as it is termed, in accordance with this theory.

Another superintendent of a similar establishment in Germany told the writer, not long since, that "prayer and Christian resignation" were the only things of value which the blind could learn or practice; that for them, as for the lepers of old, life in this world was over, and it was their duty and privilege to fit themselves early for the next; that any effort to change their condition materially, besides being entirely fruitless, would be equivalent to rebellion against the restrictions of their divinely appointed sphere. In his establishment, therefore, the chief and only important exercise of the pupils was to kneel regularly every half-hour at the stroke of a bell and mutter through a lot of senseless prayers, learned by rote, to render them more contented with their lot and resigned to its necessary limitations, as was claimed by their judicious instructor, who, like many others, was entirely satisfied with divine restrictions for other people.

In America the conditions, prospects, and educational opportunities of this numerically important class are of course incalculably superior to those in Europe. There the outlook, even to the casual observer, is hopeless and heart-rending; here it presents many elements of encouragement. Our sound national common sense helps us to take the lead in this, as in most practical matters; but we have still very much to test and demonstrate.

An important source of misunderstanding and consequent mismanagement in dealing with the blind, especially as children, is the exaggerated sympathy and commiseration felt and expressed toward them by parents, teachers, and others. Those to whom total darkness is synonymous with mental depression, vague terror, and utter physical helplessness, naturally suppose that never to see the light at all must mean positive, poignant, perpetual misery. To them it would, for a time at least; and they cannot realize how completely circumstances alter cases. The blind child knows nothing of this feeling, and never would, if it were not dinned into his ears by the stupid, over-officious kindness of those about him. He is accustomed to his condition, has pretty much forgotten or has never known any other, and lives his life contentedly enough within its necessary limitations, unconscious of any lack, save when reminded of it by some practical difficulty to be overcome, or, far oftener and more painfully, by the injudicious remarks and demeanor of others. Many a day that for him would have passed cheerfully, filled with play or study, without a thought of his misfortune, is embittered and made wretched by a few ill-timed, ill-chosen words from some well-meaning friend or curious neighbor. For he is, as a rule, abnormally sensitive upon this score; and though it

should be his aim and that of his guardians to overcome this tendency, it cannot be done by continually and heedlessly irritating the sore spot.

Let him alone; treat him and think of him as if he were not different from other children, and he will become far less so than you suppose. Assume that he is to feel, think, and enjoy as others do, and he will surprise you by the clearness of his perceptions, the accuracy of his intuitions, and the thoroughness of his participation in things which you had supposed were wholly beyond his scope. Help him to forget or ignore rather than to realize and lament his infirmity; not by anxiously avoiding every subject that has any connection with sight, but by tacitly granting that he has other not necessarily inferior means of obtaining the same impressions of the outer world as yourself, which is approximately true. You will thus greatly contribute not only to his practical well-being and personal comfort, but to his good opinion of your own tact. It may be here remarked that the sufferer from blindness or other bodily affliction is always able to gauge the taste and breeding of those he meets by the length of time it takes them to get round to this, for him, disagreeable topic. With the coarse, illiterate man, it is the first and about the only thing spoken of; others arrive at it by more or less ingenious colloquial meanderings, displaying a rude curiosity behind a flimsy veil of every degree of transparency. Comparatively few succeed in overlooking it altogether, and these are proportionally appreciated. Fred Douglas is reported to have said: "I regard Mr. Lincoln as the finest gentleman I ever met, for he is the only one who never directly or indirectly reminded me of my color," a pregnant and suggestive remark, well worth a second thought.

Another terrible obstacle to the proper development of the blind is the overweening caution of their friends for them, and the unreasonable, incredulous distrust of their capabilities which they must meet on every hand, and either combat, with all but superhuman energy, or succumb to, as they, alas, too often do. One is reminded of a man who has all his life long taken the same local paper, till he has come to live in and swear by it, and finds it impossible to believe that his neighbor, who subscribes for a rival sheet, can be posted upon current events, or capable of judging of anything, merely because his communication with the world is through a different medium. Those who have all their lives been in the habit of depending upon sight for everything, from the study of philosophy and the Scriptures to the tying of a shoestring, cannot seem to understand that hearing and touch may with practice be made to serve nearly all purposes about as well, and some very much better. For example, because they cannot find the door of their own parlor at first trial if the lamp suddenly goes out, they consider it incredible that a person without sight can go all over a large city alone as independently and safely as they; yet he finds it just as hard to believe or understand that they can tell, through the glass of a closed window, how many persons are in a passing carriage, or whether the gas is lighted, from the other side of the room. Both judge from limited personal experience, a very unreliable criterion when applied to things outside its range. The fact is that the blind child, if given a chance, will discover or develop

means to do nearly everything that others do, in its own way and with somewhat more trouble, it is true, but well enough for all practical needs and for its own satisfaction. If not hemmed in at every turn, anticipated in every wish and effort, warned against and prevented from making every self-reliant attempt, the sightless child will gradually attain to an independence as natural and necessary to his well-being as it is marvelous to his over-anxious friends. Here, again, leave him to himself; let him meet his own necessities, find his limitations, test and train his powers. Let him hunt his own lost playthings, even if he be slow about it, and your tender patience be tried almost beyond bearing by the spectacle. Let him grope for them; the next time it will not take half so long, and in ten years he will find a dropped coin or cuff-button as quickly as you can. Let him help himself at table, at the toilette, and on all occasions as others do. Let him go alone, not only over house and grounds, which many think so wonderful, but on the streets of town or city, wherever he pleases and others of his age are allowed to go. Encourage him to compete with them in all they undertake, whether physical or intellectual, and he will very likely astonish you often by excelling them. In a word, help him to independence, the first essential of his happiness, the corner-stone of his life's edifice, the key-note of its harmony.

Fortunate indeed is he who, when entering earth's lists, the odds against him doubled, his own forces crippled by such an infirmity, finds himself blessed in a mother with brains as well as heart, who can curb maternal fondness and fears in accordance with a far-sighted plan for his good. To the credit of such a mother and for the encouragement of others like her who may be beginning a similar task, the writer may be permitted to state in support of the above assertions that, thanks to such a judicious training, he was able, without either memory of or aid from sight and without material assistance from any institution or corps of teachers, to compete fairly and successfully with his boyhood companions, not only in the different grades of the public-school and the higher branches of academical study, but in most of the bodily exercises and sports, such as swimming, skating, running, rowing, etc.; to ride horseback alone anywhere within ten miles of his suburban home; in short, to take an enjoyable part in nearly every occupation and amusement entered into by other boys; later, to travel alone over the greater part of this country and Europe, to wander through the streets of many foreign cities, enjoying their different languages and customs. Though this required, no doubt, a closer attention and a greater keenness and alertness of the faculties than the average person would have needed to exercise, it was not therefore less beneficial or pleasurable, and was certainly done with as great freedom, safety, and comfort, and as few mishaps or inconveniences as fall to the lot of an ordinary traveler. Only another proof of the old saying that there is more than one road to Rome and more than one means to an end, if one searches with a will.

The question is often asked: By what means does a person unable to see find his way from place to place, or know when to turn a corner, or even keep on the sidewalk, etc? That some such power is possessed, to a greater or less degree, by most blind people, is well

known; but just what it is or how far it may be carried, few understand; and even among those using it, to whom it is a matter of course, a simple every-day experience, few, if any, have succeeded in analyzing it satisfactorily. Though the faculty is as difficult to explain clearly to those not gifted with it as would be the perception of the difference in colors or as sight itself to the blind, I will try to give some little idea of it for the benefit of those wishing to learn for themselves or others.

It does not consist, as is sometimes fancied, in the skillful use of a cane or the exact memory of distances, though these are minor aids. It results from the union of hearing and the sense of touch, both trained to extraordinary delicacy and habituated to unusual services, coming to form a sort of *sixth sense*, as instinctive, instantaneous, and trustworthy in its activity as any of the familiar five. To illustrate: If you walk rapidly along a quiet street, listening carefully to your footsteps, you will notice that the solid buildings and walls close to the sidewalk give back a distinct echo, which instantly ceases at the openings and crossings. This to the blind is equivalent to light and shadow, and is in its crudest beginnings the first element in the "sixth sense" above mentioned. Again, if you walk slowly, in the dark, up against a wall or closed door, you will feel, just before striking it, upon the delicate nerves of the exposed portion of the face a slight sensation like that which might be produced by an infinitely fine and light gossamer veil. It is caused by the increased compression or resistance of the elastic air when forced up against one solid body by the approach of another. Repeat the experiment, and you find that the same thing is noticeable at a greater distance than at first. This is the germ of the second element already spoken of. These two perceptions, blended into one consciousness and trained to perfection by long years of practice, enable one to become aware at a considerable distance of any obstacle in his path, to determine the size and approximate shape of objects he is passing, to tell the height of a wall without touching it; in short, to take cognizance of any and all landmarks necessary in making his way or finding a given locality.

This faculty, based upon simple though generally unfamiliar natural laws, is, in some of its many forms of application, the source of most of the seemingly remarkable feats performed by sightless persons in this connection; and it is with them so habitually in use, so much a part of daily life, that its exercise is instinctive and unconscious, and the blind scarcely realize that others employ a different process to arrive at the same results. It is susceptible of almost immeasurable development. The writer has known a number besides himself who could count the shade-trees when riding at full gallop along the middle of the street, tell the difference between a close or open fence, the distance of buildings from roadways, etc. The position of corners, gateways, and the like are much more easily learned. In walking, everything is of course much nearer, and the difficulty is greatly diminished. So every change in sidewalk or fence, every inequality beneath the feet or smallest post by the wayside, is a guide, as definite and trustworthy as are buildings or signboards to him who sees.

The only things which seriously interfere with the

exercise of this faculty are a high wind, which prevents the differences in atmospheric density being perceived, and a constant monotonous noise, like the clatter of machinery or the rapid roll of wheels over a hard road, by which all echo is drowned. These make the real darkness. Hence, though many are able to ride with ease and safety, I never knew one who could drive in a carriage at all, and I do not think that will ever be feasible. I will also say that wheelbarrows, trucks, etc., left in the way by careless boys, are the blind man's bane. They make no noise, and have no voice of echo in them, nor are they high enough to give warning of their presence to any exposed portion of the skin; but humble and unpretentious though they are, they may prove a grievous cause of stumbling in the path of the peaceable pedestrian.

Save for these hindrances, which after all are no worse than being tied to a candle half of one's life, one may make sight quite easy to be dispensed with in most matters. Courage then, heartsick mother, dependent youth! The greater the odds, the more tempting the victory. Arouse ambition; strive, not to equal, but to excel what others do with better chances; at first in the little commonplaces of life, later in its more important work. What has been done can be; and what never has been done is not therefore impossible, but is rather the more worth doing.

*Edward B. Perry.*

#### Ministerial Bureaux.

IN most of the great Protestant communions in the United States much complaint is heard of a failure to utilize the ministerial forces. On the one side is a great array of vacant churches, on the other a multitude of unemployed ministers. Churches are begging for teachers, and preachers are praying for churches, and there seems to be no way of bringing the demand and the supply together. In the statistics of one religious body now before us, out of a total of 4016 churches, 941 are reported vacant; and out of a total of 3796 ministers, 1137 are "not in pastoral work." A large proportion of these last are employed as teachers, or as journalists, or in the work of benevolent societies, or in some other calling; nevertheless it is certain that several hundreds of them are available for the supply of the 941 vacant churches, if only the proper adjustments could be made. What a misfortune that so many flocks should be shepherdless, while there are so many shepherds searching for flocks!

A state of things quite similar exists in nearly all the Protestant denominations. The Methodists alone escape the reproach. It is their boast that every minister who desires to work is furnished with a field of labor, and that every church wishing a pastor is supplied. Over against the confessed disadvantages of their system, arising out of its imperfect adaptation to work in the larger cities, this great fact must be set. Some degree of freedom and flexibility may well be sacrificed to secure so perfect an economy of force. It is not likely, however, that any of the other denominations will adopt the itinerant system; it is much more likely that the Methodist church will relieve its stringency by important modifications; but it is a question often asked whether some advisory agency might not be contrived that would bring the idle ministers and

the empty pulpits into communication; and whether, in this way, the advantages of the itineracy could not be secured without suffering its drawback.

In the Protestant Episcopal church the bishop fulfills precisely this function; and it is probable that he accomplishes as much in this direction as is possible under any system which leaves to the local church unlimited power in the choice of its minister. The number of unemployed clergymen and of vacant parishes is smaller in this church than in any of the non-episcopal churches, and this is a strong reason for episcopal supervision. "A church without a bishop" has, beyond a doubt, many advantages; the liberty which it boasts is a great good; whether it more than compensates for the lack of episcopal oversight and direction is a question into which we do not propose to enter; we only wish to point out that the polity which the non-episcopal churches deliberately renounce works well in the matter now under consideration.

It has been proposed in some of the non-episcopal churches that each local ecclesiastical body—synod, or presbytery, or conference—appoint from its own members a ministerial bureau or committee of ministerial exchange, to serve as a medium of communication between ministers wanting churches and churches wanting ministers. One of the most distinguished of the Presbyterian ministers, the Rev. Dr. Crosby, of New-York, forcibly urged this plan in a lecture at the New Haven Theological Seminary. "The church," he says, "should have an organized system of bringing together unemployed ministers and vacant pulpits, by which, in a quiet way, consistent with the dignity of the church and the self-respect of ministers, churches will be able to act intelligently, without the pernicious practice of candidating. A committee should be intrusted with the delicate matter,—a committee of experienced and judicious men appointed by the chief ecclesiastical body of the district, and to this committee churches should apply, and on this committee ministers should rely."

This plan seems entirely rational and feasible; can any one suggest a serious objection to it? How great would be the gain, if the ministers who are now writing and traveling hither and thither in search of work, and the churches that are reaching out blindly after pastors, could be introduced to one another by some such judicious committee! No flaw appears in this reasoning, yet when the method is tried it does not succeed. The great Northern Presbyterian church, to which Dr. Crosby belongs, has made full experiment with it, and with discouraging results. This church would seem to possess, in its centralized organization and its admirable discipline, better facilities for the working of such a scheme than most of the other non-episcopal churches can command, yet a strenuous effort, continued through several years, to put it into operation, almost wholly failed. The presbyterial and synodical committees of supply were duly organized, and announced themselves as ready to mediate between vacant churches and idle pastors, but they have had little to do. Neither ministers nor churches resorted to them; the evil against which they were to provide is not abated; the "hungry sheep" still "look up and are not fed"; the starving shepherds still wait in the market-place because no man has hired them. The result of this experiment indicates, in the

been 102,240 larger last year than it was under a system of sanitary legislation: that is, that this number of lives was actually saved and prolonged by the intelligent direction of the energy of the State. If there is any taint of socialism in "State interference" of this sort, which goes only to the relief of the individual from the necessity of guarding him from the unhealthy influences of modern city life, and thus enabling him to work longer, with less anxiety and more efficiency, it is not easy to detect it.

The conditions of American life have thus far been in favor of a low death-rate. The death-rate of the whole United States in 1880 was stated by the Census Bureau as 15.09 per 1000; but it is difficult to believe that some failures to report did not have an influence on this very favorable showing. London's death-rate of about 20 per 1000 is extremely low for an English city, and yet Philadelphia and Pittsburg about equal it, and Chicago, Cleveland, Milwaukee, Providence, St. Louis, and San Francisco surpass it, Cleveland having about the lowest death-rate of the world's great cities. In all these cases, active municipal work has done much to reënforce the naturally healthy conditions of American cities, even under the increasing density of population; but the time is rapidly approaching when legislators must realize their duty of giving an active and intelligent support to those who have in hand the municipal work of fighting off disease, under conditions

which give every advantage to the encroachments of disease. With the increase of tenement districts, in which human beings are packed closer than an inexperienced person would think possible, while ignorance and heedlessness add to the difficulties of obtaining prompt information, a case of small-pox or cholera is really more frightful than tons of gunpowder; and yet the difficulty of the work of municipal boards increases out of proportion even to the increase of the peril.

It would be well, too, if our people could realize, before that time comes, the necessity for the entire freedom of the municipal health service from any control by the so-called politician class. As population grows denser, the debasement or elevation of this branch of the municipal civil service will be seen most plainly in the death-rate, for consistent and intelligent sanitary legislation may be passed, but can never be administered, except by a class of public servants who are not bound to any party, but to the public service. A high death-rate falls most severely on the poor; and it would seem that a wide field for watchfulness and usefulness is here offered for the proper energies of every labor organization, quite apart from all boycotts or sympathetic strikes. Good municipal civil service touches interests of the workingman which are quite as important, if he would but see it, as any for whose defense the walking delegate has yet given his signal for action.

## OPEN LETTERS.

### Education of the Blind.—II.

#### THE BLIND AS STUDENTS.

WE pride ourselves much in this country upon our special schools for this exceptional class, and with reason. Unquestionably they have done and are doing a vast amount of good; unquestionably they are, in comparison with those of Europe, the acme of perfection in system and management. Yet they are fearfully one-sided in their training, lamentably limited in their scope.

Many suppose that the only rational course, the moment an individual under thirty is pronounced hopelessly blind, is to send him at once to one of these establishments and keep him there till he is turned out a finished specimen of its educational excellence. For the child of indigent or wholly incompetent parents, this may be the only choice, to be taken for better or worse; but where a fair amount of means, intelligence, and attention can be devoted to him at home, he had much better remain there during most of his formative period, learning and doing what others do, as far as possible.

I am very far from denying the great value of these special schools to any and all pupils in the pursuit of certain peculiar branches of study, and in learning the application and use of certain inventions peculiar to the needs of the blind; and a short attendance at some institution of the kind is most advisable, say from one to three years. But this time should be amply sufficient in which to avail one's self of such particular advantages, and a longer sojourn, even at one of the best institutions, I hold to be decidedly detrimental.

It is in the actual active world, not within the sheltering walls and among the specially adapted arrangements and customs of an asylum for their class, that the blind must live and labor; and the almost unavoidable danger is that a prolonged stay at the latter will unfit them in a great measure for the former. Certain peculiar habits are too likely to be acquired, harmless enough in themselves and useful to sightless persons when together, but which attract attention and stamp one as odd in the outside world. Such, for instance, as snapping the fingers to indicate the position of the extended hand, when about to exchange a friendly greeting or pass any object; making some sound in passing one another to show exact whereabouts; groping noisily and conspicuously for any desired article; and many more of the like, all of which are roughly but forcibly classed in the school phraseology under the head of "blindisms," and, once adopted, are very difficult to lay aside.

Then the competition at such institutions is always and in every department only with those hampered by a like disadvantage; and the pupil is too apt to content himself with slow, clumsy methods and a low standard of results. He needs the constant spur to his pride of seeing those about him, many of whom he feels to be his inferiors in intellect, accomplishing more in less time, whether in study or competitive sports, to stimulate his ambition and arouse his faculties, so as to overcome the greater obstacles and equal his companions. He needs the broadening influence of being brought into forcible daily contact with subjects and with attainments which are not naturally within his

sphere, to prevent a narrow and one-sided mental development. In a word, he needs to be constantly with those not like himself, so as to eradicate, so far as possible, the differences between them, since it is among them, subject to their opinions, amenable to their laws, that he must make his way through life.

His best plan is to go through the regular public-school course, preparing his lessons at home, or between recitations with a fellow-pupil, by having them read over aloud, and be subject to the same discipline, and share in the same pastimes, as the other scholars. Of course there will be a few things he cannot do, like ciphering on the blackboard in school and playing base-ball at recess. But these he and his companions, as well as the teacher, will soon find out and cease to expect of him. He will sometimes miss in recitation and get bruised at play, but probably not oftener than his fellows; for necessity is upon him, demanding the exercise of his caution as well as his active powers. Even the few special points in which the institutions for the blind offer peculiar advantages may be successfully taken up at home, if conditions are favorable; and the earlier they are acquired, the more benefit he can derive from them.

First and chief among these is the use of the Braille-board, upon which the perforated or pricked writing is done, originally a French invention and now employed almost universally. It consists of a simple frame upon which the paper is placed, with a movable ruler to serve as guide in tracing the lines. The writing was formerly done with a stiletto, but the latest and best boards have a sliding cube attached to the ruler, supplied with six little keys, which control a similar number of points below and may be pressed singly or together. By this means ease and rapidity in writing are greatly increased. The character employed is a species of stenography, formed by the different grouping of six punctures, which cause in the reverse of the paper corresponding slight elevations. It is very easily learned, and seeing-people familiar with it prefer it to writing with the pen for an equal length of time. It is reasonably compact, occupying about twice the space of ordinary writing, may be read by sight or touch with equal facility, and is invaluable for private correspondence, taking notes, and making the first draft of all literary work.

The blind frequently learn to write legibly with pencil; but as they cannot re-read or correct such writing and must employ an amanuensis to read the replies to their letters, it is of comparatively little value. The type-writers recently invented are for such work infinitely more rapid and reliable.

Books printed in the Braille character are by far the most serviceable and legible for those who read by touch, but are so expensive and so limited in number as to be a resource attainable by few.

I regard as wholly wasted the time spent in learning to read the ordinary raised print, so long in use, and upon which so much wondering and admiring laudation has been expended. This is one of the inventions for the seeing for the blind. It is always a slow, laborious process at best, to feel one's way through one of those cumbersome volumes, though it may be interesting to the looker-on. The character employed cannot be written, so is useless save in books, and the works of any value so printed may almost be

numbered on the fingers of one hand, besides being so costly that any person who could afford one of them might buy a half dozen of equal merit in the most elegant editions and hire them read in a much more enjoyable manner.

Another very useful contrivance is the type-board, which takes the place of the slate in mathematical studies: an oblong board, closely covered with small square holes, into which a number of metal or wooden types are set in any desired position, each bearing on its upper extremity a sign to represent some figure. The most complicated problems may be wrought out on one of these boards with the same convenience and accuracy as upon a slate, and with considerable rapidity.

The raised wooden maps and globes, used by all schools for the blind, deserve mention as of real assistance in study; but an excellent substitute may be furnished by any friend at home who will carefully trace the outlines of maps in a common atlas by a succession of pin-pricks, made from the opposite side of the page. The position of cities and course of rivers can be indicated in the same manner, thus forming a map, distinct to the touch.

Whatever these contrivances lack, the native ingenuity and aptitude of the pupil must supply; and, after all, the stimulating of these is of far more value than any number of facts or theories crammed into his brain by a patent process. It is what he is, not what he has been taught, that makes him a success or a failure; the more since it is the active rather than the retentive or digestive capabilities of the blind that are in greatest danger of neglect and are most distrusted by the world.

As partial compensation, in the midst of his many discouragements, the sightless pupil possesses one vital advantage over his companions. His memory, accustomed to seize and assimilate facts, definitions, and miscellaneous information at a single hearing, acquires both a marvelous alertness and a phenomenal retentive capacity which enable him to master certain branches of study with singular ease and rapidity. Deprived of books and without any very ready and reliable method of making notes, he obtains a habit, often envied by the seeing, of appropriating instantaneously anything addressed to his intellect through his hearing. Hence the proverbially good memory of the blind person. His mind is his memorandum-book, always at hand and always open.

To the present writer, who never remembers having a lesson in anything read over to him more than twice, nothing is more strange and more amusing than a room full of school children, with fingers crammed in their ears, buzzing over a lesson of three pages for the fiftieth time. Equally incomprehensible is it to see a man making a note of a single address, or a lady referring to a shopping-list. Such observations force one to the conclusion that the art of writing, invaluable as it is, has been disastrous to the human memory. People have grown so to rely on a piece of white paper covered with black scratches, that if this be lost or misplaced, they are reduced almost to the condition of creatures without intellect.

So marked is the advantage of the blind in this respect as almost to atone for their extra difficulties in others; that is, the sightless pupil will acquire scientific and philosophical studies with a rapidity which

will counterbalance the greater amount of time demanded by his less facile methods of writing out exercises in linguistic and ciphering in mathematical branches; so that in taking the regular course at academy or university, he will require, all in all, neither more time nor more labor than the average student.

Of not less value in after life is this extraordinarily trained and developed memory. It enables the blind to derive from lectures, conversation, and general reading ten times the benefit of others, on whose minds a single mention of facts and thoughts makes little or no impression.

Thus the law of compensation is seen working in all things, making good on one hand, approximately at least, what is wanting on the other; not by the special mysterious interference of Providence or other power with natural conditions and processes, for the benefit of the individual, as many claim, but through the inevitable sequence of cause and effect, by which senses and faculties become, through unusual training, abnormally developed and their value radically enhanced.

*Edward B. Perry.*

#### Sugar.\*

PROBABLY most of those who are classed as free-traders or revenue reformers, if they could fix the policy of the country in accord with their own theories, would retain the duty on sugar, because it yields a very large revenue easily collected and widely distributed, the protective feature being relatively small; for although the duty is high, being more than 100 per cent. *ad valorem* at the present time, the amount of sugar produced in this country is so small that it may be accounted a *quantité négligeable*. Some of this class, among whom the writer is one, consider the fact that sugar is an article of universal consumption (being a common and almost necessary kind of food among the poor as well as the rich) the strongest argument for reducing the duty, the condition of the national treasury admitting of large remissions of taxes. Accordingly, when we are told by the sugar protectionists that we are paying \$48,000,000 per annum in sugar taxes to the Government, in order that the Louisiana planters may get only \$7,000,000 by the enhanced price,—a total burden on the consumers of \$55,000,000,—we reply that the means are immensely disproportionate to the end, because if we could get our sugar free of tax, we could pay the \$7,000,000 and still save \$48,000,000. If we are really paying nearly seven dollars in order that the Louisiana planters may get one dollar, hardly anything could be more wasteful and extravagant. This is upon the supposition that the Government can now afford to dispense with the sugar tax altogether. It can easily afford to do so if it leaves the other sources of revenue untouched; but as it is almost certain that the internal taxes on tobacco will be repealed, it would not be prudent to wholly abolish the sugar duties until some time shall have elapsed sufficient to show the fiscal effect of that measure, together with a reduction of say one-half of the sugar tax. That the sugar duties will be entirely repealed within a very few years there can be little doubt. The outgivings of leading protectionist statesmen

like Senators Sherman and Dawes should be taken as fair notice of what is coming. With the question of bounties to compensate the planters for the loss of the protection to which they are accustomed, I do not purpose to deal in this article, except to express the opinion that even if such bounties should be allowed they would not be of long duration, and that those who advocate them can hardly expect them to be so.

In reply to the argument that the taxpayers are committed to continue paying a bonus to the sugar planters,—or to any other class, for that matter,—because they have paid it so long that the recipients have become accustomed to it and think they cannot get on without it, it strikes me that equity rather requires the repayment of some part of the \$7,000,000 per annum that has been so long contributed to the Sisyphean task of putting sugar on a self-sustaining basis in this country. The United States makes no contracts with industries, express or implied, to “carry” them beyond the next election. Taking the most favorable view of the claim made in behalf of the planters, the contract was never made to bolster them up or to bolster up any trade indefinitely. It would be safe to challenge anybody to find any speech in Congress, since the foundation of the Government, advocating a policy of perpetual protection to sugar or to anything. Nor can any such thing be found in any national platform of any political party. The doctrine of implied powers has been pretty well stretched at times, but the doctrine of an implied contract to pay \$7,000,000 per year in perpetuity to the cultivators of less than 200,000 acres of land in Louisiana is rather too absurd for serious discussion.

There are many duties the repeal of which would be equally, perhaps more, advantageous to the taxpayers than the repeal of the sugar duties; as, for example, those on cheap blankets and low woolen goods, ranging from 100 to 116 per cent. *ad valorem*. This article does not profess to deal with the tariff question at large.

*Horace White.*

#### The Incompetence of Legislative Bodies.

THE important question of to-day is that arising from the realization of the general incompetence of legislative bodies, the appreciation of the need of some change, and the query, What shall that change be? Legislatures are now meeting once a year, or in some States once in two years. A great bulk of statutes, most of them worthless, many of them dangerous and injurious, is passed at every session. The statute-books are becoming cumbered with numberless laws, whose only excuse for existence is a negative one, that they are harmless. It may be safely stated, that in most of the States hardly more than a statute a year is absolutely needed. The same may be said of Congress. It passes what is questionable, rejects what is good, discusses endlessly and fruitlessly what is indifferent—the contrary is the exception that proves the rule.

The great struggle must be, then, to change the character of our legislatures, State and National, or to prevent our present representatives from continuing this indiscriminate heaping up of laws. Thus far, the endeavor to purify the legislature has been unsuccessful. An effort to induce the men now in it to consent to a change that will decrease their own powers may prove

\* For the planter's argument see “Sugar-making in Louisiana,” in this number of THE CENTURY.—EDITOR.

we have fifty-eight books issued in cheap form owing to the absence of International Copyright. Of these fifty-eight books fifty-two were fiction, and only six belonged in other branches of *Belles Lettres*,—only six of these books in one year, and they were less than one-ninth of the series. In these two cheap collections then, there were published in 1886 one hundred and eleven books of foreign authorship, and of these all but thirteen were novels or stories. Not one of these thirteen books was a work of the first rank which a man might regret going without. It may as well be admitted frankly that these thirteen books would probably not have been published quite so cheaply had there been International Copyright; but it may be doubted whether if that were the case, the cause of literature and education in the United States would have been any the worse.

In the class of books for the young there are probably more works of foreign authorship sold than in any other class that we have hitherto considered, but in most cases they are not sold at lower prices than American books of the same character. Indeed, I question whether many English or French books for the young are sold at all in America. At bottom the American boy is more particular and harder to please than the American woman; he likes his fiction home-made and he has small stomach for imported stories about the younger son of a duke. He has a wholesomer taste for native work; no English juvenile magazine is sold in the United States, although several American juvenile magazines are sold in Great Britain. We export books for the young, and we import them only to a comparatively slight extent.

I come now to the one class of books the price of which would be increased by the granting of International Copyright. This is the large and important class of fiction. Of course American novels would be no dearer; and probably translations from the French, German, Italian, Spanish, and Russian would not vary greatly in price. But English novels would not be sold for ten, fifteen, twenty, or twenty-five cents each. We should not see five or ten rival reprints of a single story by the most popular English novelists. There would be but a single edition of the latest novels of the leading British story-tellers, and this would be offered at whatsoever price the authorized publisher might choose to ask, sometimes much, generally little. English fiction would no longer cost less than American fiction. The premium of cheapness which now serves to make the American public take imported novels instead of native wares would be removed; and with it would be removed the demoralizing influence on Americans of a constant diet of English fiction. That American men and women should read the best that the better English novelists have to offer us is most desirable; that our laws should encourage the reading of English stories, good and bad together, and the bad, of course, in enormous majority, is obviously improper and unwise. A well-nigh exclusive diet of English fiction full of the feudal ideas and superstitions and survivals of which we have been striving for a century to rid ourselves, is not wholesome for those who need to be strengthened and enlightened to do their duty as citizens of a free republic. The strongest argument against novel-reading just now is that the novel which an American is most likely to read is Brit-

ish. "Society is a strong solution of books," Dr. Holmes tells us; "it draws the virtue out of what is best worth reading, as hot water draws the strength of tea-leaves." And in like manner society draws the vice out of what is least worth reading. Unfortunately under the present state of the law, society in America is far less likely to get what is best worth reading than what is least worth reading.

The passage of the Authors' Copyright Bill would tend to correct this evil: it would make English novels dearer, probably; but it would have very little effect on the prices of other books.

*Brander Matthews.*

#### Occupations of the Blind.

(EDUCATION OF THE BLIND—CONCLUDED.)

ANY person of average endowments, if deprived of sight in the early part of life, before his habits of seeing have become too firmly fixed, will be able after a few years' experience to overcome all the actual difficulties directly occasioned by loss, and to do the same work that others do in his chosen vocation and do it equally well, though it may be at the expense of rather more time and strength and by somewhat different methods. He will not need or wish to ask for sympathy or special favors or partial judgment from his patrons, but will be glad to stand alone, fight his own battles and rely on his own resources; but he ought in justice to be allowed an equal chance with his seeing competitors, to be able to demand that no discrimination be made against him without a fair trial, that his work be valued wholly upon its merits, irrespective of his manner of performing it, or of the fact that the majority, failing to understand how he is able to do it, hasten to presuppose him unable by consequence.

In reality there are comparatively few occupations in which, so far as they are themselves concerned, the blind may not compete with a fair chance of success; though among those possible, some present far greater intrinsic difficulty than others, and the amount of public credence and support to be counted on in each depends largely upon the number of familiar precedents which can be cited in that particular branch.

It may be laid down as a general rule that those departments of activity which are purely intellectual, or in which the physical elements employed are within the reach of touch and hearing, are all feasible; while those will be the most advantageous in which special demand is made upon the faculties which the blind are forced to cultivate to an unusual degree, such as hearing and memory.

To begin with manual labor: Certain kinds of farming offer an excellent opening, like market-gardening, the raising of poultry and small fruits, dairy work, and like occupations which are carried on within circumscribed limits and all parts of which may be brought within arm's-length. Besides chair-seating and broom-making, upholstery and cabinet work might be undertaken with ease and profit. Great skill with tools is no uncommon thing with the blind, and the joining and polishing of furniture can be done as well by touch as by sight. The qualities and differences in woods and stuffs could easily be distinguished by their texture and weight, and their colors would be a simple matter of memory.



It is a popular fallacy, widespread and wholly baseless, that the blind can tell color by feeling. I regret to say that considerable humbug has been carried on in this respect at certain public institutions and in private, by persons who knew better and ought to have been ashamed of it, for the purpose of astounding and interesting the public. It is a very simple matter to keep beads or worsteds of different hues in different compartments, or to recognize each, when mixed, by size or quality or some slight peculiarity unnoticed by the casual observer, and thus to select with accuracy, as if by the color, and keep up the delusion.

Among the higher forms of skilled labor peculiarly adapted to the blind is that of tuning musical instruments, especially the piano,—an entirely creditable and quite remunerative occupation, in which their exceptionally fine sense of hearing is utilized to the full.

In the higher intellectual spheres the employment of teaching affords a wide and promising field, philosophical and metaphysical branches, as well as languages, furnishing probably the most favorable opportunities; the latter, in particular, giving fullest scope to a fine ear and exceptional memory. There is many a professor's chair in the country to which a gifted blind person might aspire, so far as his ability to fill it is concerned, though to secure the appointment might be another matter. The pulpit and the lecture-platform also offer opportunities and attractions, and have already been honorably represented by members of this class. But the realms in which sight may be most easily dispensed with, and which present the fewest barriers to the entrance and successful progress of those deprived of it, are music and literature. Given a fair amount of ability and natural aptitude, they offer an open, easily accessible plane of activity, with few disadvantages, save for some minor technical points, which may be overcome with scarcely a third more work than others would require. The intense inner life and strong personality, the habits of concentration and introspection, the accumulated imaginative and emotional power of minds in a measure cut off from natural outlets and forced in upon themselves, here find free vent and are brought into active requisition; while in music a superiority in the faculties of touch, hearing, and memory may be utilized to the full.

It may be asked why, then, have so few sightless persons attained preëminence in this branch, while so many who have attempted it have reached only mediocrity. Because, until very recently, few, if any, of their guardians and instructors have had sufficient faith in their capability to give them even a fair training and average opportunities. While their seeing competitors are spending years of time, and thousands of dollars upon their studies, at the art centers of Europe, they are kept at special schools, under the musical guidance, for the most part, of inexperience, indolence, and incompetency, any patient person who can be had cheap being considered good enough to fill the post of teacher at such institutions. I am glad to recall a few exceptions of teachers who are doing good work, and if their number can be increased till a really high standard becomes general, the results of the future in this regard will tell a different tale.

Though not, perhaps, within the limits of my theme, I would fain touch here upon one point, than which none is more erroneously regarded in connection with the blind. I refer to the probabilities for them of domestic relations and happiness.

The prevailing opinion of the world is, that a young person deprived of sight is necessarily doomed to a single and solitary existence; that for him the experiences of love and marriage are altogether out of the question, unless he be united with an unfortunate person suffering from his own or some equal infirmity, or, in very exceptional instances, chance upon a mate so imbued with the spirit of self-sacrifice as to espouse, from sheer pity, a person thus afflicted.

This seems at first a fair statement, and would, indeed, be a just conclusion, were it not deduced from unjust premises. That is, if the blind all were, or necessarily must be, the helpless, useless, whining objects of charity which they are generally—alas! often with reason—considered, there could be no two opinions as to the right of expecting any normal man or woman to be doomed to their society for life. But on the other hand, if a sightless person, by undue efforts, or unusual talents, or both, has succeeded in overcoming his misfortune, and in placing himself on a par with others, I see no reason why he may not deserve and expect a fair share of life's happiness in this as in other respects.

I have endeavored in these papers to treat the class under consideration with strict impartiality and candor—as children, as students, as active self-supporting citizens and heads of families—and to prove, for the encouragement of fellow-beings similarly burdened, the comfort of their friends, and the enlightenment of the public, what has long been my own opinion, justified by facts and experience, that loss of sight, though always deplorable, is not necessarily the hopeless and overwhelming misfortune which it is universally thought to be.

*Edward B. Perry.*

#### Re-Unions.

It is desired to print in *THE CENTURY* a compact record of the various formal meetings which have taken place between the veterans of the Union and Confederate armies; and in order to make the list more complete, the Editor will receive with thanks information of the less widely known occasions of the kind, including place, date, and names of war-organizations participating,—and accompanied, so far as possible, by printed reports of the proceedings. Address "Reunion," *THE CENTURY MAGAZINE*, 33 East 17th street, New York City.

#### The Frontispiece Portrait of Lincoln.

THE photograph from which the frontispiece to this number was engraved was taken in Springfield, Illinois early in 1861, soon after Lincoln's election. A steel engraving of this picture was used on the original ten-dollar greenback and, later, on one of the issues of 5-20 bonds. This photograph belonged to the late F. W. Ballard, to whom it was given by Mr. Lincoln.

systematic process of training, lasting but a few minutes at once.

Many specimens of good literature have been learned in a minute portion of the time which would be found necessary to the untrained student.

It is undeniably true that the mind retains longest that to which it gives the closest attention; therefore, it need be no matter of astonishment that the pupils are able to recall selections, or lessons, thus learned, after months or even years have passed.

Classes in history, literature, and art have been conducted with little use of text-books. There have been readings, lectures, and familiar talks on the part of the teacher, the oral method having been found to impart more of the substance to be learned than the pupil could gain from the mere study of the book. Many examples might be given proving the efficacy of a system which strives to develop to the fullest extent, in each individual, the power of attention and concentration.

With this important part of the mental machinery in efficient working condition, the judicious teacher, ever watchful of the physical welfare of the youth entrusted to her care, will gladly dispense with many brain-wearying hours for her pupils, and will rejoice in being able to afford them sufficient time for play and physical development. She will not insist upon a verbal recitation, in order that she may "hear a lesson," but will require of the scholars an oral or written account of what has been learned in listening to her instructions, and as the result of their own research and observation.

In a school where the pupils are daily exercised to the end of securing habits of attention, much time will be economized, more instruction will be imparted, fewer text-books will be used, a clearer and broader intelligence will be secured, by direct contact with the teacher's mind; and last, but by no means least, a truer sympathy will exist between teacher and pupil.

*Catharine Aiken.*

#### The Education of the Blind.

A REPLY.

It is in no spirit of controversy, but from a feeling that the schools and institutions for the blind are placed in a false light, that I enter a protest against certain sentiments expressed in the "Open Letter" entitled "The Blind as Students," in the November CENTURY.

After the faint praise of the opening sentence we are told that the schools "are fearfully one-sided in their training, lamentably limited in their scope." First, let us see what their scope is. That of one, according to the words of the director, taken from its prospectus, is, "in all cases to fit them [the pupils] for usefulness in life, and for maintaining themselves, if necessary, by their own efforts"; of another, "to furnish to the blind children of the State the best known facilities for acquiring a thorough education, and to train them in some useful profession or manual art, by which they may be enabled to contribute to their own support after leaving the institution." There seems to be nothing "lamentably limited" thus far, and these are but specimens of many which might be cited.

Just what is meant by their being "fearfully one-

sided in their training" is not made very clear. They are charged with conducting to "blindisms," such as "snapping the fingers to indicate the position of the extended hand when about to exchange a friendly greeting or pass an object." How it may have been in time past I am unable to say, but in an experience of three years' teaching, and having witnessed their greetings and hand-shakings scores of times, I have never yet noticed the "snapping of fingers," nor until the perusal of Mr. Perry's letter had I heard of such an expedient. On the other hand, however, I have known cases where pupils have come to the school with "blindisms" acquired at home, such as moving the body and making grotesque motions with the hands and arms, which gradually disappeared under the timely and friendly admonitions of teachers and the influence of their new companions, many of whom have gone through the same experience and are on the lookout for these peculiarities in new-comers.

It is true that not all is accomplished that might be wished, but the same is true of the public schools. The course of study pursued in the schools for the blind with which I am acquainted is at least equal to that up to and including the ordinary high school.

Last year a lady, known as a lecturer in an adjoining State, visited a class of blind in algebra. After listening to the recitation, which consisted in solving problems of two and three unknown quantities, from books printed in the ordinary raised type, the time spent in the learning of which Mr. Perry considers "wholly wasted," she told them that they recited as well as any seeing scholars she ever heard. A young man from the same school last year entered a theological seminary, passing the required examination without a single "condition," while several other candidates, some of whom were college graduates, were "conditioned" on two or more subjects. I give these merely as examples of what the institutions are doing educationally. I would not discourage the education of the blind in the public schools, as the writer recommends, if it were practicable. But we must take the facts as they are, and as the case now stands it is unquestionably impracticable. Of this, however, it is not my purpose now to speak.

We are told that our methods are "slow and clumsy." It is only fair to judge of the methods by the results. The young man referred to was congratulated upon his successful examination by a seeing classmate, who said, "If my college had done for me what your little school has for you, I should be satisfied." It is further objected that "the competition at such institutions is always and in every department only with those hampered by a like disadvantage," and that the pupil "needs the constant spur to his pride of seeing those about him accomplishing more in less time, to stimulate his ambition." What stimulus can there be to the ambition of a pupil capable of learning a lesson from one or two readings, in surrounding him with children who, "with fingers crammed into their ears, buzz over a lesson of three pages for the fifteenth time"?

The efficiency of wooden maps and globes in teaching geography is admitted; but "an excellent substitute may be furnished by any friend at home who will carefully trace the outlines of maps in a common atlas." "Whatever these contrivances lack, the native ingenuity and aptitude of the pupil must supply." This is

followed by the sage remark that "after all, the stimulating of these is of far more value than any number of facts or theories crammed into his brain by patent processes." Why should not this hold as true for the "clumsy methods" of the schools in question? Why should the writer take into consideration, at all, the methods of instruction if, as he further says of the pupil, "it is what he is, and not what he is taught, that makes him a success or a failure"? A casual reader would be led to infer that a school for the blind assumes to take in hand any "individual under thirty" and turn him out a "finished specimen of its educational excellence." As, however, the school age is usually placed at from six to twenty years, it will be seen that this does not fall within its "scope."

In short, Mr. Perry, notwithstanding his characterization of the methods pursued in the schools as "clumsy," recommends, especially in the home, the use of the Braille-board for writing, maps in relief, and the type-board for arithmetical calculations.

These constitute in effect nearly all the apparatus, designed specially for the blind used in the schools, with the exception that here their use is directed by experienced teachers.

J. T. Morey.

PERKINS INSTITUTION FOR THE BLIND, SO. BOSTON, MASS.

#### The American of the Future.

IT has been observed that the bulk of American citizens now engaged in the attempt to free labor from the tyranny of capital were not born in this country; and this fact has been mentioned as if, in some way, it cast a reflection upon the expediency or wisdom of the attempt in question. Native-born Americans, it is urged, trained from birth and by inheritance in the traditions of American independence and in the principles of the Constitution of the United States, would never lend themselves to such "foreign" and aggressive measures as the boycott, the strike, and the bomb. This position, however, will be found upon examination to be both logically and morally indefensible. In the first place, it is much to be doubted whether one native-born American in ten could repeat from memory a single clause of the Constitution of his country; and this ignorance bears practical point in the uncomplaining submission with which most native-born Americans endure insolence, imposition, and robbery that would stimulate to rebellion the least warlike denizens of the effete monarchies of Europe. Our foreign-born population, on the other hand, especially those of recent importation, are still instinct with something of the same enthusiasm for liberty and for having their own way which distinguished the Pilgrims of 1620 and the patriots of 1776; they have not yet succumbed to the apathy and timidity which seem inseparable from a prolonged residence in the land of the free. It is not the descendants of the "Mayflower," in short, who are the representative Americans of the present day; it is the Micks and the Pats, the Hanses and the Wilhelms, redolent still of the dudden and the sauerkraut barrel; and it is to them that a prudent public sentiment will intrust the reins of power and the destinies of the republic. Nor should we stop here. There is a further step to be taken; one which the increasing enlighten-

ment of this age will be certain, sooner or later, to force upon us. America, unlike all other countries of the world, is an idea rather than a place; a moral rather than a geographical expression. It is not so much the land, as the principle, of Freedom. To be an American, therefore, it is by no means necessary to be an inhabitant of the United States. In a higher and truer sense, an American is a man of European birth, who renders himself obnoxious to the land or social proprieties of his birthplace. And since, as has been shown, the genuine American spirit deteriorates in direct ratio with the length of the individual's residence in America, it follows that the most genuine Americanism must be that which has been free from this enervating influence altogether. If this reasoning be valid, an amendment to the Constitution should be introduced without delay, providing that no person of American birth or descent should be allowed to hold any political or public office in the United States; that the most recent immigrants should be intrusted with the most controlling offices of government; and that no man shall be eligible for the Presidency unless he can prove that he is an outlaw in his own country, and that he has never set foot in this.

Julian Hawthorne.

#### Christian Union.

IN reading the profoundly interesting second paper on the "United Churches of the United States," in the December CENTURY, I was struck by the omission of all reference to an episcopal church (probably on account of its numerical weakness) which, owing to its peculiar history, would have been deserving of mention in Professor Shields's scholarly essay. I refer to the Moravian Episcopal Church, with its historical name of *Unitas Fratrum*. Taking its rise in the forces set in motion by the Bohemian-Moravian Reformation of Huss in the fifteenth century, and experiencing a renewal under German influences in the eighteenth century, it possesses the oldest Protestant historic episcopate, antedating the Anglican, continuing in an unbroken succession to the present day from 1467, at which time the episcopate was obtained from the Romish Church through the medium of two Waldensian bishops, regularly consecrated by Roman prelates. After a searching examination, the church was legally acknowledged as an "Ancient Episcopal Church" by an act of the English Parliament in 1749, and thus, so far as I know, is the only church whose clergy is officially acknowledged by the Anglican church.

So early as 1840 the late Right Rev. B. B. Smith, the then Presiding (Anglican) Bishop of Kentucky, proposed an organic union between the Methodist Episcopal and Protestant Episcopal churches through the medium of Moravian ordination, *i. e.*, that the Methodist clergy were to be ordained by Moravian bishops, as "this was an episcopate which both churches acknowledged." The two Wesleys, John and Charles, were converted through the instrumentality of the Moravian bishop Peter Boehler.

The Moravian Church, while admitting of the greatest freedom of worship, has a rich scriptural liturgy, which, with its pure historic episcopate, it prizes as its richest treasure.