

before, but had not secured them. They were as follows:



It is hard to believe that so gentle pleadings can accompany thoughts intent on plunder and blood. I do not know where to look again for so painful a contradiction as exists between the tones of this bird and his wicked work. Wilson, noticing the inconsistency between his utterances and his actions, says of

one he had in confinement, that at twilight he "flew about the room with the silence of thought, and, perching, moaned out his melancholy notes with many lively gesticulations not at all in accordance with the pitiful tone of his ditty, which reminded one of a half-frozen puppy."

The naturalist is glad to be a "companion of owls" for a season, willingly taking the risk of their making night hideous and keeping him awake with their "snoring."

Owls have always been hooted at as well as hooting. "As stupid as an owl," "tough as a b'iled owl"—these expressions of reproach are still in vogue. But let us give the owl his due. An intelligent and apparently honest man tells me that he once ate of an owl—fattened on chickens, by the way, filched from him with surpassing cunning—and found it as sweet and tender fowl as he had ever tasted. So, it seems, the owl is not always stupid, nor always tough. Few birds are clad in finer raiment, and no other inhabitants of the air fly with so velvet-like, so silent wings.

Siméon Pease Cheney.

TOPICS OF THE TIME.

An Issue that cannot be Ignored.

NOTHING is more encouraging to the advocates of civil service reform than the constantly increasing sensitiveness of the public mind upon this question. This is shown with striking force whenever a violation of the law is reported in any quarter, and especially in Washington. Only a few weeks ago, for example, a report was published that a circular had been sent from Washington, with the knowledge and approval of the Assistant Secretary of the Treasury and of the Public Printer, calling upon the postmasters of New York State to furnish lists of voters to whom political documents could be sent. Instantly there was an outcry from all parts of the country against this proposal as a violation of the civil service law. The two officials who were charged with giving their approval hastened to say that they had done so only in the most informal way, that they had not signed the circular, and that they had no intention of sanctioning any violation either of the letter or the spirit of the law. The circular itself was summarily suppressed.

To realize the progress which has been made, we have only to contrast the spirit in which the public received this news of an attempt to use the post office for political purposes with that which it would have shown towards a similar effort a few years ago. There would have been no protest heard then, save from a few persons and newspapers with whom civil service reform was a "hobby" or "fad," advocated with such persistency as to be in danger of becoming a public bore. Now the mere suspicion of a violation of the

law, either in the appointment of a person to office or in the administration of a department, is sufficient to set the whole country a-talking.

The political managers who are mapping out the next campaign will do well to give more than perfunctory notice to this new attitude of public sentiment. A mere plank of approval and sympathy in the party platforms will not be sufficient. There must be a specific and hearty pledge to carry forward and extend the scope of the reform, and there must be put on the platforms candidates whose characters and public records will be such as to give promise that their efforts will be earnestly devoted to the fulfillment of the pledge in case of election. For great and encouraging as is the progress which has been made, the reform is really only in its first stage. Only a very small proportion of the public service is yet within the limits of our civil service rules. The country will not be freed from the evils of the spoils system till the whole public service is so completely removed from the reach of the politicians that we can hold a presidential election with the certainty that, whatever may be the result, not a single subordinate in the employ of our Government need to fear that he will lose his place so long as he does his duty faithfully and efficiently.

It will be a great mistake for the political managers to think that the tariff issue, important and absorbing as it is in public interest, can be depended upon to overshadow that of civil service reform. The sensitiveness of the public mind, to which we have alluded, is due in great measure to the knowledge that at heart the mere politicians of both parties have never had any

sympathy with the reform, and are ready now, as they always have been, to desert it if they think they can do so safely. Some of them may think that the looked-for opportunity has arrived this year, but they will make a serious mistake if they act upon that supposition. The American people, with their quick intelligence, have caught a glimpse, from what has been accomplished by the partial application of the reform principles, of the immeasurable gain to the political health of the country which would follow from their full application. They detest the spoils system as they have never detested it before, and the political party which ventures at this late day to attempt to stay the work of that system's destruction will simply be trifling with its own fortunes.

We say this deliberately and confidently. The golden time of the mere politician — that is, of the man who is in politics simply for the money that is in it — has passed in this country. We are entering upon an era in which he must necessarily play a minor part. We have saved our Union, and are now turning our attention to the problem of how best to govern it. There can be no doubt about the fact of this transition. The questions to which the public mind turn most readily are conclusive evidence upon this point. Proposals for reform in our election methods, for the regulation, restriction, or suppression of the liquor-traffic and its portentous train of evils, and for intelligent and thoughtful consideration of the tariff problem command universal attention. In every State in the Union these, with that of the elimination of the public service from politics, are the absorbing topics. They show that the Parliament of Ghosts in which we have been wrangling so long has at last been dissolved, and the Parliament of Living Issues has been opened in its stead. In this new field of discussion the intelligence of the country must take the lead and hold it; that intelligence will force forward the work of civil service reform at the same time that it discusses other vital questions, and the politicians cannot hinder its progress.

The Newspaper Side of Literature.

THE student of our first half-century of national history can hardly fail to be impressed by the nervous directness, exactness, and consequent force of the American state papers of that time. While diplomatic documents in every other part of the world were marked by circuitousness, tergiversation, and a style too vicious to be classed even as slovenly, the American proclamation, petition, or diplomatic or political argument was quite certain to be marked by clear-cut purpose, masculine vigor of expression, and close adaptation of words to ideas. All this was undoubtedly due to long and intense thinking on subjects of the highest importance to the thinkers, and to a somewhat narrow field of reading: restricted to the study of the greater masters of English style, the great American writers were able to wing every word with an exact understanding of its purport, and of its strongest use.

It can hardly be possible to overestimate the educational influence which must have been exerted on the American people by the constant reading of their own political literature at a time when there was little or no native drama, poetry, or history, and when the attention of the newspaper reader was concentrated

on politics and state papers. If the American's reading matter was limited, it was marked by dignity, by a freedom from meanness of conception or treatment, and by a copious supply of sound English words and an evident power of discrimination in the use of them. If Massachusetts Bay had a controversy with her governor, the case of the commonwealth was stated with a precision and a completeness which the great Greek orator could hardly have surpassed; and documents of this sort fashioned popular discussion in every town-meeting and around every hearthstone from Boston to the Connecticut River. The contemporary reader of the American Declaration of Independence could not well help seeing that those phrases which were blistering in their intensity owed much of their force to their contrast with the cold exactness with which words were used elsewhere in the document. The finest specimen of those political pamphlets which depend on their simplicity for their effectiveness with the people is Tom Paine's "Common Sense," but it is a masterpiece of rhetoric: there is not a flaw in the design, nor an imperfection in the workmanship, to make it a bad literary influence upon the people to whom it was addressed. And, on the other hand, the immediate practical effect of that far more ambitious effort, the "Federalist," shows that long previous training had produced a type of reader of very high mental caliber: the work is now a profound treatise on our constitutional law, a fair appreciation of which must be confined to a comparatively small and specially educated class; but in 1787-88 it was no more than a series of newspaper appeals to the legal voters of the State of New York. Common schools may have been few, colleges poor, and universities non-existent; but the documents which the scanty newspaper literature of the time gave to the people were in themselves an education. Even those writings in which a lack of thorough early training is occasionally betrayed by an over-fondness for long words or labored efforts, though they may thereby become ponderous, do not become turgid or inexact. The rule was that the American diplomatic or political writer said what he meant to say, and said it in the fittest words.

Such a process of popular education ought to go far to explain the completeness with which all departments of American literature finally blossomed forth. The people had been versed for years in that which, if it was only one branch of literature, had been handled in a manner little short of perfection. If the popular literary standards were few, they were of a very high order and of a kind particularly serviceable in the detection of mere show and pretense; and the men who, in other departments of literary work, were at last able to come fully up to these standards, were necessarily men of such power that their work at once took a permanent place in the literature of the race.

But not all the credit should be given to the ability of the writers; a large part of it is due to the existence of a class of readers, trained to high demands by the quality of their current reading, furnished mainly by the newspapers. If the strength of the new American literature was drawn from Shakspeare, from the prose of Milton, from the English translators of the Bible, it had come through the declarations of colonial rights and the petitions of the Continental Congress to the king, through the Declaration of Independence, the

speeches of Patrick Henry and Fisher Ames, the pamphlet wars of "Helvidius" and "Pacificus," the protests against search and impressment: narrow as the newspaper channels had been, they had carried into the new American literature its full share of Shakspeare's exactness and of Milton's power.

How much of an improvement have we in Hoe's wonderful presses, in the steam which drives them, and in the electricity which makes the modern newspaper "the history of the world for a day"? Its reader has his ten pages a day and perhaps thirty-two pages on Sundays; he has hundreds of thousands of advertisements a year, and is himself numbered among hundreds of thousands of readers; he has daily news of the passing illnesses of crowned heads, the daily happenings of every corner of his own and other countries, everything that may be called "new," no matter how inane or evil. He lays his newspaper down and rises bewildered by a phantasmagoria of unconnected facts relating to every part of the universe, with his taste vitiated by slang, bad English, loose information, everything which can dissipate his mental energies, and with his heart, it may be, corrupted by grosser evils. Is he a clearer-headed, a wiser, or a better man than the New Yorker of just a hundred years ago, who, folding up his "Independent Gazetteer" and not caring a jot that he had not heard from Boston in two days or from North Carolina in two weeks, went quietly home to meditate on or discuss an essay of Hamilton, Madison, or Jay? Does the "successful" modern newspaper make its readers better critics than were made by its predecessors of years ago? The newspaper of the past gave us, in the fullness of time, a literature whose names, from Bryant to Prescott and Motley, are classic. What sort of literature is our popular modern newspaper likely to give us?

It would be unfair to ignore the fact that some of our newspapers do exert the best literary influence on their readers, and conscientiously subordinate other features of their work to their duties as educators. But the typical modern newspaper, to meet the taste which it has created, must surrender whole columns to writers who aim only at being amusing, and often succeed only in being pert, slangy, or scandalous; and it must find or invent "news" items which have about as lofty an influence on the minds of readers as the wonders of the fair had on the mind of Moses Primrose. A continual flood of such matter is not to be offset or corrected by an occasional brilliant editorial, or a half-column speech by a public man, or a "syndicate" story by a good writer. And the effects are cumulative: such newspapers are steadily training a large number of readers to false standards in the only literature of which they have close and daily experience; and the newspapers themselves are as steadily being forced to an adoption of these false standards. In brief, the newspaper of the past, by reason of its lack of opportunity, was compelled to restrict its readers to matter of permanent educational value; the newspaper of the present, through its superabundance of opportunity, is too often training its readers out of all knowledge of or care for educational standards.

The only remedy which can be suggested is in that which will naturally work itself out of a general recognition of the evils to be corrected. As the sense of public duty grows keener, as it comes to be seen that

public office is not the only public trust, the journalist will cease to think or act as if his profession had no mission; as if circulation were its highest good, and advertisements the noblest result of it. It cannot but be that the American newspaper shall become again an educating force, higher and nobler than its prototype, whose virtue was based in impotence. Notwithstanding all the evil tendencies of current journalism,—the disregard of accuracy, the irreverence, the cruel and impertinent gossip,—there are indications which are highly encouraging.

The fact must be recognized that not all the successful methods of the immense dailies are bad methods. There is a certain thoroughness and enterprise about them that impresses, and which will be a feature of the management of the ideal "newspaper of the future." We notice, also, a tendency in some of the most sensational of these papers towards better things—towards a certain legitimate "sensationalism." Manners and methods have been modified under an increasing sense of responsibility and in the endeavor to reach a solid as well as numerous circulation. We have spoken recently of the growing independence of the political press, of which independence examples accumulate. The sensational newspaper's editorial page already often shows a gravity and pith of style evidencing ability and conscience. There is a growing tendency towards the fearless, generous, and public-spirited discussion of living questions. Let us hope that these signs indicate a reaction against a state of things that is deprecated by the best men engaged in the profession of daily journalism.

With all its faults the newspaper of to-day is a tremendous power for good; for the perpetuation of freedom; for the criticism and reform of government; for the betterment of social conditions. The daily press has reformed many things, and ought to be, and is, fully able to reform itself.

New England Defending States Rights.

ONE of the most interesting features of our national development since the restoration of the Union is the manner in which the two sections are contributing to the preservation of our common inheritance. It is a very striking and suggestive fact that a conspicuous Union soldier from New England should now come to the rescue of the South in defense of a sound constitutional principle, which, although always associated in the popular mind with the South, has seemed of late years to be losing its proper hold upon Southern men. The debate on the Blair bill in the Senate a few weeks ago was rendered notable by a most vigorous States rights speech from General Joseph R. Hawley, one of Connecticut's representatives in the upper branch of Congress. It is true that General Hawley opposed the scheme of Federal aid to schools in the South upon other grounds, especially on the theory that such aid from Washington would prove demoralizing to the spirit of self-help; but the burden of his speech was the contention that the proposed system would involve an encroachment by the General Government upon the rights of the States, and would thus pave the way for an ultimate revolution in the relations between them.

The necessities of the war and the exigencies of the reconstruction period vastly strengthened the authority

and power of the Federal Government, and correspondingly weakened the influence of the States. After that anomalous period ended, two other motives conspired to assist these tendencies. On the one hand, the proper and reasonable prerogatives of the State suffered from having a bad name in the victorious section. Northern people remembered that "States rights" had been the plea upon which secession was based, and consequently they felt a not unnatural impatience whenever they heard the term again used. On the other hand, Southern people found that a firm adherence to a strict theory of the rights of the States, so far from being "money in their pockets," might mean the loss of appropriations from the Federal treasury which they could get by waiving it. The province of the State was thus assailed by Northerners enamored of Federal power, while its traditional defenders in the South were tempted to forego resistance by the advantages in the shape of dollars and cents which would follow their surrender.

The layman may hesitate to express an opinion as to whether or not the Blair bill is constitutional when he finds distinguished constitutional lawyers at variance regarding it; but the layman cannot fail to recognize the fact that the arguments urged in defense of the measure, if pushed to their logical conclusion, threaten accessions to Federal power, and inroads upon the just bounds of State authority, which eventually must disturb the harmony of our dual system of government. The difficulty in resisting this tendency was twofold. In the first place, too many people in the North resented such resistance when offered by Southerners as only another manifestation of the "States rights" idea, towards which, in its ante-bellum form, they had conceived a violent aversion; in the second place, too many people in the South were inclined to give over a resistance based on theory in order to grasp a practical advantage.

In such a situation there was needed a bold, vigorous, and convincing assertion and defense of just States

rights by a Northern man, who, as a Union soldier, had fought against an unjust theory of States rights, and whose political relations relieved him from the imputation of seeking personal or partisan ends in making such a deliverance. General Hawley was exactly the man needed. He had been a prominent officer on the Northern side in the civil war; he has been a prominent leader in the Republican party since the war; he has been often enough suggested as a candidate for President to be free from the charge of trying to make capital by a speech which was altogether too pronounced to fit the modern standards of non-committal "availability."

The speech was worthy of the occasion, and there are abundant signs that it has produced a marked effect. It is especially noteworthy and encouraging to find evidence that this defense of States rights by a Union soldier from the North is strengthening in the faith of self-government those Southern men who, having once carried the theory of State authority too far, had seemed of late in danger of not carrying it far enough. All the circumstances which attended the delivery of the speech combined to secure for it the attention of thoughtful men throughout the country, and especially in the South, and a candid consideration of its arguments could not fail to secure a wide acceptance of its conclusions.

A quarter of a century ago nothing could have seemed more absurd than the idea that the South would ever waver in its devotion to "States rights," unless it were the idea that it would need the appeal of a Northern man to recall it to its senses. Yet we have seen both of these things come to pass. We have heard men who tried to secede from the Union, because they thought their States could not get their alleged rights in the Union, return to the Union and avow their readiness to surrender the actual rights of their States; and then we have heard one of the men who fought to overthrow secession protesting against such surrender of State rights by the men who had tried to establish secession.

OPEN LETTERS.

Make your Daughters Independent.

IT is the refinement of cruelty to educate girls in the aimless fashion of to-day. Boys are trained to look forward to a career of usefulness while girls grow up without any fixed purpose in life, unless indeed their hopes and ambitions center upon marriage, as is most often the case.

While it is natural and right for girls to look forward to marriage, it will be well for them all when they fully appreciate the undeniable fact that marriage is a remoter possibility now than it was in the days of their grandmothers, and that even those whose fondest dreams may one day be realized have much to do and to learn before they are ready for the life upon which they will enter with such high and happy hopes. No woman is qualified for marriage until she understands domestic economy in all its branches; the management of servants and the care of the sick and children; is proficient in needle-work; and be-

sides all this possesses a thorough knowledge of some business, profession, trade, or calling which will insure her independence on occasion. Now, as a rule, none of these things are taught in school. It is obvious, therefore, that if they are to be learned it must be done after school life is over.

How often one hears a married woman, the mother of a young family who would look to her for support if suddenly deprived of their natural protector, deplore her ignorance of any one accomplishment that would afford her a competence. It is not too much to say that such a one had no right to marry. It was assuming too great a risk; for no more cruel fate can befall a woman than to be cast upon a cold and heartless world without the means of earning a livelihood for herself and those who may be dependent upon her.

A time is liable to come in every life when the all-important question will arise, What can I do to make money? The possession of wealth is one of the most

uncertain things in life, especially in this country. On the other side of the water, where estates remain in the same family from one generation to another, there is more stability in riches. But here a man may be rich to-day, poor to-morrow, and in a few short months or years his children may see want: witness the series of financial crashes that have lately visited this country. There is many a one suffering to-day for the common necessities of life whose future seemed radiant with the light of assured prosperity when the New Year dawned.

Upon none does the weight of such sore trials fall more heavily than upon the women who, having been reared in the lap of luxury, are thus suddenly forced by cruel necessity to turn their attention to something that will keep the wolf from the door. But why did they not anticipate misfortune and make provision for it in more prosperous days? Simply because they had not the courage to defy public opinion.

There is a class of women who need more sympathy and get less than their share. They are those who in girlhood, through no fault of their own, led the listless, aimless life already described, but who in late years, by some untoward circumstance, are brought face to face with the sad realities of life. Cultured, refined women, who have seen better days, find the struggle for life far more bitter than their more fortunate sisters whose position in life has always been such as to necessitate their earning their own livings. It is for such this plea is made.

Domestic servants are well off in America; they are the most independent class of women-workers. The great army of shop girls, factory girls, sewing girls, those engaged in trades of all kinds, may congratulate themselves upon their comparatively happy lot. They often look with envy upon those who, they fancy, are better off than themselves. Let them cultivate a spirit of contentment. There are trials—bitter, bitter trials—in the lives of some of those they are foolish enough to envy, of which they know nothing. There are miseries of which they never dream.

An accomplished lady, daughter of an army officer who some score or more of years ago served his country nobly in her hour of peril, is to-day learning the art of telegraphy in one of our Western cities, in the hope that she may be enabled thereby to support her little children. In the happy home of her youth no expense was spared upon this lady's education. She was exceptionally talented and won an enviable reputation as a skillful pianist. It was not surprising that this petted favorite of fortune contracted a brilliant marriage. Her pathway seemed strewn with roses, and for years not a cloud of care or sorrow shadowed her young life. But trouble came at last. Death robbed her, at one stroke, of her noble husband and a much loved child. Then financial troubles followed, and in a few short months this delicately nurtured gentlewoman found herself bereft of fortune also.

Grief-stricken as she was, she felt that there was something still left to live for; and, for the sake of her two little ones, she took up the burden of life and faced the future bravely. Naturally she thought her knowledge of music would afford her the needed means of support. But, alas! she soon found that accomplishments are of small avail in the struggle for a living, and that teaching music was too precarious a

means of earning money to be depended upon with any degree of certainty for the support of a family. Although so costly a thing to acquire, an education cannot always be made to yield proper returns for the time and money expended upon it. The bitter truth soon forced itself upon this unfortunate woman's mind that a servant in anybody's kitchen was better off, financially, than she. She must therefore learn something at once that will be of more marketable value than the accomplishments of which, until now, she has all her life been justly proud. Hence we find her laboring to master a new and difficult art at an age when study is not an easy matter. Her children, meanwhile, are being cared for by kind friends.

Would it not be wiser far to induce young girls in thousands of happy, prosperous homes to make ample provision for any and all emergencies that the future may have in store for them? Could a better use be found for some of the years that intervene between the time a girl leaves school and the time she may reasonably hope to marry? The field for woman's work has been opened up of late years in so many different directions that a vocation can easily be found, outside the profession of teaching, that will be quite as congenial to refined tastes, and considerably more lucrative. Book-keeping, type-writing, telegraphy, stenography, engraving, dentistry, medicine, nursing, and a dozen other occupations might be mentioned. Then, too, industrial schools might be established, where the daughters of wealthy parents could be trained in the practical details of any particular industry for which they displayed a special aptitude. If it is not beneath the sons and daughters of a monarch to learn a trade, it ought not to be beneath the sons and daughters of republican America to emulate their good example, provided they possess the requisite ability to do so.

Two years will suffice to make any bright, quick girl conversant with all the mysteries of the art of housekeeping, especially if she be wise enough to study the art practically as well as theoretically. The management of servants and the care of the sick and children will be incidentally learned in most homes, and can be supplemented by a more extended study of physiology, hygiene, etc. than was possible at school. Sewing need not be neglected either, while leisure will readily be found for reading or any other recreation that may suit individual tastes. Another year, or longer, may be added to the time devoted to these pursuits, if desired. But, above all, let two or three years be conscientiously set apart for the express purpose of acquiring a thorough experimental knowledge of some art or vocation which would render its possessor self-supporting and, consequently, independent.

If the tide of public opinion favoring such a course would but set in, many a one would be spared untold suffering and misery in after life. Let the rich set the example in this matter. They can afford to do whatever pleases them, and, therefore, have it in their power to mold public opinion. Be not afraid, girls, that you will find your self-imposed task irksome. Remember that occupation is necessary to happiness, and that there is no reason why you should not dream while you work.

The cry will be raised that there is danger that such a plan as the one advocated here will tend to

give girls a distaste for the quiet retirement of home, but there is little cause for fear. Not one girl in twenty will voluntarily choose a business life in preference to domestic happiness. Indeed, it is absolutely certain that happy marriages would be promoted by this very independence among women. Not being at leisure to nurse every passing fancy, girls would elect to wait patiently until the light of true love came into their lives.

G. Andrews.

Manual Training in the Toledo Schools.

THE manual-training branch of the Toledo city schools, organized over five years ago, has steadily grown in popularity and usefulness. It was looked upon at its beginning with suspicion and distrust, but its projectors determined to give it a fair trial. The manual-training work began in a humble way in a small room with sixty boys and girls in the classes. These were pupils of the public schools, and did their regular school work in connection with free-hand and mechanical drawing, and carpentry in the manual department. The school began to make friends of its enemies. Those who had indulged in hostile criticism of the enterprise gradually grew silent. The second year a large four-story brick building was erected, and equipped with steam power, benches, tools, lathes, and forges. Ample room was provided for free-hand and mechanical drawing, special prominence being given to architectural and perspective work. A domestic economy department was added, in which girls study the chemistry of foods and their preparation for the table. A sewing class has been organized, in which the cutting and fitting of garments is taught. A class in clay modeling mold the forms and designs used in the arts. The students have increased to about three hundred in all departments, and from the beginning have manifested the greatest interest and enthusiasm for the work. This intense interest in the new work had at first to be so modified as not to interfere with the regular prosecution of the intellectual or class-room work proper. After some experimenting, the two lines of work were harmoniously adjusted to each other. Boys and girls pass from their algebra and history to their drawing, wood-carving, or clay modeling, and from these again to geometry and English literature, with a hearty zest for all. The girls in the domestic economy department con their Vergils or don their cooking suits, and prepare with ease and grace such savory and palatable food as would mollify the most radical opponent of industrial training. In short, there is such a harmonious blending of the useful and the practical with the higher intellectual culture, that the unprejudiced observer needs but to inspect the work to be convinced of the reasonableness and great utility of such training. The advantages of the manual department are open to none except pupils of the public schools. Those who take the manual work do the same amount of mental work in the regular class-room studies as those who have no work in the industrial department.

The objection was raised by many in the beginning that the manual work would impede the pupils' mental progress. I cannot see that it does, and no one here now believes that it does. On the contrary, I am convinced by a comparison of pupils' records in the dif-

ferent departments that if the two lines of work are properly adjusted to each other the manual work stimulates and quickens the intellectual development, and promotes the mental progress of the students. The opposition to manual training manifested in various quarters arises largely from the lamentable ignorance which prevails as to its aims and results. Many seem to think that the sole object of industrial training is to make mechanics and train them to mere manual dexterity. This is an utterly erroneous idea. The manual work is to train the senses, to quicken the perceptive power, and to form the judgment by furnishing the pupil an opportunity to study at the bench, forge, lathe, and engine the nature of matter and the manifestations of force. It is purely educational in its object. It first teaches the pupils to portray in the drawing a variety of beautiful and useful forms, and then to embody these forms in wood, clay, and metals. It teaches how to express thought, not in words alone, but in things. It produces nothing for the market except well-trained minds, seeing eyes, and skillful hands. In the ordinary factory, which produces for the market, the individual is nothing, the article is everything. In the manual-training school the articles made are of no moment, the boys and girls are all-important. As soon as a pupil makes one thing well, he is led on to something higher and better. The pupils make many useful and beautiful things, but these are of no value compared with the knowledge gained, the symmetrical mental development acquired. Some of the advantages, other than those named, apparent from the manual work combined in this way with the public school studies, are: the industrial work holds a far greater proportion of pupils throughout the entire course of study, and thus gives them the benefits of a more complete education; it conduces to their moral welfare, not that it gives them "a passport to heaven," but employs all their time in a pleasant and healthful way, thus preventing idleness and crowding out impure conceptions that might find a harbor in the young mind; it dignifies and exalts labor, and teaches respect for the laboring man; it teaches no special trade and yet lays the foundation for any trade, and gives the youth such knowledge and skill that he becomes a sounder and better judge of men and things in whatever business or profession he may engage. Manual training is a successful and satisfactory branch of study in the Toledo schools, not because it is theoretically a good thing, nor because it is given undue prominence and special advantages, but because it is in harmony with the nature of things, has a noble purpose in view, has been well managed, has good instructors, and has proved itself of great value to the pupils.

H. W. Compton,
Superintendent of Schools, Toledo, Ohio.

Emerson's Message.

MR. BURROUGHS remarks that the main ground of kinship between Emerson and Carlyle is "the heroic sentiment" which both convey to their readers. The comparison suggests a contrast. Every reader of the two feels this essential difference: Carlyle rouses courage, but Emerson inspires the sense of triumph. In Carlyle's pages man seems battling against the universe; in Emerson's company we feel that man is

victorious because the universe is his friend. This difference is very deep,—it is almost the difference between a gospel and no gospel. It is indeed a grand thing to say, "Gospel or no gospel, God or no God, immortals or ephemerals, let us still be true and brave." The whole force of that message Carlyle gives us. But Emerson gives something more. He brings *glad tidings*,—the sense of victory; the sense that life and death are man's friends and servants; the sense of serene and radiant joy. The essential difference between the two may be summed up by saying that Emerson has a God, and Carlyle has none.

I have not the least disposition to hold a brief as "devil's advocate" against Carlyle in this matter, but he seems never to have been reconciled with life; never to have clearly recognized a beneficent order through its seeming chaos, or felt himself at home and at rest. He seems always shut up in his own hungerings, ambitions, achievements, megrims, and dyspepsia. His own personality shut him in like a prison-house; and looking out from its windows, he saw the universe as only a vast phantasmagoria. Perhaps I misunderstand or underrate him. But as regards Emerson, it seems to be this consideration alone which brings out his true greatness—that he discerned the universe as divine to its inmost core. We rightly call him a seer. And what did he see? God, everywhere. It is the sight of God that he helps us to,—the sense of God that he wakes in us. The truest lover of Emerson loves him best for making an access into heaven,—a heaven both present and eternal; and it is not Emerson's personality, dear though that be, on which his thought most rests, but that vision of the heavenly reality to which the poet has helped him.

A legend relates that when the followers of Mahomet stood mourning beside his bier one of them roused the other by the question, "Is it then Mahomet that you have believed in, or the God of Mahomet?" It is not himself merely that Emerson makes us believe in; nor is it himself,—but something infinitely greater.

Emerson did not speak the speech or think the thoughts of what we commonly call Christianity. Yet Christianity instinctively recognizes him as its friend. Its message and his message are at heart the same. Both are favorable answers to the one supreme question always confronting man: "Is the universe my friend, or my foe, or indifferent to me?" While so many are answering the question mournfully or carelessly by "Not proven," the strong uplifting answer of faith is spoken by the older language of Christianity, and in new tongues of to-day.

It is the newness of the tongue that gives occasion to point out and enforce the substance of Emerson's message. How far his opinions were from the theology of Christianity is clear enough. Of his attitude towards its dogmas Dr. Holmes has said, "He was an iconoclast without a hammer, who took down our idols so tenderly that it seemed like an act of worship." But the positiveness and greatness of his faith may at first elude full recognition, because of the unfamiliarity of its forms of expression. The divine reality came home to him with such freshness and power that it coined new names and phrases for itself.

It is always through some mediator, something directly appreciable to its human faculties, that the soul learns to discern the infinite. The mediator whom

Christianity offers is a single man, so human that every man may feel his kinship, so lovely that all must love him, so visibly manifesting a divine power that through him we see God. The power, the genuineness of this revelation through Christ, as an experience of human souls, must affect with inexpressible reverence and tenderness even those to whom it is not a personal experience. But to another class of minds, whom Emerson represents, the revelation comes in a different channel. The mediums through which Emerson sees God are nature and humanity. Through nature, beauty; through humanity, love. It is a wonderful, newly awakened sense in the human mind, by which the majesty of the external world is felt as the manifestation of a spiritual presence. As a friend's face expresses to us the friend, so earth and sea and sky express the divine soul within,—the "over-soul," as Emerson called it. This revealing, sacramental significance of nature seems in its fullness a new birth of recent times. Wordsworth voices it, Emerson voices it, but they and such as they are only the highest peaks that catch the sunrise first. The response which their words waken comes because in other minds the same mystic power is working.

It is by another kind of insight that in the world of mankind—so strange, so troubled, so chaotic, as it often seems to us—Emerson sees as in a mirror perpetual glimpses and reflections of the divine. It is because of the sympathy with which he regards men—a sympathy born of largeness of perception and sweetness of feeling—that he discerns in them such sacred worth, such hint of divinity. It is at this point that he seems especially near to Christianity's founder. The sentiment we see in Christ towards erring men is not abhorrence of their guilt, but pity, and infinite faith in their possibilities, and closest identification with them. Just as he says, "My Father," he teaches the people about him to say "Our Father"; of those who seek to do the will of God he says, "Behold my mother and my sisters and my brethren"; of service done to the wretched he declares, "Ye have done it unto me"; looking upon young children he exclaims, "In heaven their angels do always behold the face of my Father." Who of us has not sometimes seen heaven reflected in the face of a little child? To catch the divine likeness in the older faces—care-worn, haggard, perhaps sin-stained—demands a finer insight than most of us possess.

In one of the finest passages of Faust, Goethe gives grand expression to a poetic conception of God, in the lines beginning, "Who dare express Him?" But in what follows there is a fatal omission; the ethical element is wholly absent. There is in the vision of that high-wrought moment not one trait which shall rise in awful forbidding between Faust and the victim of his selfish desire. There is no such defect in Emerson. The crystalline atmosphere of his soul is purified by ever-present sense of right. The highest place among his deities belongs to justice, purity, love. The sense of arduous moral combat, indeed, he rarely stirs within us; with him we are in the atmosphere not of battle fought, but of victory serenely enjoyed. If Carlyle gives us any gospel it is, as has been well said, the gospel of combat. But Emerson seems to have been one of the rarely happy souls to whom ancestral inheritance, temperament, health, and circumstances make greatness easy and natural.

There is a wonderful combination in him of homely reality and the highest idealism. He has a keen eye for all details. He looks over an engine like a mechanic, and on crops like a farmer. In every nook and cranny of the world he is familiarly at home. And it is all a divine world to him. In his devotion there is none of that feverish and hectic exaltation to which one is liable whose visits to the upper ether are rare and transient. There is no passion in his affirmations, — he is too certain to be passionate. Each aspect of affairs in turn — nature, science, art, literature, labor — confides to him its inner, spiritual secret. Science is to him the investigation of the divine order. Art is the creation of beauty by man working under a divine impulse and towards a divine model. So of all things.

The most distinctive attribute of Emerson among other religious teachers is his cheer. He is as cheerful as nature. To induce sober submission to the inevitable, to breed stoic fortitude, to assuage sorrow with the gleam of a distant hope, — these are not his functions; rather, to vivify the soul with the thrilling sense of infinite triumph. Through him again the voice breaks upon the world, heard now and again through the ages, each time with a larger hope, a nearer promise: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Deepest, subtlest, hardest to express is the soul's sense of Divinity within itself, — a Power one with the soul's own highest self; drawing gradually with its own energy the whole of self into harmony with that higher self and with its source; acting outwardly upon other lives; promising something of future attainment, of which all our phrases about immortality seem but meager hints. Says Emerson (I quote imperfectly from memory), "Alone, original, and pure, the soul opens itself to the Lonely, the Original, the Pure, who on that condition gladly enters it, abides in it, acts through it." Said Jesus, "My Father and I are one."

Great authors beggar their commentators. In trying to re-state the central thoughts of Emerson one feels how the master is his own best interpreter; to what poor shifts of expression, what reëmployment of outgrown language, one is driven to body forth the truth which glows new-born and majestic in his pages. To illustrate by quotation seems almost superfluous; one has only to open him at random to find copious illustration. Yet I may transcribe here a few lines from his poetry, in instance of some of these remarks. The revelation through nature is expressed in almost every poem. Read "Monadnoc," and "May-Day," and "Woodnotes." This is the close of the apostrophe to spring, at the end of "May-Day":

For thou, O Spring! canst renovate
All that high God did first create
Purge alpine air by towns defiled,
Bring to fair mother fairer child;
Not less renew the heart and brain,
Scatter the sloth, wash out the stain,
Make the aged eye sun-clear,
To parting soul bring grandeur near.
Under gentle types, my Spring
Masks the might of Nature's king,
An energy that searches thorough
From Chaos to the dawning morrow;
Into all our human plight,
The soul's pilgrimage and flight;
In city or in solitude,

Step by step, lifts bad to good,
Without halting, without rest,
Lifting better up to best:
Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure.

For Divinity revealed in man, and for a great deal besides, read "Saadi."

Nor scour the seas, nor sift mankind,
A poet or a friend to find:
Behold, he watches at the door!
Behold his shadow on the floor!
Open innumerable doors
The heaven where unveiled Allah pours —
The flood of truth, the flood of good,
The seraph's and the cherub's food.
Those doors are men: the Pariah hind
Admits thee to the perfect Mind.

For the sovereignty of the ethical sense, it may be enough to cite two familiar stanzas:

So near to grandeur is our dust,
So nigh is God to man,
When Duty whispers low, *thou must*,
The youth replies, *I can*.

Though Love repine, and Reason chafe,
There came a voice without reply, —
'T is man's perdition to be safe,
When for the truth he ought to die!

For simple and pure delight in Nature's familiar companionship, take "Waldeinsamkeit." An exultant joy in the survey of the long service of time and matter to man finds voice in the Song of Nature. The sense of a universal, indwelling Deity inspires the final strain of "Woodnotes."

And conscious Law is King of kings.
As the bee through the garden ranges,
From world to world the Godhead changes;
As the sheep go feeding in the waste,
From form to form he maketh haste;
This vault which glows immense with light
Is the inn where he lodges for a night.
What reck's such Traveler if the bowers
Which bloom and fade like meadow flowers
A bunch of fragrant lilies be,
Or the stars of eternity?
Alike to him the better, the worse, —
The glowing angel, the outcast corse.
Thou meetest him by centuries,
And lo! he passes like the breeze;
Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains and in fires, —
He is the essence that inquires.
He is the axis of the star,
He is the sparkle of the spar.
He is the heart of every creature,
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high.

Emerson is not to be prisoned by theological definitions; epithets have no terrors for him.

Denounce who will, who will deny,
And pile the hills to scale the sky;
Let theist, atheist, pantheist,
Define and wrangle how they list,
Fierce conservator, fierce destroyer, —
But thou, joy-giver and enjoyer,
Unknowing war, unknowing crime,
Gentle Saadi, mind thy rhyme;
Heed not what the brawlers say,
Heed thou only Saadi's lay.

His is a religion, not alone for the supreme emergencies of life, not alone for sorrow's exigency, nor solely for moral conduct, — it is religion blending, unnamed and unconscious, with all the cheerful everyday activities of mankind.

It seemeth not to me
That the high gods love tragedy;
For Saadi sat in the sun,
And thanks was his contrition;
For haircloth and for bloody whips,

Had active hands and smiling lips;
And yet his runes he rightly read,
And to his folk his message sped;
Sunshine in his heart transferred,
Lighted each transparent word.

The sense of personal communion with Deity is expressed, though not in that familiar language of devotion which has come to have a certain conventional stamp in poems such as "Worship."

He is the oldest and best known,
More near than aught thou call'st thy own,
Yet, greeted in another's eyes,
Disconcerts with glad surprise.
This is Jove, who, deaf to prayers,
Floods with blessings unawares.
Draw if thou can'st the mystic line
Severing rightly him from thine,
Which is human, which divine.

The tenderest and most human of his poems is the "Threnody"; it is fit to comfort a bereaved mother.

"Recovering of sight to the blind," — that word best describes the mission of Emerson. He recalls men from their wearisome effort to think out a way to God, to the direct and happy consciousness of him. For that mission he was equipped by a rare natural endowment, and a most felicitous environment. To very few is given the possibility of such abiding serenity as his. But the secret of his method — that seed-truth to which his circumstances only gave soil and air — is free to all. It is the open eye, the open heart, the open hand. It is the temper of reverence, of sympathy, of noble action. Emerson's genius is intellect permeated by love.

George S. Merriam.

The Garth Fund.

A SUGGESTION TO THE LIBERAL RICH.

A STATEMENT in THE CENTURY to the effect that many people of means would do large acts of beneficence, if they knew of ways of applying their wealth, leads me to give a practical illustration of one method that may find its field in every community in the Union.

In 1860 there was lost, together with his wife and sister, by the burning of the *Lady Elgin*, William Garth, a citizen of Paris, Kentucky, a childless gentleman, who left a will which directed that the income of his fortune should, to quote his homely language, be used in giving an education to the "poor, worthy, sprightly young men" of his native (Bourbon) county. This property, about \$40,000, invested in

bank stock, yields yearly some \$3500, whose distribution is intrusted to three commissioners, appointed by the county court, who meet in August to examine applicants, and pass upon their recommendations, needs, and worth, and, in the case of previous beneficiaries, note their vouchers for expenditures and test their progress. The income is distributed in sums of from \$50 to \$250, varying as the boy is at home or away, and, in the case of the studious and promising, the aid is continued till graduation. This Garth Fund, as it is called, can now point to its score of alumni of various Kentucky and Virginia colleges, its graduate of Harvard, and representative at Yale, and many eminent physicians, ministers, professors, lawyers, journalists, and legislators, who without this assistance would have walked in much humbler paths. Many a young man knows how much more difficult it is to prepare for college than to maintain himself when there, where he may do tutoring or secure a scholarship. The great merit, then, of this quiet munificence is its doing this preparatory work. Every beneficiary of this fund has frequent occasion to say, "God bless the memory of Mr. Garth, and raise up many more like him." Another citizen of Bourbon county, stirred by this good example, has in contemplation a similar disposition of his property, in providing for her deserving young women.

I may add that a crying need, especially of the West and the South, is good schools preparatory to college. There are perhaps *three colleges to one good preparatory school*, a proportion preposterous and without reason, and our Cresuses are yearly adding to the number of colleges. We don't need any more colleges; those we have are, with their under departments, giving one-third their time and teaching force to preparing fourteen-year-old boys and girls for the freshman class. South of the latitude of the Ohio River, the country across, there are perhaps not four schools that can properly prepare a boy for Harvard. One hundred thousand dollars would, in places of from 10,000 to 25,000 people, provide suitable grounds, buildings, and a moderate income which would be amply supplemented by tuition fees. A liberal citizen of Lexington is about to do this for his city. Here, then, are two avenues for doing good.

"I speak as to wise men; judge ye what I say."

James Wallace Fox.

PARIS, KENTUCKY.



TOPICS OF THE TIME.

Reform in our Legislative Methods.

IT is a fact, universally admitted, that our laws are badly drawn, that our legislative work is usually slipshod and defective, that our statute-books are full of contradictions because new laws are passed without reference to old, and that many of our laws are merely disguised schemes for public plunder.

The reason for this unsatisfactory condition of affairs, as has repeatedly been pointed out, is our present legislative system, which puts the delicate business of law-making into the hands of men who, as a rule, are wholly unfitted for it. Thus, in the lower house of Congress we make a complete change of membership every two years. We send home nearly all the men who have become possessed of a knowledge of the legislative business, and put in their places men who have no knowledge of it whatever. A few of them are lawyers, which is far from being an adequate qualification for the work before them, but the great mass are politicians, with no expert qualification whatever for their new duties. These men are divided up into committees, without sufficient reference to their fitness, and into their hands is put the task of making new laws and amending old ones. At Albany the case is much worse. We send to the Senate there a new lot of men every two years and to the Assembly a new lot every year. The ratio of intelligence, to say nothing of expert knowledge, is much smaller there than it is at Washington. The committees are divided up entirely on the basis of political influence. A man is chosen Speaker who has secured his election by promising committee chairmanships and positions in return for members' votes. The railway, insurance, and other corporations have usually taken a hand also and picked out in advance the chairmen for those committees which are to have corporate interests in charge. The result is that the Legislature is organized, not in the interest of the people, but against it. Thus organized, Congress and the Legislature proceed with a rush to the making of laws. They are poured into the committees in a great flood; they there receive little or no expert examination and criticism, because of the committee's incapacity, and they are returned to the House for action without ever having passed anything like an adequate scrutiny. The worst of them, those the defects and evils of which are so great as to be perceptible in even an ignorant assemblage, are held back till the closing hours of the session, with a good chance of being put through in the rush of unconsidered legislation which annually occurs then.

It is no wonder that under such a system we have defective laws. Most of the bills are not drawn by the men who present them, and at no time from the moment of their inception till they become laws do many of them come under the inspection of what could be called expert authority. There are, of course, in the United States Senate and House of Representatives, a few chairmen and committeemen who, through long experience, have become experts in law-making. These are

invaluable public servants, but they are exceptions to the general rule. But even if we had better committees and better chairmen, we should still be in trouble with the great mass of local and private legislation which is thrown in, in almost illimitable mass, side by side with measures of the highest public importance, and has equal rights in demanding consideration. We attempt to legislate upon almost every subject in the universe, and to have the work done by men who have neither knowledge of the work nor fitness for it. Moreover, we try to do within a few months work which could not all be done well in as many years.

What is the remedy? Students of the problem who have given it most thought agree that the only adequate remedy to be found is in the application to American legislative methods of the principle which has operated successfully in English parliamentary procedure for half a century. This is the remedy which was very ably advocated by Simon Sterne of New York City, in a striking paper which he read before the American Bar Association in August, 1884; and he subsequently incorporated it in a report which he drew up for the New York City Bar Association, and which that body formally accepted in March, 1885. Under the English system all private bills are kept separate from public bills, and are subjected to a rigid expert scrutiny of so judicial a character as virtually to amount to a court inquiry, before coming to the committees of Parliament at all. Petitions for private bills have to be filed sixty days before the meeting of Parliament and ample notice given to all parties in any way interested, in order that they may file objections if they desire. A sufficient sum of money has to be deposited to defray all the expenses of this preliminary procedure. After they have passed this scrutiny they are referred to the committees of Parliament, and by them referred to joint-trial committees which are composed of experts in the technical elements of the subject-matter of the bills. When a bill finally comes from these bodies it is known to be correctly drawn, to harmonize rather than conflict with existing legislation, and to be desirable, as well as in proper form to become a law. As a result, the House usually adopts such bills without question. The fees required pay all the expenses of such legislation, the time of Parliament is left for the consideration of public measures solely, and the statute-books of England are models of clearness.

For the introduction of this reform in this country we should probably need amendments both to our national and State constitutions. Senator Edmunds and Speaker Carlisle, at the close of the session of Congress in 1885, spoke of the necessity for some method being adopted to relieve Congress of the burden of private legislation; and in his message to the Legislature in the same year, Governor Hill of New York recommended the appointment of a Counsel to the Legislature to act as an adviser in the drafting of bills. The Bar Association report, referred to above, recommended for New York State a Commission of

Revision, to be appointed by the governor, whose duty it should be to decide that the laws were properly drafted and were not inconsistent with existing laws. It also recommended the complete separation of private from public bills, and the adoption of the English principle of advance notice, examination, and fees. Something of this kind has been introduced in Massachusetts and is working satisfactorily. Constitutional amendments could be drawn to meet the case completely, and this is probably the source from which relief will have to come.

The American Flag for America.

INSTITUTIONS are to a people what habits are to the individual. They are born unperceived; they strengthen and ripen insensibly; but, in their ripened strength, they condition the people on every side, and are as completely characteristic of them, for good or evil, as habits are of the individual. They become an integral factor of the people's ways of thinking and acting; and they thus often influence or even control the thought and action of the mass of the people or of its parts, at every point of daily life, as well as in the great critical moments of national history.

It is important to bear in mind that the full meaning of the word "institutions" is very far from being covered by the mere word "laws." It is true that very many of the naturally developed institutions of a country are, in process of time, crystallized into laws and constitutions, and thus become tangible to the senses; but back of all laws and constitutions is the mass of customary and habitual thinking and acting, summed up in this convenient word "institutions," from which laws and constitutions derive all their working force. The Constitution of the United States would have been no better than a bit of waste paper in 1861 had it not been for the smoldering but intense popular feeling which was fanned into flame by the concrete act of "firing on the flag." In so far, the flag of the United States is even a more fundamentally American "institution" than the Constitution itself. If the American people in 1876-77 preferred to compromise an insolvable case rather than drift into war about it, and if they have met in a similar spirit other political problems upon which other systems have for centuries been stultifying themselves at every opportunity, it is because of the institutions which have come down to each American generation through centuries of consistent political thought and action. If all men are wiser than any one man, it is because the personal passions and prejudices of a multitude balance and neutralize one another, leaving, as the only safe guide, the institutions which are guaranteed by long experience. And if Americans are to have any such measure of success in the future, it behooves them to disdain any feeble leaning upon laws and constitutions alone, and to keep clear and full the institutional springs which feed our whole social and political system.

One may well agree, then, to compromise a difficulty in the case of the passage or interpretation of a law; he cannot too persistently cavil on the ninth part of a hair in the case of the smallest American institution. If it is worth while for the assailant to make a point of it, it is even more worth while for the American to

make a point of it. Our forefathers, said Webster, "went to war against a preamble. They fought seven years against a declaration. They poured out their treasures and their blood like water, in a contest against an assertion which those less sagacious and not so well schooled in the principles of civil liberty would have regarded as barren phraseology, or mere parade of words. They saw in the claim of the British Parliament a seminal principle of mischief, the germ of unjust power; they detected it, dragged it forth from underneath its plausible disguises, struck at it; nor did it elude either their steady eye or their well-directed blow until they had extirpated and destroyed it to the smallest fiber." The principle of self-government by representatives had become an American institution in 1775; and the jealousy with which it was guarded, the intensity with which it was defended, by the men who then had to deal with it, may well stand as a lesson in political science to their descendants of all generations.

There remains, however, the difficulty that so large a percentage of the American people is no longer American, and has no fitting sense of the nature and dignity of the underlying American institutions; it no longer thinks and acts instinctively as Americans have habitually thought and acted. The figures submitted by Mayor Hewitt to the New York Board of Aldermen last winter, showing the large proportions of the alien-born population of New York city, seem to have excited an astonishment which is an evidence of an unfortunate lack of public interest in that fascinating and suggestive work, the "Compendium of the Tenth Census." Similar figures will be found in it for some fifty cities of the United States, and they are impressive. They are misleading as well, as figures often are. "Irish-born," "one or both parents Irish," "German-born," "one or both parents German," are misleading phrases when used under this head. Thousands, probably rather millions, whose parents were foreign-born, have breathed in the American spirit with every breath of their life, and are as intense, some would say as bigoted, in their American feeling, as any of those who fought at Concord or Bunker Hill. Even the phrase "foreign-born" is misleading. Were Alexander Hamilton or Richard Montgomery less American than Aaron Burr or Benedict Arnold? Figures, in this case, must be taken with a large margin of allowance, for they were meant to bear on entirely different questions. This question is not one of birth merely, but of feeling, of training, of habits, of institutions.

But on the general question, the mayor was right in maintaining the dignity of the American flag within the American jurisdiction. Every nation, as a member of the great family of nations, must show a proper and cordial respect for the emblems of other nationalities; and there is a peculiar propriety in the occasional exhibition, at private or unofficial gatherings, of the emblems of those nationalities which have gone to make up the American people. But the case is vitally different with every exhibition of a foreign flag or emblem which goes to show, or is intended to show, that the American people is still nothing more than a heterogeneous mass of jarring nationalities. In such a case, the public opinion, of adopted no less than of native citizens, should promptly and unequivocally condemn any attempt to substitute any foreign flag in the place

which belongs properly only to the American flag. The new generation, which has never known anything of the memories of armed conflicts, may disparage the importance of a bit of bunting; those who saw it through the smoke of war, or in the trials and triumphs of 1861-65, will not. It is the right of the American people to enjoy a monopoly for their own flag within their own jurisdiction; it is the right, and should be the duty, of those who follow other flags to follow them elsewhere.

The case becomes far stronger with the appeals to the Irish vote, or the German vote, or any other alien vote. What standing have such appeals in the United States? There should be no "Know-Nothingism" in this matter. It is the high privilege of those Americans who are foreign-born, or are the children of foreign-born parents, to empty the vials of American political wrath on the demagogues who undertake to rise by fostering anti-American classes. American institutions have made us what we are; the American spirit is as the breath of our life; and, though the republic is no longer menaced by open foes, there are enemies here against whom we may all vindicate our right to speak of the great American dead as our forefathers. It is our privilege, in Webster's phrase, to detect such enemies, to drag them forth from under their plausible disguises, to strike at them, and never to cease until we have extirpated and destroyed them to the smallest fiber.

Art Revival in American Coinage.

THE bill to secure an improvement in our coinage, which has been drawn in accordance with the views of Mr. Kimball, the Director of the Mint, and introduced simultaneously in the Senate and the House by Senator Morrill and Mr. Bland, is in the line of a reform which has constantly been urged by those intelligent in such matters. The United States does not issue today a single coin which possesses sound artistic merit, while most of the types are simply grotesque caricatures. The best of them, the so-called "buzzard dollar" of 1878, presents manifest crudities of design which public intuition perceived at once upon its appearance.

The responsibility for the ugliness of our coinage does not fall entirely upon the Mint. Some of the earlier types of American coins, seen, for instance, in the large copper cents of the end of the last century and

the beginning of this, which still occasionally appear in circulation, are by no means devoid of excellence; but by the coinage act of 1873, the devices and designs of current coins were fixed by statute, and all power to change or modify them was thus removed from the authorities of the Mint.

The present bill authorizes the Director of the Mint to employ the best artists and to select new designs for all coins, with the approval in each case of the Secretary of the Treasury, and with a proviso against too frequent changes of design. The bill is clear and simple, and well adapted to secure the improvement sought, and to leave us free to make our coinage again, as was that of the ancients and the work of the Renaissance medalists, representative of the best art of our time. The hope that it may easily become thus representative is not chimerical. There are modern coins — as some of Cromwell, of Napoleon I., and of the French Republic — which are satisfactory examples of their contemporary art. It has been urged that the intrinsic excellence of the wonderful coins of ancient Greece — as refined and dignified, many of them, as the Parthenon itself, and as graceful in design as the Praxitelean Hermes — lies in their high relief, which is incompatible with the convenient use of coins under modern requirements. But some of the most beautiful of Greek coins are in sufficiently low relief; and these are no more inferior to those in high relief than the Phidian frieze is inferior.

If ancient needs had required it, we may be sure that all Greek coins would have been in low relief, and that with no sacrifice of beauty; and now that American sculpture can show work in low relief so admirable as almost to constitute a new discovery in art, we shall have none but ourselves to blame if we fail to provide for ourselves coins of which even the Greeks need not have been ashamed.

Coins, from their great number, their enduring material, and their small size, are among the most lasting of human monuments; and those which to our regret we now have will, with those which under the new bill we may hope to produce, remain as memorials of America in our time when most of our other material records will have perished. We may well seek to redeem, in the eyes of our remote posterity, our reputation in æsthetics, which none could wish to rest on any piece of money which we use to-day.

OPEN LETTERS.

Mr. Arnold and American Art.

THE announcement of the sudden death of Mr. Matthew Arnold, at an age when one hoped he might still live many years in beneficial activity, must have brought a sense of personal bereavement to thousands. Arnold's writings, to a higher degree, perhaps, than those of any author of our time except Carlyle, Emerson, and Ruskin, are infused with that personal quality which excites an interest in the man no less than in his printed pages; and, like Emerson's and Carlyle's and Ruskin's writings, their influence has been both intellectual and moral. Upon many of the younger gen-

eration in America they have had an extraordinarily tonic, stimulating, illuminating effect — not merely furnishing the mind but opening the eyes of the soul. For my own part I rejoice in this opportunity to say that to no book in the world do I owe so much as to "Literature and Dogma," unless it be to the great Book with which it so largely deals.

Under these circumstances — with Mr. Arnold's recent death in mind, and the consciousness of our immense debt to him thereby made doubly vivid — it is not the most pleasant of tasks to find fault with any of his utterances, or to take him to task for any shortcomings in his methods of observation and exposition.

But if such words are to be spoken at all, they must be spoken at once; and it seems to me that the obligation to speak them, although made painful, is not removed by the fact of our fresh sorrow.

Remembering the severity of the strictures which Mr. Arnold passed upon the civilization of his own country, Americans surely need not resent the fact that in one of his last published articles* he denied to their civilization the quality of "interest"—more especially as interest is a quality which must always largely depend upon the eye of the observer as well as upon the essence of the things observed. Yet, while we need not protest against Mr. Arnold's general verdict, it is nevertheless worth while to say in how far he was mistaken in some of the special statements of fact by which he endeavored to sustain it. It is worth while, for example, briefly to review his dicta with regard to American art and to the conditions of American civilization as affecting art.

"Americans of cultivation and wealth visit Europe more and more constantly," writes Mr. Arnold, in a connection which explains that they do so in the search for æsthetic gratification. This is certainly true, just as it is true of the same class of persons in England with regard to continental travel. But it is a mistake to say that "American artists chiefly live in Europe." Many American artists live in Europe during their student years, some remain there permanently, and others make frequent visits after their return to America. But the sum total which results from these facts by no means justifies Mr. Arnold's "chiefly"; nor is it justified if we weigh by the quality of the work produced instead of by the numbers of its producers—I mean, of course, applying the standards of intrinsic excellence and not of that European reputation which as yet depends almost altogether upon European residence. Nor is the inference which Mr. Arnold draws from his statement more nearly correct than the statement itself. American conditions do not seem to all observers distinctly worse for the artist than those of all other civilized lands. If the *tu quoque* argument were not so disagreeable a one to use, I might cite many reasons—and feel sure of the agreement of many artists therein—why New York is a better place to-day for artists with high aims and serious ambitions than London. But it will perhaps be better to confine myself to a verdict of more general bearing, pronounced by an observer who cannot possibly be accused of partiality or of lack of insight into artistic matters. I met not long ago a Japanese gentleman who was an artist by instinct, as seem to be all the men of his race, an art-critic by profession, a profound student of æsthetic theories and of the artistic history of the Western as well as of the Eastern world, and the bearer of a commission from his Government to inquire into the present state of art in foreign lands. Arriving for the second time in America after a long stay in Europe, he said,—with the use, be it observed, of Mr. Arnold's own word,— "I find things more interesting here than in Europe." What he had in mind was not, of course, the comparative richness of Europe and America in the accumulated treasures of other days, but the comparative interest of the living issues of to-day—of the conditions which are influencing and molding art at this moment,

* "Civilization in America." "Nineteenth Century," April, 1838.

and in which a prophecy of future developments may be read. It would have been too much to expect that Mr. Arnold should have seen things from this point of view as fully and clearly as this Japanese specialist; but we were surely justified in feeling disappointed that he did not recognize it as the right point of view from which to look. And this for his own sake as a philosophic observer much more than for our sake; for surely the vital significance of our civilization is missed by one who thinks the backward as important as the forward gaze—who fails to take great account of the youth of the country, to test the speed of its advance at the present hour, and to try at least to discern the true promise of the future. Had Mr. Arnold seen that this was the right point of view while he was in America, and after his return home had he asked a few questions of persons whose opportunities for observation in matters of art and whose preparation for passing judgment upon them had been greater than his own—then, I believe, his verdict would not have been that we had as yet produced "very little" of the "really beautiful," or that our conditions were such as to discourage hopeful prophecies. It would have been well, for example, had he asked the most famous manufacturer of stained-glass in France what he thought of American stained-glass as compared with French, or English, or German; had he asked the proprietors of the chief art-journal of Paris what they thought of American wood-engraving and of its influence upon foreign wood-engraving, and why they had sent their representatives to New York a few years ago to study methods of wood-cut printing; had he considered to how great a degree the success of our popular magazines in England has been due to the quality of their illustrations; had he compared the works of monumental sculpture in this country with those erected during the same space of time in England; had he looked into such books as André's "L'Art des Jardins" and Jaeger's "Gartenkunst," to see what their authors think of our success in the once preëminently English art of landscape-gardening, and asked himself how it happens that there is a popular journal in America largely devoted to this subject, while there is none in England, France, or Germany; and had he inquired of Parisian professors what are the aptitudes and the early productions of American as compared with other students. And, as regards that public appreciation of art which is largely synonymous with the conditions upon which the success of art depends, he might have asked Parisian dealers and critics what is the state of America as a market for the highest class of modern paintings. He would have found that the old sneer of the French artist, "Bon pour l'Amérique," is as out of date as the old sneer of the English author, "Who reads an American book?" If he had heard the words at all, it might well have been as meaning, "Too good to be kept in France."

Mr. Arnold's most definite dictum upon a question of art was pronounced, however, with regard to architecture; and of all his dicta it is the one which has the least support in facts. I may say once more that a really philosophic observer would have weighed to-day in America against to-day in England—not against that past which produced Somerset House and Whitehall. Yet there need be no objection on our part to admitting Somerset House and Whitehall as standards of comparison; for an observer with a keener artistic

sense than Mr. Arnold would assuredly grant that they at least among the old buildings of England have their equals in America — not their counterparts, which is what Mr. Arnold seems to have looked for, but their equals in buildings as commendable for all the essentials of architectural excellence. Such an observer would also have found something else to say of our country-houses than that they are often “original and very pleasing,” but are “pretty and coquettish, not beautiful.” He would have said, A great many of them are not even this, but many are a good deal more than this. Nor, assuredly, would he have cited our country-houses alone as witnesses to the interest of the recent renaissance of architectural art in America; nor, above all, would he have failed to remark the fact of this renaissance, to contrast the work of to-day as a whole with the work of twenty or thirty years ago as a whole, and to read in the contrast a most interesting promise for the future — a more interesting promise, I cannot but think, than he could read in any foreign land.

But the singularly limited field of observation and inquiry which Mr. Arnold must have thought sufficient to serve as a basis for emphatic speech is nowhere so distinctly shown as in the few lines which he devotes to Richardson. Premising that he was our one “architect of genius,” he adds: “Much of his work was injured by the conditions under which he was obliged to execute it; I can recall but one building, and that of no great importance, where he seems to have had his own way, to be fully himself; but that is indeed excellent.” It would be hard to condense into words so few a larger amount of misconception. It is probable that no architect in any land, in any age, ever expressed himself in so unfettered a way, was so little dominated by any outside influence, as Richardson. This is clear to every one who knows what individuality means in architecture and who has looked at Richardson’s buildings, and it is doubly clear to every one who knew the man himself, the way in which he did his work, and the way in which he judged of the conditions under which it was done. If any of Richardson’s buildings seem uncharacteristic, it is because they were built at a time when he had not yet discovered how he really wanted to express himself in art; they expressed his personality at the moment just as truthfully as his later buildings expressed the fully developed personality which to-day we recognize as his. He was never under the influence of the artistic creeds current in America or in foreign lands, and was never swayed by the example of other artists; and he was distinguished to a phenomenal degree by his power of persuading all persons with whom he came in contact to give him the chance to do what he wished to do.

If I seem to speak very confidently I may explain that I have spent many months in a careful study of Richardson’s works and of the conditions under which each one of them was produced; and I may add that in the biography which has been the outcome of this study the two things which it seemed to me most important to make plain were, that his talent developed in an unfettered way to which the history of modern architecture offers no parallel, and that he gratefully realized the fact and was never tired of congratulating himself that he had been born to work in America and not in Europe. When, during the last years of his life, he visited Europe and saw the work of French and

English architects, and the conditions amid which it was produced, his one thought was a thought of pity for men whose talents had no such free outlet as his own. “There is not one of them,” I have heard him say of the friends of his student years in Paris, risen to the highest places in their profession,—“there is not one of them who can find out exactly what he wants most to do and then venture to do it. What might they not do if their opportunities were only as good as ours!” No one can have been so surprised at Mr. Arnold’s description of Richardson and his opportunities as Richardson himself would have been — unless, indeed, it may be the English architects who, at the meeting of the Royal Institute, in 1884, discussed his work and American work, and American conditions in general.*

In conclusion, it is a somewhat curious question: What was the one unimportant building which to Mr. Arnold seemed really characteristic of this man of genius? In his smallest buildings the man of genius shows clearly, it is true, but in his more important buildings still more clearly; and if we were compelled to judge him by one alone we might well select the one which he himself declared he was most willing to be judged by — the largest of all, the Court-house in Pittsburg.

M. G. van Rensselaer.

“The Workingman’s School and Free Kindergarten.”

A GREAT step is taken for educational reform when public interest is aroused and stimulated by discussion and suggestion. THE CENTURY has taken this step, and we feel justified in calling the attention of our readers to a school which has as yet received no notice in your pages and which seems to us to invite special study from all who would further this great movement. The Workingman’s School and Free Kindergarten has been in existence for eight years in the city of New York. As its name implies, it is intended for the children of the working-people who are too poor to pay for tuition; its pupils number about three hundred and seventy. Although a philanthropic scheme it aims at the same time to be a model and pioneer school, and it has already put to practical test many of the questions which are now forcing themselves upon the attention of our public educators. Its basis is the kindergarten, about which a few words may not be here amiss, for among Americans generally rather vague notions prevail in regard to the kindergarten. Most persons, even parents, look upon it as a place where they may send their children, to be amused and kept out of mischief, to play games and sing, and learn, perhaps, to fashion little shapes and fancies with their tiny fingers. The system has been almost universally adopted, and yet its profound psychological value and significance have been but little understood or appreciated.

It was Pestalozzi who insisted that the world must be made afresh for each fresh mind; the child must discover and explore it for himself, and make himself acquainted, not with the names of things, but with the things themselves, their properties and laws. Fröbel took a step further and affirmed that it is as natural and as necessary to create as to observe, and that from

* See “American Architecture in English Eyes,” Topics of the Time, in this magazine for March, 1888.

infancy the creative faculty is latent within us, only waiting to be called out and exercised. The world is made for the child's use as well as for his study, and this very use, properly trained and directed, becomes mind-power, intellectual stimulus, and experience. Make the conditions right, the atmosphere and surroundings suitable, and like a plant the child will grow, putting forth flower and fruit. So Froebel devised the kindergarten, and the child-world became a center of resource and activity and of beautiful joyous expression. Since Froebel's time the kindergarten has been developed and perfected, but the organic and fundamental idea underlying it has been allowed to remain in embryo. The child steps out of this fresh, new field back again into the old routine track and methods of instruction. The Workingman's School is a notable attempt, the first of its kind, to carry the principles and practice of the kindergarten into the higher branches of education; to connect the development of the child with the development of the man and the woman, and to secure a complete and harmonious unfolding of the whole humanity. In such a school the workshop and the art-room are the salient features, for here are the tools and material as well as the field for production; here the child is trained, not to be a carpenter, a printer, a skilled mechanic, not to be ticketed with any particular trade,—although he will probably learn in this way what he is best fitted to do,—but to come to the full use and play of his faculties.

With this end in view manual training becomes an intimate and essential process of mind-culture. A system of work-instruction has been planned which aims to bring into constant correlation and interdependence these two usually distinct factors. Drawing is made, as it were, "the common denominator," the basis of instruction—mechanical drawing in the workshop, and free-hand drawing in the art-room. Through all the classes, and consistently with the intellectual progress, the drawing-exercises connect the work of the hand with the work of the brain. The pupil is made to draw the object which he afterwards reproduces from his own drawing. "Thus the work is the concrete representation of the drawing, the drawing is the abstract representation of the work," and both are the symbol and illustration of science and law. Treated in this way, the so-called dry and rigid sciences, mathematics, geometry, and the like, become plastic and instinct with life and form, while, on the other hand, manual labor is dignified and lifted upon the plane of intellectual achievement. In the art-room the analogy is obvious, for here is the true realm of expression. In the perception and reproduction of beautiful forms and the apprehension of harmony and design man's creative insight and freedom fully assert themselves, and spirit stands clearly revealed.

"Through the idea, lo, the immortal reality! Through the reality, lo, the immortal idea!"

To bring such advantages as we have described within reach of the poor — of the poorest — is a task of no small difficulty and magnitude, and one which we think should commend itself to the intelligent sympathy and attention of all who have at heart the better status and adjustment of society, for it is to this larger end that such a scheme finally points. Let us add, however, that it is the children of the rich who could profit most by these methods. Unhindered by sordid circumstance,

they could respond more freely to the improved conditions and lightly lift themselves into better modes of thought and action. The special plea which we would make through these pages is for a wider, more liberal, and "disinterested" interest in education in general.

"Man cannot propose a higher object for his study than education and all that pertains to education." So says Plato; but in America, in spite of public schools and compulsory instruction, this would not seem to be the common verdict and attitude. Education has grown perfunctory, political. It has become one of the "machines" of the state and of an industrial society. Teaching is too often looked upon as a drudgery, a means of livelihood when all others fail. "Will it pay? Can one get a living by it?" This is the test to which many a high calling must descend in these days. With the poor it cannot be otherwise, for the stress is always upon them, and the cry is ever ringing in their ears. But the rich—have they no place to fill, and no duties to perform in this direction? If not actually within the ranks, why should they not take the lead as superior and commanding officers?

We have captains of industry and finance. Why have we not captains of education—men of leisure and culture, capable of enthusiasm and initiative, ready to throw themselves into such a cause and give it their earnest consideration, their generous and active support!

Among the Greeks, Plato, Socrates, and Epictetus were the teachers. Where shall we look for our great leaders, masters, patrons, even, who will see education in its true light, and force us to recognize teaching as one of the grandest of the arts—the art of arts, for it goes to the building up of the artist himself, and of ever nobler types of humanity?

A Democratic Government in the Colleges.

THREE general systems of the government of college students are now practiced. One may be called the monarchical. It is the traditional and the more common system. Under it each student is the subject of certain rules, in the making of which he had no voice, and obedience to which is a condition of his remaining in college. A second system is the absence of any system. Under it the college abdicates all attempts at the personal supervision of the moral character and behavior of its students. It tacitly declares that its purpose is simply intellectual. When it has provided instruction and offered opportunities for examination, its duty is done. This view is a favorite of the German universities. A professor at Halle told the president of an American college that "the professors assume no responsibility for the personal character or behavior of students; they are employed to give lectures and not to govern students." The third system may, for the lack of a better term, be called the republican or democratic system. According to its provisions the student may have some voice in forming the college laws; if he breaks these laws, he may be judged by a jury of his peers; and he may exert a constant and strong influence upon the official action of the college Faculty.

That the monarchical system of college government is not well adapted to the present generation of students is evident. It is the product of a time when students were boys of the age of fifteen, and not men of nineteen, as they now are at the close of their freshman year. Its application is liable to result in the

"rebellions," the disorders, and the disturbances, either petty or serious, which characterize too many colleges. It is also evident that neither the college nor the parent is willing for the student to pass four years free from all guidance and restraint. The experience of the German universities in granting their members such liberty does not furnish a recommendation for its adoption in the American college. The republican system, however, appears to possess many and great advantages and few and slight defects.

As long ago as 1870 the students of the Illinois Industrial University, at the suggestion of its president, voted to try the experiment of self-government. They made laws regarding all those forms of disorder to which the colleges are generally subject. The penalties consisted of fines varying from a few cents to five dollars. Certain officers for the execution of these provisions were elected by the students, and others were appointed by the president. "Obstinate culprits," writes the president, "and those who refuse to pay the fines, were to be reported to the Faculty, who retained all power to suspend or expel a student." Several years ago Amherst College introduced a similar system into the government of its students. It is based upon the principle that a man admitted to the college "is received as a gentleman, and as such is trusted to conduct himself in truthfulness and uprightness, in kindness and respect, in diligence and sobriety, in obedience to law and maintenance of order, and regard for Christian institutions as becomes a member of a Christian college. The privileges of the college are granted only to those who are believed to be worthy of this trust, and are forfeited whenever this trust is falsified." This principle, so admirably conceived, resulted in granting to the students greater liberties than they had before enjoyed, and also allowed them to elect a representative body who should consult about such matters as the president might bring before it.

Although Williams College and Harvard have introduced no system of such elaborateness as are the methods just named, yet they have provided for a standing committee of the students which consults with the officers relative to questions of mutual interest. The Harvard body consists of twenty-four students, and, if its influence in fostering good order has not been great, the reason is that of late years the college has been free from many forms of disorder with which sister institutions are afflicted. The representative body of Williams' students is composed of three members chosen from each class. Selected at first to consult with the Faculty regarding a serious college disturbance, it has become at the present writing a permanent feature of the administration.

These systems of college democracy differ. Each possesses peculiar advantages and defects. An advantage common to all is that they tend to promote right feeling between the students and the officers. The general method tends to remove that misunderstanding which lies at the basis of most disturbances. It tends to dissipate that sentiment, which students so naturally entertain, of unjust treatment on the part of their officers. It tends to assure students that the Faculty chiefly desires their welfare. In the common relation of professor and student indifference gives way to regard, and perhaps antipathy to friendship. The system, also, is of special worth in fitting students for the

responsibilities of active life. It fosters a proper spirit of independence. By it, moreover, the officers are relieved of many harassing cares and perplexities. The task of administration is greatly simplified and lightened. The greatest advantage, however, consists in the simple fact that the order and discipline of the college are promoted. President Seelye writes that "it is believed by all here that never before was there such good and healthy work done in college, nor such pleasant relations between the students and teachers, or among the students themselves, as since the new system was adopted."

A peril to which this system is liable lies in the danger of over-elaboration. It may be made so heavy as to fall of its own weight; so intricate that only an undue proportion of attention can secure its effective operation. To this peril the method as practiced in the Illinois Industrial University, after thirteen years of use, finally yielded. Other perils also might be pointed out; but the advantages are of so great weight that the system in some form should be applied in every one of the four hundred colleges of the United States.

Charles F. Thwing.

MINNEAPOLIS, MINN.

An Attempted Division of California.

IN the History of Lincoln, in the last July (1887) number of this magazine, the authors say:

"Still, the case of the South was not hopeless, . . . there remained the possible division of California."

In this connection it may be of interest to your readers to recall a fact now generally forgotten, even by the oldest inhabitants of this State, that the "division of California" was actually attempted, and preliminary steps thereto consummated.

In "The Statutes of California, passed at the tenth session, begun on Monday, the 3d day of January, and ended on Tuesday, the 19th day of April, 1859," may be found an act, the title and first section of which read as follows:

"Chapter cclxxxviii: An act granting the consent of the Legislature to the formation of a different Government for the southern counties of this State.

"Approved April 18th, 1859.

"Be it enacted, etc.,

"Section 1.—That the consent of the Legislature of this State is hereby given, to the effect that all of that part or portion of the present territory of this State, lying all south of a line drawn eastward from the west boundary of the State, along the sixth standard parallel south of the Mt. Diabolo Meridian, east to the summit of the Coast Range; thence southerly, following said summit to the seventh standard parallel; thence due east on said standard, parallel to its intersection with the north-west boundary of Los Angeles County; thence north-east along said boundary to the eastern boundary of the State, including the counties of San Luis Obispo, Santa Barbara, Los Angeles, San Diego, San Bernardino, and a part of Buena Vista, be segregated from the remaining portion of the State for the purpose of the formation by Congress, with the concurrent action of said portion,—the consent for the segregation of which is hereby granted,—of a territorial or other government, under the name of the 'Territory of Colorado,' or such other name as may be deemed meet and proper."

Under this statute the governor submitted the question to the people of the southern part of the State at the next election. The two-thirds vote required by the act was cast in favor of a division of the State, and this result was duly certified by the governor to the President of the United States.

Only the "southern portion" was allowed to vote, and there was the usual beautiful disregard of constitutions. Why the scheme was carried no further, the history of subsequent events shows.

Leon F. Moss.

LOS ANGELES, CAL.

NOTE.

SINCE the appearance of the paper on Colonel Rose's Tunnel at Libby Prison, in this magazine for March, we have been informed that the address of one of the participants in the escape, Captain John Lucas, is Rowland, Limestone Co., Alabama.

BRIC-À-BRAC.

Ole Settlers' Meetun.

BE'N to that ole settlers' meetun!
An' of all the reg'lar beatun
Times, I think 'at beat 'em holler!
I jist bust that paper collar
Into flinters — I jist laft
Till I thought I 'd go plum daft!
Who was there? Now ast me that —
Tell ye who *wa'n't* there, right spat!
Ever' man I ever knowed
Come by the load.
Down ever' road!
Oh, the county fair
Wus jist nowhere!
I shuk hands, an' *shuk*, an' *shuk!*
Thought 't wus jist my ornry luck
To shake my hands off then an' there!
Blame sight harder 'n shuckun corn —
Biggest time sence I be'n born!

Well, ole Zenas Gumper thrum
Hoosierville, ye know, *he* come —
Ole Squire Truitt an' his darter —
Reason Brown, an' Increase Carter —
All the Jinkses! — ole Aunt Sue! —
Womern' childern, all come too! —
Amos Cockefair jist sailed in,
Pullun that long beard on his chin —
Then Nat Womsley — you know how:
Chawun the cood jist like a cow!
Well, I could n' name 'em tho,
They wus jist a reg'lar sloo
Of the Hinkles, Potters, Skinners —
With their famblies an' their dinners!
An' them dinners 'd cure sore eyes:
Yaller-legged chickens 'n' punkun pies —
Dumpluns big 's a feller's head —
Honey, 'n' *ole salt-risun bread!*

Uncle Johnny tuk the cheer —
Did n't speak o' him? Don't keer,
You might *sposun* he was *som'ers* near!
Think I set the census down
Of the county or the town?
Talkun 'bout the census now,
Ole Squire Truitt ups an' 'low:
"I jist taken the fust 'at ever
Ware tuk on the Wabash River,
'Fore the ole canal ware dug,
When the Injuns come an' dog
Fellers jist right outen bed,
By the top ha'r o' their head,
Sculped 'em thar an' killed 'em dead!
Nothun like the ole times now —
Time goes back'ards anyhow!
Ole folks mostly passed away
With the good things o' their day,
When we all wore homespun clothes
Jist as happy, I suppose,
As the young folks air to-day,
Jist as peart, too, ever' way!

Schools ware better when we had
Jist log cabins an' a gad,
Winders jist a hole 'n the wall,
An' no dests or books at all!
Silver dollars then was scaice,
Blame sight bigger 'n full moon's face!
Whisky ware the rulun speart —
Coon-skins good, but nothun near 't, —
Run like worter 'at elections
An' house raisuns, in these sections!
Piety ware stronger then —
Seemed 'at hardships *mellered* men,
Made 'em more onselfish like —
Best uv neighbors you could strike —
Set on the fence a-whittun sticks,
Talkun Scripter 'n' polotics —
An' they sometimes differed too,
An' I tell *you*
Air was sometimes middlun blue!
But they 'd smooth it out again,
'N' 'en swap hosses 'n' part like *men!*"

Uncle Johnny tuk the prize
As the oldest settler heur,
An' he dainced a hornpipe thur,
Right on the platform 'fore our eyes,
Yessir, 'n' 'at man knows more lies
'N any feller anywhur!
Killed more Injuns, wolves, an' bear —
Built first cabin, raised first corn,
Hilt first meetun, fit first fight,
Got up the first county fair —
Brung first circus 'n' side-show there,
His son Ben first Hoosier born,
Uncle Johnny 's jist a *sight!*
Jist to show ye — some un told
How they laid some wolves out cold:
Said one time they met a pack,
They jist whack 'em in the back
With the butt-eend uv their gun,
An' they killed 'em ever' one —
Well, they said,
Wus so many laid thar dead
Could n' count 'em — not one lef', —
They wus well nigh caved theirse'f!
Then Uncle Johnny *riz*, an' holler:
"At 'ere yarn's too tough to swaller,
But I know one 'at air a fack!
Somp'm' lack
Forty yur back, my big dog
Fell in the worter off 'n a log,
Jist up heur on Raccoon Crick —
Jist that quick
Fish as big as ary a whale
Grabbed that whelp jist by the tail —
Well, I *mistook* ef 't did n' swaller
That dog clean to its arn collar!
Fish swum off an' dog jist ye'pt —
I did n' see how 't could be he'pt!
Purty soon the dog got mad —
Fish ware feelun *middlun* bad!
What ye think that 'ere dog do?

"Sit down, and you shall know," said White; and he told the doctor the story of Dick Harmony's accident and its consequences, and the strange delusion under which the boy was laboring.

Doctor Cheever listened most attentively, now and again interrupting to put a pertinent question.

When White had finished his story his friend said, "This is a very interesting case you have been describing. I should like to see the boy for myself."

"That's just what I was going to suggest," replied White.

And so, when their dinner was over, they walked down the broad avenue to the cyclorama. A throng was already gathered on the platform, and the young voice of Dick Harmony could be heard indicating the main features of the great fight.

When, in his revolving around the outer rail, the boy came near Doctor Cheever, the physician asked a few questions about the battle-field, and so led the conversation easily to Dick's own share in it. The answers were not unlike those the boy had given Robert White on the preceding evening. Doctor Cheever was gentle and kindly, but his questions were more searching than White's had been.

When they had seen and heard enough, the doctor and the journalist came out into the street.

"Well?" asked Doctor Cheever.

"I wanted you to come here," White answered, "and examine the boy for yourself."

"Why?" queried the doctor.

"Because I think you can give me special information as to his mental status."

"It is an interesting case, certainly," Doctor Cheever replied, "but not altogether abnormal. The boy is perfectly honest in his false statements; he is saying only what he now believes to be strictly true. He wanted to have been at that battle; and after the injury to his head, his will was able to master his memory. That he now thinks and asserts that he was at the battle of Gettysburg you may call an astounding example of self-deception, and so should I, perhaps, if I had not seen other instances quite as startling."

"Just as George IV. came to believe that he was present in the flesh at Waterloo," suggested White.

"Precisely," the doctor returned; "but sometimes it happens without a broken head or insanity."

"I'm glad to have your opinion as to the boy's mental condition."

"What did you want it for?" was Doctor Cheever's next question.

"To use in a story," said the journalist. "I think I can work this up into a sketch for the Sunday paper—a sketch which would not be lacking in a certain novelty."

"Better not," remarked the doctor, dryly.

"Why not?" inquired White, a little provoked by his friend's manner.

"Why not?" Doctor Cheever repeated. "Why not?—why, because the boy might read it."

Brander Matthews.

TOPICS OF THE TIME.

A Lay Sermon to the Clergy.

AS a rule the clergyman in partisan politics is a dupe and a danger, but a clergyman concerning himself, without cant, rancor, or extravagance, in the questions of the day on the moral side,—none the less if these questions are to be dealt with by legislation,—such a clergyman is a boon to the community. We are well aware that the clergyman's first and chief duty is the spiritual betterment of the individual, and that a nation of saints, if wise saints, would be a nation of good citizens. But good citizenship is to be promoted not only directly by "saving the soul" of the individual citizen, but also indirectly by all sorts of social and political and legislative devices.

No one can say that the clergy are not interesting themselves in temperance reform, and in many other reforms. The sermon preached last winter in New York and Washington by the Rev. Dr. Van Dyke, of the Brick Church, on "The National Sin of Literary

Piracy," is a notable evidence of the active interest of the pulpit in public morals. The preacher took for his text: "Righteousness exalteth a nation; but sin is a reproach to any people," and by his treatment of the subject fully justified his theme.

"It matters not," he said, "what theory of the origin of government you adopt, if you follow it out to its legitimate conclusions it will bring you face to face with the moral law." "The refusal of our country to protect all men equally in the product of their mental labor, and the consequent practice of reprinting and selling the books of foreigners without asking their consent, or offering them any payment, has been generally regarded as a question of politics, of economy, of national courtesy. But at bottom, as Mr. Lowell has said, it is a question of right and wrong; and therefore it needs to be separated from the confusions of partisanship and the considerations of self-interest, and brought into contact with the Ten Commandments."

But it is not only in the pulpit that ministers can make themselves felt in the reform of public morals, but also in their action and conversation elsewhere,—in becoming, on all proper private and public occasions, advocates of those political and social reforms which all good and disinterested citizens favor the moment that they are brought to their thoughtful attention. Inertia is the friend and promoter of all public abuses. The minister should be among the first to examine the schemes which are constantly being brought forward for the purification of government, throwing aside all that savor of the wild-cat and the crank, selecting those most wise, and earnestly urging their adoption.

There is no reform more pressingly needed throughout the country than that which aims, through legal devices already tested, at the purity of elections. A free ballot is the foundation of modern society; but at this moment, in many cases, how far the ballot is from being free, how foully and effectively the briber does his work, are facts too widely and too hopelessly accepted. A remedy for this state of things is at hand, and the people only need awakening and informing in order that this remedy may be universally applied.*

And there is the reform of the civil service. That reform has in the last dozen years made great advances in legislation, in executive practice, and in the opinion of the public,—but its further extension in legislation and in executive practice is apparently awaiting its further extension in public opinion. The "machine" man of both of the great parties, either privately or publicly, or both privately and publicly, venomously denounces every advocate of the reform, and the very principle involved in the reform. The offices are his tools of trade, and he will not let himself be deprived of them without a furious struggle. Wherever he dares, he sets the principle of the reform at defiance, and even the laws based upon this principle. Those whose desire as well as duty it is to enforce the spirit no less than the letter of the reform programme complain that public sentiment, or, at least, the public sentiment of their particular party, does not at all times and places sustain them in their efforts. Now, waiving the question whether such sustaining should be waited upon,—there can be little doubt that, human nature and politics being what they are, the merit system will not be put into universal practice without a legal necessity. Nor will new laws be passed, extending the system under our city, state, and national government until public opinion is much further advanced on this question than it is to-day. Not only is it unsafe to cease the agitation, but greater efforts than ever must be made if the spoils system is to be thoroughly driven out and away. Organized agencies are at work in this direction, but these can effect little without the spontaneous assistance of the great army of disinterested, public-spirited men and women throughout the country. Every good man and woman can help this initial reform of all political reforms; and perhaps more than all others those natural leaders of the community in whatever is highest and most ideal—the clergy of all creeds and denominations.

* See "Honesty at Elections," "Topics of the Time," THE CENTURY for February, 1888.

† THE CENTURY for April, 1888, p. 963.

Selfishness and Self-Interest.

NOT many distinctions have more difficulty to most men than that which is properly to be made between selfishness and self-interest, as social and economic forces. A sentence in a recent issue of this magazine † may serve as a case in point: "He who has retired with a snug fortune has been engaged in a life-long struggle to provide dry-goods for the public a cent a yard cheaper than they were before." Very many readers will be prompt to object: "He has been doing nothing of the sort; he has been engaged in a life-long struggle to provide dry-goods at the greatest possible profit to himself allowed by competition and the limit which prices put upon sales." And, as the latter statement is in the main correct, it might easily seem to involve the falsehood of the former.

Only the suggestion will probably be needed to show that the two statements are made in regard to entirely different phases of the same series of actions; that the first has regard only to the *consequences* of the seller's life-work, while the second looks as exclusively to the *motive* . The two are not mutually exclusive. The consequence stated in the first, the decrease in the price of dry-goods, might result indifferently either from pure philanthropy or from the seller's eager and intense competition with rival sellers. The motive stated in the objection need not necessarily result in any decrease of price or increase of fortune: it might result otherwise, according to circumstances, either in increase of price or in the bankruptcy of the seller. The two statements, while equally true, are not correlative: those who think only of either as their text are arguing from different premises and can never come to an agreement, or even to a common understanding. We must either find some statement which shall cover both, or some valid reason why one of the two should be excluded from consideration.

It is easy to see that the essential feature of the counter-statement, the motive of the seller's life-work, is of very great importance in legal discussions, more particularly in criminal law. Every essential feature in the mere act of firing a gun at a crowd of persons may be exactly the same, whether the firing is done by a militiaman under orders, by a peaceful citizen in self-defense, by a passionate man under slight provocation, or by sheer accident or carelessness; the only point to which the law can look in deciding responsibility is the motive which controlled the will in doing the act. It is quite true that the law often seems to regard the consequences rather than the motive; that it will hang a man who sacrifices his child, though the motive of the sacrifice be a religious desire to imitate the purpose of Abraham in the case of Isaac; but this is, after all, rather a judicial decision upon the admissibility of the motive than an examination of the consequences.

In social and economic questions, on the contrary, whether they are considered by themselves or as the basis of legal discussions, the controlling factor is as evidently the consequences of the act. If a contract based on an immoral consideration is voided, it is not by reason of the motives of the parties, but by reason of the consequences to the public; decisions based on "public policy" turn commonly on such social or economic questions. English law once forbade "fore-

stalling, regrating, and engrossing"; that is, roughly, the accumulation of stocks of goods by middle-men in expectation of a higher price. The prohibition has been gradually abandoned, not because the motives of middle-men had become purer, sweeter, or more philanthropic, but because the judges, as they came to understand the course of trade more clearly, began to see that the consequences of the success of such a prohibition would be an increased possibility of famine. The ordinary criterion upon which experience teaches us to rely in such cases is not the motive of the individual who claims a privilege, but the consequences to the public which grants it, either through legal or through social channels.

Much of the fallacy and futility which have crept into the discussion of social and economic questions has come from the admission of an element, the motive of the individual, which, however important in criminal law, is quite out of place here. Very many well-meaning arguments for or against Mr. Henry George's proposal to confiscate rent have been based on the grasping avarice of landlords or of Mr. George; whereas the question is mainly one of consequences, whether the public is benefited by individual ownership or by nationalization of land. Modern society has grown into a stronger anxiety for freedom of individual competition through its clearer perception that the consequences are in the highest degree beneficial to the public and to the world. While the leanings of English law were against the middle-man and his "selfish" efforts to accumulate wealth by anticipating the hunger of his fellow-men, the price of wheat was often at nominal and at famine rates in the same country within a single year. Now a complicated system of daily telegraph reports keeps the whole English-speaking portion of humanity informed as to the demand for wheat in every country, and as to the visible supply, whether in Russia, in the elevators of Dakota or Illinois, or in transit by sea; and the first remote indication of famine turns a great current of food in that direction in which the higher price shows that it is most needed. All this enormous and expensive system has been developed by individuals whose motive, while it may very properly be called "selfishness," so far as they themselves are concerned, must be taken as self-interest alone, so far as the public is concerned with it. The public is of the belief that it is far better served in such cases by the self-interest and consequent competition of individuals than by any governmental agencies. The difficulty with men of socialist leanings — for these far outnumber the down-right and out-right Socialists — is that they look only at the "selfishness" of the middle-man, and are ready to welcome any governmental agency which will, to outward seeming at least, reduce the success of selfishness as an economic force.

Even if we should admit that the substitution of governmental for individual forces would in so far abolish selfishness, we might safely appeal to the experience of the race in support of the assertion that the governmental forces would be inferior in efficiency: self-interest, in the various phases of its operation, has decreased the price of dry-goods far more than any governmental agency ever did while it had the opportunity. But it may be worth while to ask attention to the fact that any such change would not abolish selfishness; it would merely transfer it from the individual

to the government agent. The efficient government agent would be as thoroughly selfish in all his motives for activity as the individual middle-man ever was in his; there would be only a thin veneering laid over the underlying motive, and a decrease in efficiency, which the public would be the first to feel and resent.

It is impossible to exclude selfishness as a social and economic motive; and the public would only waste time by taking into consideration that which it cannot exclude. The choice is between adopting the services of selfish government agents or of selfish individuals; and, as competition can have little effect upon the former, while it works with the very greatest force upon the latter, modern civilization has shown the keenest sense of its own self-interest in its disregard of the individual's selfish motives, and its progressive transfer of more and more of its daily work to individual self-interest and competition. The public, in other words, is not interested in the motive of the individual dry-goods dealer, his desire to make profits, but in the consequence — the decrease of price.

A New Branch of an Old Profession.

IN the United States the highest type of mind, especially among men, has not as a rule turned to the teaching profession, because of the inadequacy of its rewards and the uncertainty of advancement. By mere force of habit or custom this tendency away from teaching as a life occupation continues, though the rewards increase in value almost yearly, and promotion is becoming both rapid and sure. The success of the manual-training movement will, it is fair to assume, exert a powerful influence in attracting well trained and broadly cultured men to the service of the school. The ablest graduates of the scientific schools and polytechnic institutes are the men who should respond to the call now being heard all over the country for trained teachers of manual training. Their equipment in drawing, and wood and metal working, when supplemented by a short pedagogic course, is precisely what is required of a principal or instructor in the manual-training school. Furthermore, the salaries attached to these positions are very fair, and will naturally increase as the experience of incumbents makes them more valuable. Mechanics will not do for these positions. Mere tool-men cannot teach. Their sole aim is the finished product, and their method is to urge imitation by the pupil of their own skill. The real teacher of manual training, on the other hand, will desire first of all the development of his pupil, and his method will be to stimulate the student's own activity and power of thought. For him a well-finished product will be but an incident — a necessary incident, it is true — of successful teaching. The well-developed pupil will be the first product for which he will strive.

That this new branch of an old profession is already established admits of no question. Educational thought is all but unanimous in its favor. Public sentiment demands it. Favorable legislative action in New Jersey, and the pending or projected legislation in New York, Pennsylvania, Maryland, and several of the western States, have created a demand for trained teachers of this kind, which it is just now impossible to supply. At least one institution has been established for the purpose of training young men for this

work. It will doubtless be some time before the proper candidates for these positions are forthcoming in sufficient numbers. The lack of rapid adaptability to changed circumstances explains why this expectation is justifiable. Yet the demand will eventually create a supply, and the trained student of nature's forces and materials will find awaiting him a field worthy of his noblest efforts.

For women there is a similar opening. Domestic economy, including instruction in the care, preparation, and constituents of food materials, and sewing, are being offered to girls just as constructive work with tools is prescribed for boys. Careful and systematic teaching is necessary if these branches are to yield the educational results hoped for, and which it is perfectly possible for them to yield. So for women teachers,—and women constitute more than four-fifths of our 320,000 teachers,—there is also an enlarged opportunity. Busy-work, sewing, and cooking will take their place by the side of arithmetic, geography, and history. Already a score or more of cities have schools in which this step has been taken. Everywhere the results are successful. The handling of things stimulates the pupil to careful observation and correct expression. It awakens interest where merely verbal exercises had brought on an intellectual paralysis. It gives power and a consciousness of power. It educates. As one reads the numerous reports on manual training from all parts of the country, New Haven and St. Paul, Albany and Cleveland, New Orleans and St. Louis, and a score more cities and towns, and becomes fully aware of the hold it has gained, he is convinced that for the healthy development of the movement not arguments, but trained teachers, are now necessary.

The Independence of Literature.

THE Rev. Dr. Gladden's "Open Letter" on copyright in this number of *THE CENTURY* makes a needed

explanation of the principle involved in all copyright, as no one can accept the principle of copyright and consistently oppose international copyright. The recent discussion of international copyright has shown the necessity of making clear this principle.

The fact is that the copyright method of supporting and encouraging literary activity is the modern and democratic method as opposed to the ancient feudal method. Either the author must win his living by the simple and easy means of popular sales, or he must, as in the old days, look for his support to some "patron,"—private, ecclesiastical, governmental, or what not. In claiming governmental "protection" by international copyright law American authors have asked not for "patronage" and "protection," as in the old days; on the contrary, they have merely asked for their right to gain their own living unhampered by the unnatural competition of stolen goods. They have asked not for the "protection" of the appraiser, but of the policeman. They wish to be "free" to earn their bread and butter under natural conditions. As Dr. Eggleston said in his speech before the Senate committee, American authors do not ask what several foreign governments give to their authors,—sinecure positions and literary pensions as a means of support; they only ask to be put on the same footing with other workmen. The opposition to international copyright has inevitably ended in denying the principle of all copyright. But when copyright is properly understood it will be found, as we have said above, to be the manly, honest, and democratic method as opposed to the aristocratic and feudal method of supporting the profession of letters.

The independence of literary expression needs to be carefully guarded. "Patronage" is much more out of place in this domain than in that of the plastic arts. Those who have opposed the principle of copyright have been, without knowing it, promoting a tendency which would result in a system reactionary and un-American.

OPEN LETTERS.

The Ethics of Copyright.

THE debate about international copyright has raised the question whether authors, native or foreign, have any rights which the laws are bound to protect. The prompt answer of the advocates of international copyright, when they are challenged to give a reason for their demand, is that the reprinting of an author's books in a foreign country, without asking his consent or offering him remuneration, is an act of piracy; that it is simply helping yourself to another man's property. Mr. Lowell's verse sums up the common argument:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing *will* continue stealing.

I confess that to my own mind this has seemed perfectly clear and obvious,—almost axiomatic. But now arise some who dispute all these assumptions. They

deny that the property right expressed in copyright is a natural right; they say that it is only a civil right, the creation of law; that a man has a right to sell his book, but not to monopolize the sale of it; that this right to control the sale is a privilege conferred on him by law; that it may be expedient to extend this privilege to authors, for the sake of encouraging literary production, but that there are no rights in the case except those which are created by the statute. Inasmuch as the statute is in force only within the territory of the State by which it is enacted, no rights are infringed when an author's books, copyrighted at home, are reprinted in a foreign country. The argument for international copyright which rests upon the equities of the case is thus opposed by the assertion that there are no equities in the case; and that while it may be expedient, for public reasons, to extend certain privileges to our own authors, we are under no obligation to extend these privileges even to them; much less to the authors of foreign countries.

The opponents of international copyright, at a convention in Philadelphia, in 1872, issued this manifesto:

"1. That thought, unless expressed, is the property of the thinker; when given to the world it is as light, free to all.

"2. As property it can only demand the protection of the municipal law of the country to which the thinker is subject."

I do not know the name of the humorist who fabricated these propositions, but he must be a very funny fellow. He says that thought can only be property while it remains unexpressed; and that as property it can only demand the protection of the municipal law of the country to which the thinker is subject. This means that a man's unexpressed thoughts are not legally his own when he visits a foreign country. The Englishman who travels in the United States has no right to the protection of our laws in thinking those thoughts which he never expresses! The American, on the other hand, may demand the protection of his own government in thinking, so long as he does not express his thoughts! Just how the Englishman's property right in his own secret thoughts could be invalidated, or the American's confirmed, by statute, this philosopher does not deign to instruct us. But it is pleasant to find this bit of American humor permanently preserved for us in the august pages of the great "Encyclopædia Britannica."

If these American opponents of international copyright are somewhat nebulous in their definitions they are, nevertheless, logical in basing their denial of this right to foreigners upon the theory that no such right exists. That no man, native or foreigner, has any right to control the product of his own mind, after it has been put in print, is an intelligible statement. Most of those who dispute the equity of copyright disagree, however, with the Philadelphia moralists to a certain extent; they insist that an author has a perfect property in his thought after it has been expressed *in writing*; that his manuscript belongs to him, and that the man who steals it from him should be punished. But just as soon as it is put in print they declare that the author ought to have no longer any effective control of it; that it is now "given to the world," and that "it is as light, free to all." "Certainly," they say, "a man has a right to the fruit of his own labor until he has sold it; but when he has sold it, his right ceases and determines." But what does this mean? Sold what? Sold how much?

Suppose that I devote the labor of a year to the writing of a book; and when it is written proceed to print, at my own expense, five thousand copies of the book. The year's labor is presumably worth something; the cost of printing the five thousand copies is, at any rate, considerable. If I can sell this whole edition, I may get profit enough on the sales to pay for the printing and binding, and to afford me some remuneration for the work of writing the book. In all probability the recompense will be very small, not so much as the year's wages of an ordinary mechanic. But, according to the theories of our Philadelphia friends, I ought not to have any legal security whatever in this undertaking. The first copy of this book that is issued from the press may be purchased by some enterprising printer, who sees that there is sure to be a large demand for the book; within a week, in the absence of copyright, he

may put an edition of his own upon the market. He can afford to sell it cheaper than I can, because all he requires is a fair profit on the cost of the manufacture. He seeks no return for the production of the book, which has cost him nothing. Thus he drives me out of the market, and leaves me with my five thousand copies unsold, and my year's work unrewarded. He takes the product of my industry, makes merchandise of it, reaps a large profit from it, and prevents me from obtaining any return for it. And in this, say our Philadelphia philosophers, he violates no rights of mine; because, just as soon as I have sold the first copy of this book, all my rights in the premises are canceled. This seems to me a queer kind of ethics. This book is my product—in a far more profound and comprehensive sense my product than is the bushel of wheat that the farmer has raised, or the horseshoe that the blacksmith has made. It is much more truly a *creation* of wealth than is any material, fabric, or commodity. That it is wealth is proved by the fact that it has exchange value—men are ready to exchange their money for it. The particular collocation of words and sentences which constitute my book is the fruit of my industry. The purchasers and readers of this book, every one of them, owe to me whatever benefit or satisfaction they may derive from the reading of this book. But we are told that a state of things might, with perfect equity, exist, in which the natural remuneration of this industry would be forcibly taken away from me; in which others might enter into the fruit of my labors and prevent me from sharing it; in which others could take the goods provided by me, and enjoy them, and enrich themselves by traffic in them, while I was left without reward. For myself I have no desire to be a citizen of a community in which such views of equity prevail.

That the products of one's brain are as truly his property as the products of his hands seems to me an indubitable proposition. To this the answer is made that spoken words as well as written words could then be copyrighted; that a man might claim the right to prevent others from copying or publishing a speech. Most certainly. That right is enjoyed and confirmed by law in England. A lecture or a sermon may be as distinctly protected by law as is a history or a novel. That is the English law, and the equity is as clear in one case as in another. Suppose I prepare, at the expense of a year's labor, a course of lectures which I wish to deliver at colleges and before lyceums, making them a source of income. Will any one say that a newspaper publisher might equitably send his stenographer to report these lectures at their first delivery, and publish them through his columns and in pamphlet form, thus depriving me of livelihood, and using my labor for his own enrichment? It strikes me that such a proceeding would be highly inequitable. How far the law may undertake to go in securing *speakers* against the appropriation of their utterances by others may be a question. It may be said that the case is one of such difficulty that it is not expedient to attempt the enforcement of these rights; but the equities of the case are clear, and the English law, as I have said, affirms and secures them. I think that the American law could well afford to do the same.

But the very form of the copyright law, it is alleged, shows that this right is only a creation of law; for

copyright runs only forty-two years at the longest; at the end of this time the author's control of the sale of his book is terminated by law. "How," it is demanded, "could a natural right be thus canceled by a statute?"

This question is by some assumed to be unanswerable, but it is not such a poser after all. The right of liberty is conceded to be a natural right, but we have had plenty of statutes in the course of history which canceled that right. Was the existence of the Fugitive Slave Law conclusive proof that the slaves of the South had no natural right to liberty? Suppose we put the question in this way: "What right has the legislature to deprive the author of the right to control the sale of his book after it is forty-two years old?"

It is true that the Constitution of the United States seems to regard copyright as a privilege and not as a right; it is granted, as that instrument phrases it, "to promote the progress of science"; but the Constitution of the United States is not infallible in its ethical pronouncements. What it proclaims to be a gratuity may, after all, be something more than a gratuity.

For one, I am strongly inclined to say that I desire no gratuities or subventions from the Government, and have never considered myself as in any sense the recipient of alms. The small reward that has come to me as an author, through the copyright laws, I have supposed myself to be fully entitled to, not only legally, but also morally. The fact is that the language of the Constitution embodies an unsound philosophy upon this question; it implies that authors are not producers, but paupers. Probably the phraseology of this section has had much to do in vitiating the ideas of our people with respect to this fundamental right. If the Constitution had said that "*in order to promote the raising of wheat*, farmers should be secured, for certain months in the year, against the raiding of their wheat-fields by freebooters," the notion might, perhaps, have been conveyed to the legal mind that farmers had no natural right to the wheat produced by their labor; that property in growing wheat was only a creation of the statute.

A little study of the history of copyright in England might be instructive to those who assume that statutes are the source of all such property. Long before there were any statutes on the subject, authors sued and recovered, under the common law of England, for the infringement of their right to control the publication of their own books. Finally a statute regulating copyright was passed, during the reign of Anne; and in a case arising under this statute it was decided by the judges of the House of Lords, seven to four, that the author and his heirs had, at common law, the sole right of publication forever; but that the statute of Anne had deprived him of this right, limiting his control of the publication of his book to the term of twenty-eight years. So far as English law is concerned, the author's property right was not, then, created or confirmed by statute; it has been limited and curtailed by statute.

But it is said that if the author has the same right to the product of his mind that any workman has to the product of his hands,—if literary property rests on the same basis as other property,—then the author may bequeath this copyright to his heirs forever. Undoubtedly. Such was the common law of England, as we have seen; such was formerly the law of Hol-

land and Belgium, of Denmark and Sweden. In all these countries the right of bequest is now limited, for reasons of public policy. The right to bequeath property of any sort is not a natural right; no man has a right to control his property after he is dead. For certain public reasons, it may be expedient to grant the privilege of bequest; for other reasons, it may be expedient to limit this privilege. But so far as the ethics of the case is concerned, literary property must stand or fall before the laws of bequest with every other kind of property.

In England, at the present day, the copyright is vested in the author until his death, and in his heirs for seven years after his death, unless this term of seven years shall expire before the end of forty-two years from the first publication of the book; in which case it is extended to forty-two years. A book published after the author's death by his heirs is secured by copyright for forty-two years. This is the shortest period of English copyright: while if an English author publishes a book at the age of twenty and lives to be eighty years old, the copyright of this book runs for sixty-seven years. In most other civilized countries the copyright is continued for a considerable period after the author's death: in France and Spain, for fifty years; in Prussia and Austria, for thirty years; in Holland and Belgium, for twenty years.

It is said that copyright is a monopoly, and, for this reason, ought not to be tolerated by the State. But it is not a monopoly in the ordinary use of that word. Certain publishing rights that were monopolies were granted in former days in England: to one man was given by law the exclusive privilege of printing the Bible; to another, all law books; to another, all music books; to another, all almanacs. But this is a very different matter from permitting an author to control the publication of his own books. If I write a history of Ohio, my copyright does not forbid any other man to write or publish the history of Ohio: every man in the State may write and publish such a history if he chooses. Nor does my copyright bind anybody to purchase my book, or guarantee any market for my book. It simply says, "This particular history of Ohio, which this man has written, is his property: no man can print or publish it for a term of forty-two years without permission from him; you are under no obligation to use his book; but if you do so you must make your bargain with him, or with those whom he empowers to act for him." It seems to me that this is no more a monopoly than the right of the shoe manufacturer to contract for the sale of the shoes manufactured by him is a monopoly. It is the right to control the sale of his own product.

I come back, therefore, to the ground from which I started, finding that it is well taken and strongly fortified by reason and experience. The author's property in his book is of the same nature as that of any other worker in his product. The protection of this property is not a gratuity conferred on him by the State for the promotion of literature or learning; it is a right to which he, with every other producer, is entitled. The author is not a mendicant or a pensioner; he wants no favors; all he wants is justice—to enjoy the fruit of his own labors. That he is entitled to this as long as he lives seems obvious; the law of nearly every civilized country, except America, confirms this right.

How long this property shall be extended after his death is a question of expediency; all laws regulating bequest are based upon expediency.

One reason why our legislators have been so slow to grant international copyright is found in the prevalence of the false notion that the author has no valid claim even upon his own government for the protection of his property; that the power to control the publication of his own works is not a right secured to him, but a privilege conferred on him.

Washington Gladden.

COLUMBUS, OHIO.

The Story of the First News Message ever sent by Telegraph.

On the morning of May 1, 1844, the Whig convention organized in Baltimore, and working connection was established for the first time by telegraph between Washington and Annapolis Junction, Professor Morse being at the former and Mr. Vail at the latter place. Morse sat that afternoon in the room at Washington, waiting for the signal from Mr. Vail, when suddenly there came an animated clicking at the instrument. He bent forward, in his eagerness almost devouring the little strip of paper that crept only too slowly from between the rollers of the register, until, the message completed, he rose, and said to the friends who were present: "Gentlemen, the convention has adjourned. The train for Washington from Baltimore, bearing that information, has just left Annapolis Junction, and Mr. Vail has telegraphed me the ticket nominated, and it is" — he hesitated, holding in his hand the final proof of the victory of science over space — "it is—it is Clay and Frelinghuysen!"

"You are quizzing us," was the quiet retort. "It's easy enough for you to guess that Clay is at the head of the ticket; but Frelinghuysen — who the devil is Frelinghuysen?"

"I only know," was the dignified answer, "that is the name Mr. Vail has sent me from Annapolis Junction, where he had the news five minutes ago, from the train that is bound this way, bringing the delegates."

In those days the twenty-two miles from the Junction to Washington required an hour and a quarter in making, even for the exceptionally fast trains, such as that which was taking the delegates to Washington.

Long before the journey was over, the newspapers — enterprising even in those days — had "extras" upon the streets, and the newsboys were lustily crying the news the telegraph had brought flashing through *twenty-two* miles of space. A great crowd of people was at the station. The extras, with their cabalistic heading, "By Telegraph," had whetted public curiosity to the keenest edge. Out of the train came the delegates, each one anxious to be foremost in sending abroad the inspiring news that fortune was with "Harry of the West." But consternation struck them dumb when, upon alighting, they found in type, before their eyes, the very story they had believed exclusively their own, but which had preceded them "By Telegraph," as they read in the head-lines of the journals. They had seen the wires stretching along the side of the track all the way from Annapolis Junction into Washington, and they had joked about it glibly.

The Hon. Ralph Plumb, a member of the present Congress from Illinois, was one of the delegates from Ohio to that Clay convention, and was on the train which bore the first news of the nominations, as was supposed, to Washington, and in a communication to the writer, under date of Washington, February 18, 1888, he writes: "It seems like a real romance to me to think that a son of the then young man who was sending what may fairly be said to have been the *first important message by telegraph that was ever transmitted*, is asking of *one yet alive* respecting what happened on that occasion. During these forty-four years, see what has been accomplished, as a result of this first successful effort! What civilized country is there now that has not the telegraph, and how many of them are covered by telegraph lines as by a network!"

In referring to the journey from Baltimore to Washington of the delegates to the convention at Baltimore, he says: "I remember the little shed at the Junction where we stopped on our way, and I saw the man (Mr. Vail) in it, who was ticking away upon a little brass machine. I saw him, and I talked with him, for I wanted to know what strange thing he was doing; and he answered that he was 'telegraphing to Morse in Washington about our convention,' — and he pointed towards the wire overhead, running in the direction of that city, — 'over the first wire ever erected or used for public telegraphing, and the message I have just sent is the first news ever transmitted for the public benefit.' In common with all the rest of the *real wise* ones of the day, I hailed the affair as a huge joke until we landed at the station in Washington, when, sure enough, Morse had received the news an hour or more before, and the whole city was informed of the fact that we had put a dark horse on the ticket with our hero, Clay. The evidence could not be disputed, of course. The most prejudiced of us could not presume to suggest that Morse's work was guessing; for no man alive would have imagined that Frelinghuysen could be made the nominee for Vice-President."

Mr. Vail preserved with much care the recording-register used by him at Washington and Annapolis Junction, and later at Baltimore, as a priceless memento of the days of which we have written, and at his death bequeathed it to his eldest son, Stephen Vail, by whom it was loaned, some years since, to the National Museum at Washington, where it has attracted much attention. Professor Morse, some years before his death, certified to its identity, and to the fact that the similar one used by him at his end of the line had not been preserved, and that he did not know what had become of it.

S. V.

The Postal Service.

THE postal service presents two distinct problems to the civil-service reformer: one as to the large post-offices in the cities, and quite another as to the fifty thousand small offices scattered through the country.

As to the first class, the beginnings of a solution have been made. The system of competitive examination is being applied with success to the selection of clerks and subordinate employees. We have made less progress in the selection of the postmasters themselves, the heads of the large offices; yet there has been an advance, and there is the prospect of a further

advance. The one thing here to be insisted on, to be impressed on public opinion and forced on public men, is that the management of a great post-office is a specific business requiring training and experience, and not fit to be intrusted at hap-hazard to any active politician or broken-down business man who happens to have friends at court. This branch of the postal service should be treated as a separate profession, such as it is. It is sharing in the development which is taking place in almost all branches of industry—the development towards specialization. In all directions, business is becoming more technical, and new professions are arising. Railroading is now a business by itself; so are the various branches of manufacturing; the management of a public library is becoming a distinct profession. Everywhere the general rule is that men must begin at the bottom, and work their way by promotion towards the top. In the postal service, as elsewhere, those should be appointed to the higher administrative positions who have shown capacity and have acquired training in the lower. The Administration has followed this principle in the selection of Mr. Pearson in New York. Unfortunately the principle is not yet imbedded in our habitual attitude towards government administration, and we must wait for the gradual hardening of public opinion on civil-service reform before we can expect its uniform and consistent application. It is to public opinion rather than to legislation that we must look, in the main, for this result; for the need of regarding the personal equation in positions of management and responsibility stands in the way of setting up for these offices any machinery like that of competitive examinations. Yet the end would be furthered by the repeal of the irrational statute that limits to four years the terms of postmasters appointed by the President.

As to the small offices, where the salary is less than \$1000 and the appointment is made by the Postmaster-General, nothing has been done. The plan of competitive examination is again not readily applicable; not because an examination would fail to test sufficiently well the qualifications of candidates, but because so many examinations would be necessary, and in so many different places at different times, that the system would be too cumbersome. Some other device for applying reform principles must be sought, and various plans have been suggested. It has been proposed that the postmaster be elected; but this, quite apart from constitutional difficulties, would serve only to throw another prize into the scramble for party nomination and election, and surely would fail to bring about the essential end—the separation of offices from politics. A system of boards or commissions, one for each State or judicial circuit, has been brought forward, the members to be appointed by the Civil-Service Commissioners and to have the duty of recommending to the President and Postmaster-General fit persons for the smaller post-offices. Such a scheme was advocated in this magazine for May, 1883. A strong objection against it is that everything is necessarily left to the judgment of the local commissioners, the machinery not being self-acting, like that applied by the existing Federal and State commissions. It would, moreover, subject the present Federal commission to a strain similar to that felt by the judiciary when judges are called

on to make appointments: the appointing office, which has patronage and discretion, becomes a prize for politicians, and a tempting point of attack for those who wish to evade the spirit of the law. Another proposed remedy is the rigid prohibition of advice or solicitation by congressmen to the Postmaster-General; and no doubt some good would be done in that way.

But at bottom, here and everywhere, the essential thing is to bring a strong public feeling to bear in favor of non-partisan appointments. Methods of competitive examination aid such a feeling in working out its object, in those cases where they can be brought to bear. Where that or any other intermediate machinery is inapplicable, as seems to be the case with the fourth-class postmasterships, the fundamental agency of public opinion must act directly.

F. W. Taussig.

The Prohibition of Railway Pools.

OBSERVERS have noted the present tendency of opinion towards an increasing interference with or control of public industries on the part of government; or, in other words, the spread of state socialism. The message of Mayor Hewitt advocating the building of rapid-transit lines by the city of New York is a striking illustration. Ten years ago such a proposal would have been met with a great outcry, with an insistence upon the Jeffersonian maxim, "That government is best which governs least," and with a warning that we were departing from the democracy of our fathers. The New York and Brooklyn Bridge does not earn interest upon its cost, and hence all real estate is taxed to provide comparatively free transportation for a certain portion of our citizens. The bridge and the rapid-transit plan excite no opposition as to the principle, but only as to details. From such instances as these to the state management or more strict control of our other public industries, like the telegraph and the railroads, is a step of little difficulty as to the theory, however great the practical difficulties may be.

No section of the interstate commerce law has met with more censure on the part of some students of our transportation problem than the one prohibiting railroad pooling. Pools, they say, have brought uniformity and comparative steadiness into our railway system where everything before was chaotic: pool failures arose from the fact that they could not enforce their agreements; hence the solution of our difficulties lay in legalizing, not abolishing, these combinations. The credit claimed for the pooling system in bringing harmony of administration out of confusion is justly due it. But transportation methods should be evolutionary, and it may well be that we should now pass beyond pooling and allow pool questions—the division of the traffic and the fixing of rates—to be settled by more natural methods and through more real competition. The legitimatizing of railroad combinations by law would shortly compel the direct interference of the same law-making power with the tariffs or special rates of the pools thus legalized, for logically Congress would be held responsible for any and all transportation charges made by its creatures. This would be a long step towards strict control and eventual ownership. As matters stood at the time of the passage of the interstate commerce act, the pools were gaining strength greatly,

so much so that astute men were looking forward to a pool of pools which should cover the larger part of the country. Even allowing for the indirect competition of our water-ways, there would be power enough in such a gigantic pool, when formed, to require governmental action to restrain it. In this view of the case the prohibition of pools might be described as an effort of the American people to avert government ownership, or, at least, exacting regulation of railroads.

We are witnessing a struggle between the theories of competition, or individualism, on the one hand, and on the other of state control of those monopolies which are public in their character and chartered by the Government. As before remarked, in municipal affairs we are rapidly deciding against individual and in favor of city administration. Around the railroads of the country will finally be fought a battle which, on account of the difficulties and conflicting interests involved, will be the fiercest of all. If this prohibition of pooling, which is but an experiment, shall prove disastrous to investments and to commerce through repeated railway wars; or if, which is its undoubted tendency, it unduly favor a consolidation of existing independent lines into fewer great systems, so as thus in time to defeat its own hopes of introducing enough honest competition to be a regulator of charges; if, in short, we must confess that the abolition of a division of the earnings between rival railroads has proved a failure, then the great question of individual versus governmental control of transportation will be upon us: if this question be squarely presented to our citizens, judging from the present aspect of affairs, we cannot doubt what the issue will be. The prohibition of railroad pooling, it is to be hoped, will at least postpone that conflict until, through a better civil service and in other ways, the nation is ready for the question.

The legalizing of pools would have precipitated the struggle; ignoring them would have delayed it; prohibiting them has postponed and may avoid it: while in the event of its coming we have the satisfaction of knowing that we have done what we could towards keeping the simpler forms of our government.

Thomas L. Greene.

Matthew Arnold and Franklin.

In the reference to Franklin's project for a new version of the Book of Job (quoted by Burroughs in the *JUNE CENTURY*, p. 189) Matthew Arnold has rather ludicrously mistaken the entire point of Franklin's *jeu d'esprit*, a little satire on the court of George III., for such only it was, and as far as possible from a serious project for a new version of the Book of Job. Franklin, under pretext of modernizing the language of the Bible, sought to expose the purely selfish character of the devotion of the English courtiers to their sovereign and the degrading terms upon which only that devotion was perpetuated.

The point is disclosed in the last three verses of his paraphrase:

"9. And Satan answered, Does your Majesty imagine that his good conduct is the effect of mere personal attachment and affection?"

"10. Have you not protected him, and heaped your benefits upon him, till he is grown enormously rich?"

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"11. Try him. Only withdraw your favor, turn him out of his places and withhold his pensions, and you will soon find him in opposition."

John Bigelow.

Mary Magdalene.

THE Rev. D. H. Temple, of Los Gatos, California, having taken exception to Mr. Kennan's allusion (in his article on Russian State Prisons, in the *MARCH CENTURY*) to Mary Magdalene as the woman of whom Christ said, "She hath done what she could," Mr. Kennan writes as follows:

The Rev. Mr. Temple seems to be right about Mary Magdalene; but as the mistake is a very old and a very general one, and has even gotten itself entrenched in literature and in art, I trust that I shall be excused for the slip. The old masters often represented Mary Magdalene with long and abundant hair and with a box of ointment in her hands. (See Brewer, under head of "Mary Magdalene.") Furthermore, if Mary Magdalene was not the woman referred to by Luke as anointing Christ's feet, then there is not so much as an intimation in all the New Testament that Mary Magdalene was a repentant courtesan; and the artists and lexicographers are all wrong in calling a certain class of women "Magdalens." If the woman with the ointment was not Mary Magdalene, then Mary Magdalene was not the repentant sinner, since both suppositions rest upon precisely the same evidence.

It is manifest upon investigation that for many centuries at least the sinful but repentant woman who anointed Christ's feet, as described in Luke vii. 37-50, has been erroneously confused with Mary Magdalene. Even Brewer says, "Mary Magdalene, patron saint of penitents, being herself the model penitent of Gospel history." This is not true, unless the woman who anointed Christ's feet and wiped them with her hair, as related by Luke, was Mary Magdalene.

I am satisfied upon examination, first, that Mr. Temple is right; secondly, that the Gospels contain accounts of at least two anointings by different women; thirdly, that neither of these women was intended by the chronicler for Mary Magdalene; and fourthly, that Mary Magdalene was neither the anointer nor the repentant courtesan, although she has, for centuries, been regarded, described, and pictured as both.

On this subject a Bible commentator writes to us:

I do not think there is anything more to say than that Mr. Kennan, in his letter, has correctly stated the facts. Mary Magdalene is described as a woman out of whom Jesus cast seven devils; and has been ecclesiastically identified with the "woman which was a sinner" who anointed Christ's feet with an ointment, etc. (Luke vii. 36-50). But there is no reason whatever for identifying Mary Magdalene with this woman. This anointing, again, is by some critics identified with the anointing by Mary, the sister of Martha, described in Matthew, chapter xxvii., Mark, chapter xiv., and John, chapter xii. Nearly all evangelical critics, however, and I think all the better biblical scholarship, regard these as two distinct anointings. Thus there is no reason for supposing that the Mary of whom Christ said, "She hath done what she could," is the "woman which was a sinner," and none whatever for supposing that the "woman which was a sinner" is to be identified with Mary Magdalene. Mr. Kennan's slip, however, is wholly immaterial and one hardly now calling for any correction. If you thought otherwise, you could not make the correction better than by quoting from Mr. Kennan's letter, which I return to you herewith.

"We-uns" and "You-uns."

I HAVE noticed that some writers in *THE CENTURY* make Southern people say "we-uns" and "you-uns." This is notably the case in the "Recollections of a Private," by Warren Lee Goss. Mr. Goss attributes this peculiarity of speech to the people of one of the Virginia peninsulas, consisting of the counties of Elizabeth

City, Warwick, York, and James City. I was born and reared in Gloucester County, which is separated from York and James City counties by the York River. I know the people of those counties. I have taught in two counties of Virginia, and I also taught some months in South Carolina. I spent several months in Florida in 1883. While at college in Richmond, Va., I met representatives from every section of this State. I know all classes of people in Tidewater Virginia, the uneducated as well as the educated. I have never heard any one say "we-uns" or "you-uns." I have asked many people about these expressions. I have never yet found any one who ever heard a Virginian use them. The people of Tidewater Virginia have some provincialisms, but on the whole they use better English than is generally spoken in the United States.

L. C. Catlett.

GLOUCESTER C. H., VA.

Lincoln and Secession.

WHEN Mr. Lincoln asked those suggestive questions as to the relative rights of State and county, pointing the inevitable conclusion that if a State were permitted to treat the bond between itself and the General Government as "no regular marriage, but a sort of free-love arrangement,"* then a county might assume that its relation to the States was of the same nature, he per-

haps had no thought that before the end of the year the logic of his deduction would have the attestation of fact. But one county at least did so interpret and practice the doctrine of secession. When Tennessee was halting between loyalty and rebellion, the secession element grew very impatient; and in Franklin County, on the southern border of the State, this impatience finally culminated in an indignant county convention, and the passage—by acclamation, I believe—of "a solemn ordinance of secession from the State of Tennessee."

That it did not indulge in mere idle vamping, the county gave prompt proof by putting into the field a force equal to two-thirds of its entire voting population.

Amidst the exciting events and rapidly moving scenes of that first act in our great drama, this rather comic-looking bit of tragedy (the actors found it to be that) escaped general notice.

But it is interesting as another illustration of Mr. Lincoln's unfailing clear-headedness. It gives curious proof, too, of the madness that was then epidemic in even the more sober-minded of the Southern States.

M. C. Roseboro.

* See page 266 of THE CENTURY for December, 1887.

BRIC-À-BRAC.

Folly Land.

IN Folly land what witchery!
What pretty looks, what eyes there be;
What gamesome ways, what dimpled smiles;
What lissome limbs, what frolic wiles;
What easy laughter, fresh and clear;
What pranks to play, what jests to hear!
Old Time forgets to shake his sand;
The Days go tripping, hand in hand,
In Folly land, in Folly land.

In Folly land, one idle hour,
The moonlight had a wizard power;
Its fairy glamour turned my brain:
I would that I were there again!
We stood together, 'neath the sky;
A bird was chirping drowsily;
He smiled, he sighed, he held my hand.
Ah me! Ah well,—we understand,
'T was Folly land, 't was Folly land!

My sober friend, how worn your looks!
Your heart is in your moldy books.
Here 's half a cobweb on your brow!
I seldom see you jovial now.
Fling down your volumes and be free
To take a pleasure-trip with me.
Come, "Here 's my heart, and here 's my hand!"
We 'll launch our skiff, and seek the strand
Of Folly land, of Folly land.

Danske Dandridge.

Uncle Esek's Wisdom.

THE man who knows the most of himself is the best judge of his neighbor.

WHAT mankind want is mercy. Justice would ruin most of them.

HABITS, reputations, and opinions are ever changing, but character is always the same.

THERE are heroes in every department of life,—a faithful servant is one of them.

HE who is a fool and knows it can very easily pass himself off for a wise man.

THE man who has a little more to do than he can attend to has no time to be miserable in.

IT may be possible for three persons to keep a secret, provided two of them are dead.

METAPHYSICS seems to be the science of knowing more than we can tell, and at the same time telling more than we know.

WHATEVER we get in this world we not only have got to ask for, but to insist upon; giving away things is not a human weakness.

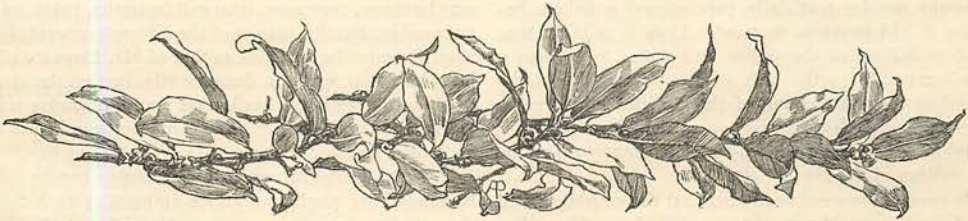
THE city is the place to study character. After you have measured the postmaster, the blacksmith, and the justice of the peace in the country village, you have got the size of the whole town.

Uncle Esek.

powers against opposition; as he himself expresses it, he has a certain pride and pleasure in doing, by the sheer force of his own manhood, something which all nature conspires to prevent. In every direction his standards are exacting. His ideals are fine and high. Purity, sincerity, honesty, truth, and honor are dear to him. Character is the sharp test he puts to himself and other men, and on that standpoint alone he finds common ground with those about him. To him the purpose of life is an ever-heeded question, and its best use a never-forgotten aim. Life means much to him, and constantly more and more. Being asked on one occasion what end he proposed to himself when as a boy he sought so eagerly for a wider field, he answered somewhat after this fashion: "I wanted a full life, a life in which all one's self is satisfied. My idea of life was one into which were crowded as much of sensation and experience as possible. It seemed to me that if I should grow old and

miss any of the sensations and experiences I might have had, it would be a source of great unhappiness and regret to me." Mr. Kennan has not grown old, but he has already tasted more sensations and experiences than most men, and these experiences have wrought upon him until he wishes more than to feel them for himself—he would make them factors in the world's progress. He has put his life in jeopardy every hour, and he would make that risk the price of hope for the prisoners of despair. He has come home to cry aloud, that we who think ourselves too tender to listen to the story of such suffering may feel and see the horror and the glory of it. He is no longer content to tell the traveler's tale; but to-day, and to-morrow, and until the deed is done, he must needs strive to open the blinded eyes of History, and help her to loose the chains that bind a whole people.

Anna Laurens Dawes.



TOPICS OF THE TIME.

An Administrative Novelty.

WHAT is the remedy for the lawlessness of law-officers? Who will keep the keepers? The fact is notorious that, all over the land, plain statutes are disregarded by those who are plainly bidden to enforce them; that sheriffs and constables and policemen stand and look on while the laws which they have sworn to execute are dishonored before their faces. This is the feature of our political administration that is most troublesome and discouraging. That evil and desperate men may be found among us, who, for selfish purposes, are ready to defy the laws, is not marvelous; that the men who are intrusted with the execution of law should, in so many instances, appear to be in league with the law-breakers, guaranteeing them immunity in their transgressions, is certainly alarming.

This is more particularly true with respect to the laws which restrain liquor selling. It has come to be the settled policy of the dealers in strong drink to resist all laws which interfere with their business. Not unfrequently, in organized bodies, they vote to disobey the laws of the State. Such action is, of course, the essence of anarchy. It would seem that the custodians of law should resent conduct of this kind as especially

insulting to them, and that they should be ready to try conclusions with those who thus defy them. But in many cases we find the police authorities ignoring this challenge, and apparently taking their orders, not from the statutes, but from the anarchical groups who have assumed the power to annul the statutes. This spectacle is more familiar than it ought to be. The complete paralysis of the police force of many cities, in presence of certain vicious classes, is a lamentable sign.

It is sometimes said that this is due to a failure of public sentiment; that if the people were determined to have the laws enforced, they would be enforced. But this is not altogether just. Often the police department is so organized that the people cannot bring the power of public opinion to bear upon it in any effective way. It is under the control of commissioners who are not elected by the people, or who are elected for such terms that it may require several years to bring in a majority of trustworthy men. And it must be admitted that it is difficult to keep the popular attention fixed on a question of this nature, and the popular indignation up to boiling-point, for three or four years at a stretch. This is one reason why municipal reform often goes forward so haltingly. If the executive departments of the city are so organized that it will take several years

to change the administration, inefficiency and rascality are pretty likely to intrench themselves, and to make themselves secure against dislodgment. The popular wrath may be hot for one campaign, but it is pretty sure to cool off before the next. This is one reason why a centralized government, like that of Brooklyn, is to be desired; it brings the people into direct and frequent communication with the sources of administrative power, and enables them summarily to remove dishonest and inefficient officers. If public opinion is the effective force of popular government, then our governmental machinery should be so contrived that public opinion can act promptly and directly upon the administration. It is a curious fact that many of our legislative devices, for the last twenty-five years, have been intended to prevent any direct and efficacious application of the popular will to the problems of government. It seems to have been supposed that those forms of administration are safest which put the offices that are the final depositories of power at the farthest possible remove from the hands of the people. It is needless to say that this practice evinces a total lack of faith in democracy. Indeed, we might almost say that the democratic principle has been ignored in our municipal systems; and might fairly apply to democracy what was pertinently said of Christianity,—that it could not be truthfully pronounced a failure, because it had never been tried. Thus it is often true that the failure of the police authorities to enforce a law is not due to the lack of a public sentiment demanding the enforcement of the law, but is rather due to those legislative contrivances which prevent public opinion from acting directly and efficiently upon the custodians of the law.

It must be remembered also that the courts, as well as the police, are the custodians of the law. The police authorities can do nothing unless the courts and the juries support them. In Brooklyn, during Mayor Low's term of office, a body of clergymen, headed by Mr. Beecher, called upon him to inquire why the excise laws were not more faithfully executed. The mayor drew the attention of his visitors to the fact that the courts were the ultimate enforcers of law, and that the courts utterly failed to cooperate with the police in giving vigor to the law. The police under his administration had arrested one saloon-keeper five times for selling without a license, and the total amount of fines imposed upon him by the court amounted to less than the cost of a license. A barkeeper also had been acquitted by a jury for selling without license, on the ground that he had tried to get a license, but had been refused by the excise board! It is evident that good executive officers will not be very zealous in the enforcement of laws if the courts give them this kind of backing. And it is very clear, in the words of Mayor Low, that "public sentiment to enforce law must express itself through the jury-box and from the bench just as efficiently as through the executive, or the desired result cannot be reached."

It sometimes happens, however, that public sentiment expresses itself through the judiciary more directly and efficiently than through the executive; and a curious incident of recent history shows how the courts may be used to spur to action a derelict administration. In one of the cities of Ohio, the law requiring the closing of the saloons on Sunday had been fla-

grantly disobeyed for years, and the police authorities, who were commanded by the law to see to its enforcement, had never lifted a finger to restrain the transgressors. At length application was made by citizens to one of the judges of the Court of Common Pleas for a writ of mandamus, requiring the police commissioners to execute the law. The case was argued, the fact of the entire inaction of the authorities was shown—could not, indeed, be disputed; and the judge promptly issued the writ, commanding these officers to perform their duty. The commissioners met and consulted. "Suppose we refuse," they said; "what then?" "That will be contempt of court," replied the city solicitor. The jail already contained one or two inmates whom the judge had recently punished for contempt, and the prospect was not alluring. "I move," said one of the commissioners, after a solemn pause, "that orders be issued to the men to enforce the law strictly next Sunday." The motion was unanimously carried, and on the next Sunday, for the first time in fifteen years, every saloon was closed.

The question thus raised, as to whether the courts can exercise supervisory power over executive officers in the execution of criminal laws, is certainly an interesting one. Many legal gentlemen would have said beforehand that the thing could not be done. There may be those, even now, who will insist that the thing is impossible. But the answer of the saloon-keepers to this assertion must be the same as that of Mr. Lowell's philosopher, who, while in durance vile, recited the story of his incarceration to his lawyer; and, on being told, with some confidence, "They can't put you in jail on a charge like that," calmly answered, "They hev."

To what extent the writ of mandamus can be used in compelling negligent police authorities to enforce the criminal laws is a question into which a layman may be excused from entering. But the suggestion thus presented is worth considering by all who find themselves confronted with laxity in this department of municipal government.

Modern Science in its Relations to Pain.

ONE of the most frequent criticisms of modern science and its methods is derived from its asserted indifference to the more tender and spiritual side of man; and the more embittered critics have even said or implied that this indifference has already passed beyond the materialistic into the brutal. Napoleon long ago struck the key-note for this whole line of criticism when he said that surgeons did not believe in the soul because they could not find it with lancet and probe. And in all the discussions of vivisection the specific charges of cruelty against the professors have evidently been only a phase of the general suspicion of materialistic tendencies in their profession.

The commonest answer, from scientific men and others, has been that the change in methods of investigation which has brought to human knowledge and use the powers of ether, chloroform, cocaine, and other agents for the suspension of pain or consciousness during surgical operations has a fair right to expect a kindly consideration for its present work. Not many changes in modern life are more striking than the contrast between the past and the present of surgery. The surgical patient of former times was strapped

down to the operating-table, that no flinching on his part might disturb the accuracy of the operator's work. His open and conscious eyes watched the preparations and the actual operation either with a nervous terror or with a bullying affectation of indifference; and his after-life carried in it always the hardened cicatrix of such a memory as no one in the present need know. Is modern science to have no credit for its removal of so vast a mass of absolute agony from the life of man? The poorest laborer of the present may face with equanimity and safety operations from which the most powerful monarch of earth, a half-century ago, could expect only exquisite torture of mind and body, with perhaps impending peril to his life. And it seems but a fair proposition that the results of scientific methods in the past should give reason for expectations of even higher good to mankind from similar investigations in the future.

All this, however, it may be said, is but an incidental and unintended benefit to individuals, and no real part in the development of humanity. An accidental discovery of utility in the past is no good ground for hope of similar accidents in the future. Scientific men are not to gain plenary permission to indulge their taste for cutting and carving flesh merely because the wit of a surgeon or the boldness of a dentist, fifty years since, found that the power of ether to suspend consciousness might be put to use in surgery. The point of the discussion is thus transferred to that wider field on which, after all, the methods of modern investigation must stand or fall. Is "accidental" a term which is fairly descriptive of such discoveries as have been indicated? Or are the methods of modern science such as to promise the widest good for humanity in spite of incidental features which are apt to shock an unaccustomed mind? If the incidental benefit to individuals is to be stricken out of the account, ought not the incidental injury to individuals to go with it? Nor is the transfer any real misfortune to the object of the criticism; the influence of scientific investigation upon the world rather than upon the individual is its best title to existence.

One cannot study the history of his own times very far before becoming conscious that a decided point of difference between our generation and any former period, between what we call civilized peoples and the rest of the world, is in the comparative feeling in regard to pain. The modern civilized man is squeamish about pain to a degree which would have seemed effeminate or worse to his great-grandfather, or to the contemporary barbarian. His squeamishness is not egoistic; he does not seem to be any more afraid of being hurt than his great-grandfather was if he can see any good reason for it. The German soldier, while the mitrailleuse was still a weapon of unknown and frightful possibilities, cursed the Frenchman and charged up the hill face to face with the "hell-machines" as undauntedly as ever his forefathers faced simple bullet or bow and arrows. The nameless railway engineers, who stand to their posts into the heart of a great accident rather than desert a train-load of passengers, face and defy possibilities of pain such as the great Julius or Ney never dreamed of. Is there a finer thing in Plutarch than was seen when the English battalion, presenting arms to the helpless beings in the departing boats, went down in perfect

parade order on the deck of the foundering troop-ship? Modern life is rich in a supremacy over personal suffering which takes a higher character only as the finer organization of the human being comes to know more exactly in advance the nature of the pain which it is to face.

It is rather in others and for others that the modern civilized man dreads pain. He finds it harder to know that other men are suffering the pains of cold or hunger in Kansas or Ireland or India; or that "prisoners of poverty" are working for pittances in the great cities; or that laboring men are driven to work sixteen hours a day; or that criminals are tortured or mistreated in the chain-gang; or that "politicals" are driven to insanity in the Russian state-prisons. He resents and punishes cruelty to animals where his great-grandfather, perhaps, thought nothing of sending a slave to the whipping-post. He revolts even against harshness in just punishment, and desires to alleviate some of the horrors of hanging. If he ignores a case of cruelty, it is from lack of omniscience: let him know about it, and the world shall know his feelings about it. Wilberforce and Copley might go on for years telling Englishmen of the horrors of the middle passage and of all the villainies of the slave-trade: and still the slave-ships sailed out from Liverpool, and the slave-trade was represented in Parliament. Cruelty in more recent times lives by stealth and blushes to find itself famous in the newspaper pillory.

It is in its relations to this general development of humanity, and not in any alleviation of individual suffering, that modern scientific investigation may found its strongest claims to consideration. It should not be easy to deny that there are such relations. When the growing sensitiveness to suffering in others and the full admission of the methods of modern science are found in exactly the same peoples, in the same periods, and to the same degree, the connection between the two ought not to be doubtful. The modern civilized man is no longer made dull and callous by the frequent recurrence of human suffering in those forms which science can reach; and when it comes in any form, it makes a far deeper impression upon him. If Davy, by inventing the safety lamp, decreases the chances of colliery accidents, he gives all men a deeper horror when a hundred or more human beings are locked up in a burning mine or choked to death by damp. Ocean travel is made safer every year by increasingly ingenious inventions; but the diminution of wrecks serves to make the event far more startling when fire or fog succeeds in snatching its victim from among the great ocean steamers. Surgical progress, particularly in anæsthetics, by removing a vast amount of pain from the familiar acquaintance of the people, must have had a very great influence in intensifying their susceptibility to suffering in others, when it comes to their knowledge. But surgical progress, after all, is but one phase of a far larger system: every invention leading to a decrease in the amount of danger and suffering in human existence, all due to the methods of investigation introduced by modern science, has acted in the same direction and has produced similar effects.

The surgeon's knife follows unerringly the lines of muscle and tendon; and we are apt to think that its accuracy is due to a cold heart as well as to a cool head and a skillful hand. But the operator's work has direct

though unseen relations to the forces which have added Christian and Sanitary Commissions to warfare, which have mitigated the horrors of prison and asylum life, and which have sided with the weak and helpless all over the world. Money or fame or sheer love of research may seem to be the motive forces of the scientific investigation that is at work all around us; but through it all we should learn to recognize a still higher power preparing a still kindlier heart for the coming humanity.

Socialism and the "Trusts."

THE phenomenon which has most startled the country, since the sudden rise of the Knights of Labor, is the appearance of what are known as "trusts." We had known corporations, and had recognized the mode in which, by their concentrated competition with one another, they gave to the general public the results of the steady improvements in methods and amount of production, in the shape of better quality of goods and lower prices. We had even known "pools," arrangements between corporations to limit or cease competition, which was becoming destructive: many objected to them as enemies of competition; others defended them as the inevitable result of conditions under which the possibility of combination proved the impossibility of competition. The question of the guilt or innocence of "pools" must still be regarded as largely an open question; and before we have time to settle it, we are confronted by the still more serious question of the "trusts."

Corporations are the usual component units of the trust, as of the pool; and the authorized defense of the former rests on the general notion that the successive appearances of these forms of combination — corporations, pools, and trusts — are only successive steps in the evolution of new and more highly specialized modes of capital, necessary to meet new modes of production or new conditions of the market; and that legislative interference with them would be in effect an act to prevent the proper and natural development of production, to the injury of the whole people. It is claimed that such enormous masses of carefully organized capital are necessary to meet the competition of the great natural opportunities of countries which have hitherto been backward, but are now exhibiting a new energy in production; that, if the trusts limit competition at home, it is only destructive competition, whose limitation is for the good of all producers; and that the trust's natural desire to increase the number of its consumers, with the greater facilities for larger, cheaper, and better production, which its growing capital affords it, will prevent any injury to consumers. According to this view, the dividends of the trust would come from the prevention of waste, not from increase of price. And so we have attempts to form trusts in every conceivable form of human industry, even to milk and eggs, and a farmers' trust.

The process of widening its jurisdiction, which is open to all trusts, and is followed by some at least, has been described very clearly. It may be illustrated by an industry which it does not seem to have invaded yet. Suppose that the price of sewing-machines under competition is \$50; that the mass of production is done by twenty corporations, each controlling the

market in an equivalent territory; and that ten of the producers, believing that prices have been forced to too low a point, form a trust, which is to control production for the general good. If the trust should undertake to put up prices within its ten markets, some neighboring producer will invade its territory as soon as the selling price has risen sufficiently to cover cost of transportation. It is necessary, then, to bring the nearest producer into the trust. An increase of price to \$51 within the trust's ten markets will not be likely to decrease consumption materially, or to open the way to invasion of the trust's territory by competing products of other producers; but it will enable the trust, without changing its profits and dividends, to offer sewing-machines for sale at \$40 apiece within its nearest rival's territory until he consents to enter the trust. It is then easier for the eleven members of the trust to force another rival in, and then another and another, until all the desirable market is secured. The process stops only when the remaining producers are so remote or so much hampered by difficulties of production that they are compelled to sell at or above the price which the trust desires to fix, so that they may safely be considered as *hors de combat*.

The trust is now ready to raise prices within its territory to a rate which will afford to the component corporations such dividends as they could not have attained under competition. Its managers have by this time learned every condition of their market so accurately that they can operate as if by instinct. If, under the new conditions, a competitor appears who is so far handicapped by natural or personal disabilities that he can only make and sell sewing-machines at the trust's prices, he may safely be disregarded. If he is skillful, acute, or so favored by natural opportunities as to show indications of becoming a dangerous competitor, a slight increase of price in the remainder of the trust's territory enables it, without any decrease of dividends, to concentrate an enormous "cut" upon the market of its would-be rival, and crush him out of the business. All that is needed is a thorough knowledge of the conditions and a careful watchfulness on the part of the trust's managers, and competition really becomes impossible. Such a description cannot be answered by references to the high character of the men who control some of the trusts; the same road is open to all trusts, and, if some of them do not follow it, competitors exist through their forbearance, not by virtue of legal rights. The trust is the pool militant, and it will take the line of least resistance to success.

All this is quite compatible with the continued existence and activity of a considerable number of producers outside of the trust; these are producers whose natural prices do not interfere with the trust rate. It is compatible, also, with a steady decrease of price, if the industry is one the natural tendency of which is to decrease of price as improved methods give a larger production at the same cost of effort. In these two cases the trust may continue its usual dividends, while appealing to the decrease of price and the number of outside producers as coincident proofs of the virtue of its methods and the excellence of the results. It is difficult, however, to see that the consumer gets any benefit from the competition of such rivals, or that he gains all the natural decrease of price, as free competition would give it to him.

The effects on the consumer would be more clearly apparent if a successful trust could be formed in purely agricultural products, whose increase of production comes regularly with a more than proportional increase of effort and a consequent increase of price; it would very soon be seen that the consumer was paying the full natural increase of price, and something more. It would be still more evident if salt, for example, were an article of limited supply, and coincident attempts were made to form a salt trust and a wheat trust; the wheat trust would fail, unless it were a successful wheat-corn-and-oat trust, for any increase of price in wheat would drive a proportionate number of consumers to the use of corn-flour or oat-flour; the salt trust would be successful, if properly managed, for the consumer can and will use nothing instead of it, even at an increased price. In all cases, increased price is the essence of the successful trust, though it may be disguised in those cases whose natural tendency is to decrease of price; the trust's increased dividends are and must be paid by the consumer in a higher than the competition-price.

If, however, we should grant that the claim of the trust is fairly based, and that its limitation of produc-

tion and abolition of competition are for the benefit of the consumer, wherewithal shall we answer Socialism when we meet it in the gates? If an unofficial combination of producers is able to benefit the consumer by abolishing competition, why should not government agencies do the same thing, secure the same benefits to the consumer, and at the same time appropriate the trust's dividends for the additional benefit of relieving all consumers of just so much taxation? The argument offered on behalf of the trust runs on all-fours with the argument offered on behalf of Socialism; and any criticism of the former shows it to be even worse than the latter, for it really aims to benefit the producer, while the latter at least professes to aim at securing the benefit of the consumer.

The consumer can very well take care of himself, without the paternal care of the government, the Socialist, or the trust, provided only that competition be full, fair, and free. Whenever competition begins to be anything but full, fair, and free, it is high time to look up the legal defects which have produced that result, rather than yield tamely and weakly to the semi-Socialist argument advanced for the necessity and advantage of the trust.

OPEN LETTERS.

The Teacher's Vacation.

A GREAT deal is said and written for teachers upon subjects pertaining to their work, but very little concerning their vacations or hours of rest. The educational journals are filled with dissertations on the teaching of certain subjects and on methods of work. The result is that many teachers know better how to work than how not to work. They know better how to keep up a restless, worrying, unprofitable activity than how to rest in a manner conducive to the health of body and spirit. Most teachers are confined in the close air of their school-rooms for almost ten months of the year, and during this time are subjected, by the nature of their work, to severe nervous tension. They have not learned the first requisite of the good teacher, if under such circumstances they do not care for their health with the scrupulous watchfulness of the miser guarding his dearest treasures. Fresh air, exercise, regular hours for sleep and plenty of it, and wholesome food ("society" only in homeopathic doses) are indispensable. Where this regimen is not strictly observed, pellets, tinctures, tonics, plasters, powders, and, worst of all, the "substitute" teacher, must come in to supply the deficiency. Then the tired heart and brain must be goaded up with a tonic and the rebellious nerves chained down with an opiate, or the weary system cannot drag through to the end of the year. Some people are fond of quoting the saying, "It is a sin to be sick." This will admit of modification, but not in cases where plain natural laws, where common physiological rules, which all may know and understand, are violated. To the teacher who has just managed to "tonic" through to the end of the year, the vacation is a welcome haven; it is an oasis in the

desert of existence. It becomes the Elysium of the pill-taker, the Paradise of the headache fancier, the Nirvana of the nerve-shattered dyspeptic and rheumatic. If all teachers obeyed the laws of health strictly, if the needless worry, the waste of effort and the waste of emotion were eliminated — if, in short, teachers but served their consciences and better judgment with half the zeal they serve their whims and desires, many aches and pains and much sorrow and sighing would flee away. These words are not for those teachers who have expended much of their vitality in long years of public service. When such teachers are sick — it rarely happens — all know what it means. Much of the large measure of health, strength, and energy which was once theirs has been given out for years into the currents of public life. It has passed into the counting-room, the press, the pulpit, the bar; into the channels of trade and labor with the boys and girls for whom they have toiled.

Many teachers would be glad if there were no vacations. They are inclined to look upon these as periods of enforced idleness.

But it cannot be doubted that the vacation is far more valuable to teachers than the work and the money. The vacation and how it may be profitably spent are matters of importance to teachers whether they fully recognize it or not. Happy, thrice fortunate and happy, is that teacher who has friends, hospitable, generous friends, who insist upon a visit, and who will rescue her from heat, dust, and high brick walls. Much to be desired is the cool retreat by lake or wood, where good friends cheer with words and acts of kindness, where bracing breezes are laden with life-giving oxygen, and where the fresh, plain, savory fare of the farm and garden and orchard put new color into the cheek and new blood into the veins. Tonics and cordials will

not be needed until teaching, "society events," progressive euvre, and progressive physical derangement begin again. But there are teachers who must stay in the city and catch no glimpse of green fields and shimmering waters. Those who are thus penned up in the city often have resources which the migrating teacher cannot appreciate. They certainly have release from school work and have occupation for the mind, and this is great gain. For rest is not mere vacuity, it is not mere cessation from activity, it is not sheer idleness and utter release from responsibility. It is well, perhaps, that some teachers should have the leisure of vacation to live at home and perform more of those sacred duties that are enjoined by affection and family interest. What one teacher may gain in flesh and color among the green hills and flashing waters, another may gain in patience and devotion, in power of thought, in sweetness of spirit and depth of character in the home circle.

In whatever way the teacher's vacation may be spent, the prime object to be kept in view should be to store up, by change, rest, and pleasant recreation, the greatest amount of physical and mental energy. These things conduce to the teacher's happiness and efficiency. They contribute to the well-being and success of the pupils. Where the teacher has vigorous health and reserves of mental energy, there are enterprise, life, and industry in the school. There are found patience, justice, sympathy on the part of the teacher; obedience, confidence, and affection on the part of the pupils. With most teachers the sole capital which they have invested is their body. They draw interest, not on stocks and bonds, but on their brain, nerve, and muscle. Whether this may continue depends primarily on how the heart does its pumping, and how the stomach does its work. The manner in which these physical functions are performed governs largely the power to sleep, the disposition of mind and heart, and the capacity for work and study.

TOLEDO, O.

H. W. Compton.

More Anecdotes of Father Taylor.

THE admirable portrait of my old minister, Father Taylor, in *THE CENTURY* for February, 1887, brings him before me again most vividly as I have seen and talked with him in his house; but nothing less than a series of instantaneous photographs can convey an idea of his face when in the pulpit, under the power of his own matchless eloquence. It was at one moment a terror to evil-doers, and perhaps at the next it drew the sympathy of his audience as streams of tears coursed down his cheeks; and again, the tempests and the rain subsiding, a smile would come over it like the sunlight upon a peaceful sea.

Both writers in *THE CENTURY* have acknowledged their inability to portray his eloquence. It was truly something as much beyond the attempts of essayists as the representation of the man in all his attitudes was beyond the skill of a painter.

Mr. Whitman was correct in speaking of Father Taylor as an orthodox preacher. He was orthodox, "sound in the Christian faith," but he was not orthodox as the term is conventionally applied. He was a Methodist, and he had his own methods in spite of all conferences and bishops. They would have disciplined any other brother who indulged in such liberal ideas

and practices, had he been a country minister; but it is greatly to the credit of this austere sect that they recognized his innate goodness and his peculiar adaptiveness to the pulpit of that Bethel Church. They knew that no other preacher could take his place, and so they "let him have his full swing." He would not be bound by any iron-clad law of exchanges. He often exchanged with Unitarians, and when he got into a Unitarian pulpit, if the mood came over him, he would boldly proclaim his theology. But he was seldom a theologian unless it became compulsory for him to show his colors.

I remember once listening to a heavy Calvinistic discourse in the Bethel Church from a distinguished Boston clergyman. Father Taylor sat in the pulpit, and it was a study to watch the ill-disguised expressions of contempt upon his face. At last the sermon came to its end, and the preacher stepped aside to give Father Taylor the opportunity to make the closing prayer. Instead of that, he tapped the Calvinist on the shoulder, and looking down on the audience said with a calm smile, "Our good brother means well, but he don't know. I guess there's time enough for another sermon, so I'll just take his text and preach from it."

It was like a cloud-burst. Half the time he turned his back upon us, and rained down torrents of argumentative eloquence upon the brother upon the sofa behind. We all enjoyed the scene immensely. At last Father Taylor subsided and, extending his hand to the clergyman, said, in his most gentle tone and in his most winning way, "Brother, forgive me if I have hurt your feelings, but I did not want you to come on this quarter-deck and kick up a mutiny against Divine providence among my crew."

I could relate many anecdotes of Father Taylor, some of which Dr. Bartol will call to mind.

When he began to preach around Boston (he told us this himself), he visited Duxbury. In those days there was only "the old meeting-house" in country towns. It is a pity that there are more meeting-houses in some of them now. One minister was all that the town could well support, and by common consent he was the head of the church and of the village.

When the young Methodist, full of ardor and enthusiasm, by the dictate of natural politeness called on the dignified Dr. Allen, the latter asked him what was his business. "To preach the gospel to every creature, as my Master has commanded," replied Taylor. "Is n't that what the Bible tells us?"

"Yes, it tells us that," answered Dr. Allen, "but it does n't say that every creature can preach the gospel. I preach all the gospel that is wanted in Duxbury." Taylor was obliged to look elsewhere for an audience.

In the year of the Irish famine the Government, at the instance of Commodore de Kay, placed the United States sloop-of-war *Macedonian* at the disposal of the merchants of New York. The *Jamestown*, which was loaned to Boston, was commanded by Captain R. B. Forbes, and its cargo of corn and flour was chiefly contributed by the venerable Thomas H. Perkins; the *Macedonian*, under the command of Commodore George Coleman de Kay of New York, formerly a volunteer in the Argentine navy, sailed about the same time on a similar errand of mercy. Father Taylor was supercargo and chaplain of the *Macedonian*. On his return from this benevolent embassy we gave him an ovation at the Bethel. He was always fond of re-

ferring to "Boston's merchant princes." On this occasion Colonel Perkins was present. Father Taylor was unusually eloquent upon his favorite theme. "Boston's merchant princes!" he exclaimed. "Do you want to see one of them, boys? There he sits; look at him!" The whole congregation arose and, to the utter confusion of the old gentleman, fixed their eyes upon him as Father Taylor thus apostrophized him: "God bless you, sir! When you die, angels will fight for the honor of carrying you to heaven on their shoulders."

In the course of his sermon, which was mainly a description of his voyage and his experiences abroad, he said that "the famine was sent by God to soften the hearts of Americans and to harden the heads of Irishmen. The Irish had lived on potatoes too long. There was no phosphorus, no brain food, in a potato. They were now taught by our charity to live on wheat and corn." Perhaps the English Government at this day may attribute Irish contumacy to their change of diet.

Once when Father Taylor was in the midst of a most eloquent sermon, his voice pitched to its highest key, a man rose from his pew near the pulpit and started to walk down the broad aisle. Suddenly as a typhoon sometimes subsides to a calm, the old man stopped, and then in that peculiar whisper of his which pervaded the whole house, went on, "Sh — sh — sh! Keep still, all of you, and don't disturb that man walking out."

It was a very funny incident when a newspaper reporter, who is still living, and who will surely pardon me for telling of it, as for once he got the better of Father Taylor, came into church rather late after the pews were all filled, and men were sitting on the pulpit stairs. Father Taylor saw him, and called out in a loud voice: "Come up here, McLean, and sit down on the sofa." McLean accepted the invitation, and it might be supposed that he was somewhat disconcerted when Father Taylor turned to him and said, "Now get up and pray, you sinner!" But nothing disconcerts a newspaper reporter. I don't know if my old friend had had much practice in the exercise, but he arose unabashed and offered a very creditable prayer, in which, as he had been a sailor himself, he introduced suitable nautical phraseology, and concluded by commending to the mercy of Heaven "this whole sinful crew, and especially the skipper."

I once heard Father Taylor preach a sermon on the Atonement. It was all in a style that nobody but a sailor could understand, a style that every sailor could comprehend, although a treatise on this subject from an up-town pulpit would have been "Greek" to him. This was one of the passages: "You are dead in trespasses and sins, and buried too, down in the lower hold amongst the ballast, and you can't get out, for there is a ton of sin on the main hatch. You shin up the stanchions and try to get it open, but you can't. You rig a purchase. You get your handspikes, capstan bars, and watch tackles, but they are no good. You can't start it. Then you begin to sing out for help. You hail all the saints you think are on deck, but they can't help you. At last you hail Jesus Christ. He comes straight along. All he wanted was to be asked. He just claps his shoulder to that ton of sin. It rolls off, and then he says, 'Shipmates, come out!' Well, if you don't come out, it is all your own fault."

It was on the Sunday before a State election. Briggs was the candidate of the Whig party, but Father Tay-

lor desired that he should be elected because he was a religious man. This was his prayer: "O Lord, give us good men to rule over us, just men, temperance men, Christian men, men who fear Thee, who obey Thy commandments, men who — But, O Lord, what 's the use of veering and hauling and pointing all round the compass? Give us George N. Briggs for governor!" His prayer was answered on the next day.

Father Taylor was eloquent, humorous, and pathetic by turns. Sometimes all these characteristics seemed to be merged in one. These and many other of his traits interested me, but I loved him because, first and last and all the time, he was the sailor's friend.

John Codman.

Extend the Merit System.

THE objections to civil service reform come principally from those who are or who aspire to be politicians. To have the offices filled by worthy and competent persons, whose term of office is not dependent on the success or defeat of any party, would rob this numerous class of their stock in trade, and permanently retire them from politics.

What difference does it make to me whether the postmaster of my village is a Democrat or a Republican, if he be competent and obliging? The same is true of the county officers. Politics should have nothing to do with them, for they have nothing to do with politics. There are only a few political offices. Why should the non-political officers, when experience has made them capable, be turned out every time the party sentiment changes, and their places filled by inexperienced men whose only merit is their partisanship? There can be no satisfactory answer given to this question in the affirmative; but that they should be retained as long as they are efficient and honest is patent from these reasons: First, it would be a saving of expense; secondly, it would secure a better service; thirdly, it would elevate and refine politics.

I. The postmasters, in all cities of eight thousand inhabitants and upwards, are commissioned for four years. There is no promise, no matter how faithful, that their term of office will be longer. They receive a stated salary. Now it is a fact, that could they hold their places for a long term of years, free from contributions and other exactions, they would gladly serve the public for two-thirds of what they now receive, and this is true to some extent of their subordinates, and also of those who fill the smaller offices. It is safe to say that in the Post-Office Department thirty per cent. of its present cost would be saved, and the people better served. Take our county officials: they are rarely reelected. When their term of office expires they are hardly proficient, but out they go and a new set is installed; and even a layman of any experience knows what perplexity and uncertainty is occasioned by these new officers. To estimate the damage to suitors and others in Pennsylvania, caused by mistakes and omissions of inexperienced officers, at one hundred and fifty thousand dollars per annum is within bounds. The frequent elections require a large expenditure of time and money. It often takes years to accomplish the end after the office idea is hatched. Then, when one is successful there are ten who fail. The aspirants spend their time and money, and the

people suffer from this loss besides footing the bills of the too frequent elections. If our county officers could hold their office for a term of twenty years, if they remained competent and honest, and be free men, under no party obligations, they could well afford to fill the places for half of what they now receive. This would be a net saving of forty-five per cent. directly, to say nothing of the indirect saving. An absolute civil service reform would enable us to run the government, nation and state, for sixty per cent. of the present cost. Then why not have it, and let the politicians take care of themselves? 2. It would secure a better service. That an officer of experience is more efficient than one who is inexperienced is self-evident. Civil service would, in the main, give us men who are suited for the place, and experience would ripen, making them good officials. 3. It would elevate and refine politics. Who are the active politicians? Are they our best men? Unfortunately they are not, as a rule. A man of honor and self-respect enters the political field with fear and trembling. If he succeeds, it is an exception. To be a politician of to-day, one must lose sight of everything but the goal. He must be ready to violate an agreement, to make all manner of promises, to ask, beg, and even buy votes, and support his party, right or wrong. These are only a few of the offices that are political, but by the nefarious system which has so long been in vogue they have all been wrongfully made to represent party, and consequently a horde of office-seekers have arisen, and in their unholy scramble for place they have forsaken all decency, and thus have degraded our whole system. Civil service reform would, in a great measure, cut off this element. There would be but little chance to bargain and sell. The strictly political offices would be prominently brought out, the people would vote according to their convictions,—for the incentive to stick to party, at all hazards, would be gone,—and the result would be better officers, from President down.

P. F. Hallock.

The Abolition of Slavery by the Cherokees.

IN 1861 the Cherokees had long been a slave-holding people under the influence of their early surroundings. The war found them already divided into two factions. Under the influence of Southern emissaries the disloyal Cherokees were organized into "Blue Lodges" and "Knights of the Golden Circle," while the loyal masses by a spontaneous movement organized themselves into a loyal league known as the "Ketoowah," sometimes derisively called the "Pin Society," in allusion to the two crossed pins worn by the members on their jackets as a distinguishing mark. The Ketoowah societies were soon to be found in every part of the Cherokee nation, and embraced in their membership a great majority of the voters, especially of the full-blooded Indians. The meetings were always held in secret places, often in the deep forest or in the mountains, and the initiates were given to understand that a violation of the sacred oath was a crime punishable by death. The primary object of this league was to resist encroachments on Indian rights and Indian territory and to preserve the integrity and peace of the Cherokee nation according to the stipulations of the treaty of 1846, but it finally united in working for the abolition of slavery, and by its means a

large majority of the Cherokees became at length firmly grounded in their fidelity to the Federal Government.

The Cherokees numbered in 1861 about 22,000. Of these 8500 joined the Confederates and went south, and 13,500 remained at home. On the 21st of August, 1861, the Cherokees, finding themselves at the mercy of the Confederate forces and practically left to their fate by the Federal Government, met in convention at Tahlequah and resolved to make a treaty of peace with the Confederate authorities; but on February 18, 1863, finding themselves no longer constrained by superior force, a national council was held at Cowskin Prairie, where the treaty was denounced as null and void, any office held by a disloyal Cherokee was declared vacant, and, more remarkable still, an act was passed abolishing slavery in the Cherokee nation. Through the kindness of the chief, I have been permitted to copy an act from the records:

AN ACT EMANCIPATING THE SLAVES IN THE CHEROKEE NATION.

Be it enacted by the National Council: That all Negro and other slaves within the lands of the Cherokee Nation be and they are hereby emancipated from slavery, and any person or persons who may have been held in slavery are hereby declared to be forever free.

Be it further enacted, That this act shall go into effect on the twenty-fifth (25th) day of June, 1863. And any person who, after the said 25th day of June, 1863, shall offend against the provisions of this act, by enslaving or holding any person in slavery within the limits of the Cherokee Nation, he or she so offending shall, on conviction thereof before any of the Courts of this nation having jurisdiction of the case, forfeit and pay for each offense a sum not less than one thousand (\$1000) dollars, or more than five thousand (\$5000) dollars, at the discretion of the Court.

Two-thirds of said fine shall be paid in the National Treasury, and one-third shall be paid, in equal sums, to the Solicitor and the sheriff of the District in which the offense shall have been committed. And it is hereby made the duty of the Solicitors of the several Districts to see that this law is duly enforced. But in case any Solicitor shall neglect or fail to discharge his duties herein, and shall be convicted thereof, he shall be deposed from his office, and shall hereafter be ineligible to hold any office of trust or honor in this nation.

The Acting Principal Chief is hereby required to give due notice of this act.

Be it further enacted, That all laws and parts of laws conflicting with the provisions of this act are hereby repealed.

COWSKIN PRAIRIE, C. N.
Feb. 21st, 1863.

J. B. JONES,
Clerk National Com.
Concurred in Council.

LEWIS DOWNING,
Pres. pro tem. School Com.
SPRING FROG,
Speaker of Council.

Approved Feb. 21st, 1863.

ITHACA, N. Y.

THOS. PEGG,
Acting Principal Chief.
George E. Foster.

"The Last Hope of the Mormons."

IN the October number an editorial with the above title inadvertently used the word "disfranchise" in the sense of a refusal of Statehood. No territorial disfranchisement of the body of the Mormons could have been intended, since nothing of the kind has taken place.

TOPICS OF THE TIME.

Modern Collegiate Education.

THIS month will witness the annually recurring revival of the general educational system of the country. The machinery of public schools, private schools, colleges, and universities will begin to move again after the summer vacation; and men and women who have for weeks been thinking only of recreation will turn their thoughts again to the great questions which come up in the process of education. The season, then, seems an appropriate one at which to call attention to one of these questions, primarily affecting our modern development of collegiate education, but touching very many other phases of the whole educational system.

One can hardly look at the schedule of studies in the better equipped American colleges without a special wonder at the magnitude and completeness of its machinery, surpassing anything that our forefathers could have considered possible. In some institutions two hundred courses or more are offered to the academic undergraduate students, covering every variety of topic, from Pali to Political Economy. The work of instruction in every department and sub-department is coming more and more to be done by men specially trained, and often distinguished, in their own lines of study, to whom the body of facts in those lines is almost as ready as instinct itself, and who pour out those facts upon their pupils as if from an ever-swelling fountain. In the logical outcome of the American college curriculum the whole body of human knowledge seems to be gathered together and laid before students for their consideration and appropriation. One cannot help feeling a certain further satisfaction as he marks the development of a new and indigenous type of university life, a natural outgrowth of the American college system, as it bursts beyond its original limits.

We are apt to think of the former American college as differing from the present type only in degree, in its smaller number of professors and students, and in its smaller facilities for work. The absolute meagerness of the college curriculum of a hundred years ago needs to be seen in order to point the contrast with the radically different spirit of its modern successor. The materials for such a contrast are easily accessible; and, as a type of the higher education of the time, we may take the four-years' course at Yale, towards the end of the last century, as given by President Dwight. *Freshman Year*: Græca Minora; six books of the Iliad; five books of Livy; Cicero de Oratore; Adam's Roman Antiquities; Morse's Geography; Webber's Mathematics. *Sophomore Year*: Horace; Græca Majora; Morse's Geography; Webber's Mathematics; Euclid's Elements; English Grammar; Tytler's Elements of History. *Junior Year*: Tacitus; Græca Majora; Enfield's Natural Philosophy and Astronomy; Chemistry; Vince's Fluxions. *Senior Year*: Logic; Chemistry; Natural Philosophy and Astronomy; Locke on the Human Understanding; Paley's Moral

Philosophy; Theology. If this course differed from those of other colleges of the time, it was only in its greater completeness and in the thoroughness with which it was given.

And yet it was from such institutions and courses of study as this that the country received its great men of the past—men to whose work not only the students but the instructors of the present still look for guidance. The case is strongest with regard to public men, for the lack of law-schools and of any higher phase of education then made the meager undergraduate curriculum practically the only basis for the future statesman's training. With little or no historical or political instruction colleges then sent out men whose treatment of difficult problems of law and government must still command our admiration and respect. Omitting lesser lights, there were in public life or in training, in the latter part of the last century, from Harvard, the Adamses, Bowdoin, Dexter, Eustis, Gerry, John Hancock, Rufus King, Lowell, Otis, Parsons, the Quincys, and Strong; from Yale, Joel Barlow, Silas Deane, Griswold, Hillhouse, the Ingersolls, Tracy, the Trumbulls, and Wolcott; from Princeton, Ellsworth, Luther Martin, Pierrepoint Edwards, Madison, Bradford, Lee, Burr, Morgan Lewis, Brockholst and Edward Livingston, Dayton, Giles, Bayard, Harper, Mahlon Dickerson, Berrien, Rush, Forsyth, and Sergeant; and from Columbia, Hamilton, Jay, Robert R. Livingston, and Gouverneur Morris. Are the institutions named as well represented in public life now? If we leave out of account those men now in public life who represent only the law-schools of Harvard, Yale, and Columbia, and not their undergraduate departments, the contrast would be most striking; and we might almost conclude that the influence of these four institutions on public life had decreased in direct proportion to the increase of their undergraduate curriculum.

The case is much the same in literature. Bowdoin's class of 1825, trained under the old meager system, gave more names to American literature than most of our departments of English Literature have yet succeeded in adding. Similar contrasts might be brought out in other directions; but the rule is sufficiently well established to call for explanation. Medicine and science, however, may fairly claim to have held their own; and perhaps an explanation may be found in this exception to the general rule.

The wonderful development of modern science has been rather one of principle and methods than of mere facts: the accumulation of fact has been a consequence of the change in method, though it in turn has often developed unsuspected principles, or forced a new change of methods. Is it not possible that the modern development of the college curriculum in other respects has as yet gone too largely to the mere presentation of facts? The instructor, tending constantly to specialism, is as naturally tempted to gauge the success of his work by the greater breadth and completeness with which he states the facts embraced within his subject.

If this is the principle which guides or controls him, the increased number of courses will mean merely that facts which were only suggested or were entirely ignored under the old system are now stated in full. That would mean that the student has his mental food chewed and almost digested for him, and may go through a four-years' course in college without thinking ten thoughts of his own from first to last; while the student under the old régime, compelled to do his own thinking on a great variety of subjects, developed principles and methods for himself, and then accumulated facts during the years in which the modern student is engaged in forgetting them.

The contrast already alluded to is perhaps more suggestive in the case of Princeton than in that of the other three colleges. The list of her alumni who became distinguished in public life is quite a long one; but it is noteworthy that it is almost literally limited to the years between the inauguration of President Witherspoon and the graduation of the last class which he can be supposed to have influenced (1768-97). During those years there is scarcely a class without the names of one, two, or more men who became distinguished more or less in public life; after the last-named date, such names become far more sporadic. In this case, at least, it was a matter of more serious import that the *man* had died than that the curriculum should be widened.

If there be any element of truth in the explanation here suggested rather than worked out, there is not the slightest necessity for destroying any of our college buildings, for stopping or limiting the development of elective courses, or for reverting in any point to the meager curriculum of the past. All that is necessary is that the college should see to it that the instructor should not convert the elective course into a machine for "cramming" the student within narrower lines as he never was crammed under the old system; and that the student shall not, under the guise of a wider freedom, be deprived of the license and encouragement to think for himself which the old system gave him. After all, it is from the two or three men out of a hundred who think for themselves, and think correctly, that a college must expect to obtain the reputation which comes from a line of alumni distinguished in public life, in literature, and in all forms of human activity.

Individuality in Teaching.

THE criticism that sees danger to the schools in the elaboration of systems and puts forth even the faintest plea for individuality in teaching must meet the counter-criticism of those who point out that genius keeps to the mountains and only mediocrity finds its way to the school-room.

How easily can the names of the great teachers of youth be counted upon the fingers of one hand! Of the great teachers of the common-schools we have almost no traditions. Pestalozzi and Froebel made it possible for mediocrity to reach a child's mind; but without well-learned guiding-lines, the average instructor makes the school-room a chaos where ignorance becomes its own law and shuts out knowledge.

In some such manner the pleader for system might argue. But the great difficulty is that we have not yet

learned the relative meaning of ignorance and knowledge. We do not teach the right things and we do not get the best results. We use examinations as gauging-lines, but our percentages do not show true values. We get bits of information and progressive series of bits, but we have flooded the child's mind, not developed it. Our school-room work too often runs along the line of mere suppression — suppression of teacher, suppression of pupil, suppression of individuality; the apotheosis of ruts. We build up elaborate school systems in our great cities, bind all the schools together in a series of grades, apportion the hours for all work,—indeed, the very minutes,—set a thousand machine-moved teachers in the schools, and then pour in an overcrowded throng of children and begin to examine them. The children are of all sorts and nationalities: some well fed, well cared for, and well loved; some almost barbaric, with generations of ignorance and poverty and indifference to education behind them. But our education of all lies chiefly in our examinations, in which the teachers are examined with them, for upon the results depend the teachers' fortunes. This is one of our proud methods of building up the state. Of instruction, of character-forming, of mental growth, there is scarcely a thought. Often it seems but a great and complex system for wasting the formative years of childhood.

Now it is certain that we must have system and method, but we must have something besides. Train our teachers well, but allow them a certain liberty to work out results. It is not information that we should ask of school-children so much as it is character and mental life. What are values?—that should be a child's first lesson. Make a boy feel the worth of a thing, and the hard road becomes a pathway to the stars. He feels his share in the future; he knows his place in the universe, and is its heir. Character, right ambition, character — get the value of these in a boy's mind, and your road becomes easy.

The power to think for one's self has too little standing in the schools; and we do not insist enough upon the appreciation of the worth of the school work. Too often we try to wheedle our children into knowledge. We disguise the name of work, mask thought, and invent schemes for making education easy and pleasant. We give fanciful names to branches of study, make play with object-lessons, and illustrate all things. To make education amusing, an easy road without toil, is to train up a race of men and women who will shun what is displeasing to them. But there is no substitute for hard work in school if we are to have a properly trained people; we must teach the value of work and overcome the indifference of children to ignorance.

No one ever came nearer to success of this sort than the Rev. Edward Thring,* who for thirty-four years was head-master of the grammar-school at Uppingham, England. What his methods were, this is not the place to state; but he insisted upon nothing more strongly than upon this, that it was not enough for the teacher to know the subject taught and why it should be taught, but that the child too should feel its value for him and be assured of his ability to absorb the knowledge. He always insisted upon preparing the child's mind for the knowledge to be implanted. The

* See article on "Uppingham" in this number of THE CENTURY.

mind itself was his chief care; of mere information he had slight respect. He worked for a strong mind, not a full one; for mental life, mental activity, and power.

In America, Frederick W. Gunn,* working along similar lines, influenced his pupils with such power that his school became a wonderful force for the formation of character. With both these men character was the object sought. With both, education meant character, mental life, and growth, not knowledge-lumps and the accretion of book lore. Both were successful, for they held their own high level, kept faith with their convictions and their duty, and did not attempt impossible things.

A Just Employer.

NOT long ago a foreigner shook his head sadly as he wrote about New England. Its stony hills and rocky coast, its glacier-plowed and niggardly soil, its over-hot summers and over-cold winters, were, he deemed, unfavorable for the nurture of men and the development of a great state. The time would come when the New England man would have to yield to the odds against him. This fanciful theory has no warrant.

How New England men get and keep dominion over unkind nature — how they help build the state — may be shown in a notice of one of its good men, Samuel D. Warren, whose body after seventy years of activity was recently laid to rest. The record of his life is uneventful but full of suggestion. He left his birthplace, at Grafton, Massachusetts, to make his way in the world when he was only fourteen years of age. He was not strong in body; his education was necessarily slender; he had no rich kinsmen to lean upon. A good mother and a sound New England religious sentiment had given him something better, — strong principles and high ideals, — and he went cheerfully to the first work he found, to the drudgery and poor pay of an office boy in a Boston paper-selling house. His advancement was slow. Although a junior partner soon after reaching his majority, he was nearly forty years old before he thought himself strong enough to buy and manage unaided a small paper mill in Maine that did not then give work to one hundred hands. But he made

* See "The Master of The Gunnery," published by The Gunn Memorial Association; see also Dr. J. G. Holland's "Arthur Bonnicastle," in which Mr. Bird and the Bird's Nest stand for Mr. Gunn and the Gunnery.

it prosperous. In ten years he stood in the front line of American manufacturers, for his paper had earned and kept a world-wide reputation. At the time of his death his Cumberland Mill was the largest paper mill in the world, perfecting forty tons of paper a day and giving direct employment to more than eight hundred persons.

The daily and weekly papers of New England have already chronicled the more important details of his business life, as well as his liberality to churches, hospitals, and asylums. They need not be repeated. That he has acceptably made for many years the paper for *THE CENTURY* and for "St. Nicholas" calls for at least a passing notice; but evidences of his skill and public spirit seem less deserving of special comment than his efforts in another direction which as yet have not been noticed at all.

In his own way Mr. Warren did much to allay the unjust strife between capital and labor. In every other large manufacturing village strikes and lock-outs were frequent. Some regarded them as unavoidable phases in the relation of masters and workmen. "Offenses must come." But there was never a strike in Cumberland Mills, before which the fowlers of the labor unions spread their nets in vain. This steady resistance of the workmen to snares which elsewhere never missed their object is due to the conscience of Mr. Warren. He did not think his duty done when he paid his workmen agreed wages. He made it his duty to have them live in good homes and enjoy life. He built the houses, and equipped them better than other houses of a similar class, and offered them at lower rent. The church and the school-house were supplemented by a public library, a gymnasium, and a large room for social gatherings. Other manufacturers of New England have done similar work, but few have done it with equal tact. Certainly no one has done it with greater success. Whoever walks around the little village and notes the general tidiness of the place, its neat houses and trim gardens, its cheery and frank-faced men and women, its exemption from beer-gardens and dance-halls and variety shows, and then compares the cleanliness of this with the squalidness of other manufacturing villages that he may have seen, will at once admit that the molding of paper, worthy work as it is, is not so worthy as the molding of the fortunes and the characters of human beings.

OPEN LETTERS.

Gettysburg Twenty-five Years After.

THE spectacle exhibited at Gettysburg at the recent meeting of Union and Confederate veterans, twenty-five years after the battle, and the sentiments expressed by such battle-scarred heroes as Slocum, Sickles, and Longstreet, Beaver, Hooker (of Mississippi), Robinson, and Gordon, should swell every American heart with the most legitimate pride. It is well, however, that while indulging in justifiable exultation, we, and especially our descendants, should forever remember the lesson taught by the thorough-hearted reconciliation of those who for four years were such deadly foes. It is well that those who come after us shall understand the *true* and *rational ground* of the national

pride which they should cherish, chiefly as an incentive to equal nobleness of achievement. Our pride is not based solely upon the unsurpassed valor displayed upon both sides, for other soldiers in many other lands and times have fought as well, though none better. "*Vixere fortes ante Agamemnoa.*" It has a nobler and loftier source. It is the unequalled — in fact, the unapproached — generosity and magnanimity of the American character which alone in all history was able to achieve victory without vengeance, and to accept the consequences of defeat without degradation and without rancor. It is this noble trait which places us foremost of all the world.

For, without going back to antiquity, which is full of the massacres and proscriptions of the vanquished,

no such example has ever been seen before among the most enlightened nations. Did Puritans and Cavaliers ever join hands in harmony, or the Jacobites and the followers of the House of Hanover? It was only after the scaffolds and proscriptions of the Restoration, offset later by those which followed the bloody field of Culloden—it was only after generations had passed and death had removed the last of the "Pretenders" that Great Britain ceased to be torn by insurrections and party hatreds. But even at this day, what Irishman can tamely accept the position into which England has forced his country? What Polish patriot has ever acknowledged that Russian conquest was best for his people, though more than half a century has elapsed since its completion?

No nation ever passed through such an internal conflict as ours. The nearest approach to it was the struggle of La Vendée against the French Republic in 1793-98; and after three generations it can hardly be considered as altogether ended, for no Vendéan leader has ever given hearty and complete allegiance to any government that France has had since those days, except to the Bourbon restoration. The descendants of La Rochejaquelein, of Charette, Lescure, and Cathelineau, as well as the sons of the brave and fanatical Vendéan peasantry of '93, are to-day the bitterest foes of the Republic, and proclaim openly, even in the National Assembly, their purpose to destroy it and to reëstablish "the throne and the altar" upon its ruins.

Now mark the contrast. We have not had to wait until another generation took the place of the combatants. Less than twenty-five years after the close of our gigantic war the very men who fought it meet spontaneously in fraternal concourse, without the least utilitarian or political purpose, but simply in obedience to the irresistible impulse of their hearts, whose desire for union and harmony amounts to enthusiasm; and the unanimous sentiment of all is one of exulting happiness at the result which has made us one people, more thoroughly united than we ever were before, rallying with boundless devotion around the national flag and Government.

What is the cause of this wonderful contrast?

Respect for each other's valor, though a factor, would not have sufficed to efface animosities. Surely the Russians must have honored the Polish patriots' bravery; and the Blues, who fought for the Republic, could not help respecting the reckless daring of the Whites, who fought for king and altar in La Vendée. But this feeling has failed to allay the rancor and hatred caused by past but still unforgettably cruelities.

Nothing can account for the contrast but the superior intelligence, generosity, and magnanimity of the American people, who even in the heat and violence of conflict never regarded as a crime an honest difference of opinion, even though carried to the extreme of armed resistance. Whatever may be said by those who never realized what war has been and is in other lands, there is no question that, on the whole, our war was the mildest and most humane ever fought, and the freest from those excesses usually considered the inevitable concomitants of war. There were no slaughterers of prisoners after surrender, no scaffolds, no *fusillades*, no *noyades* of the vanquished, as in Poland and La Vendée; and never were fewer men executed as spies, or guerrillas (*francs-tireurs*), according to the

recognized code of war. And when, at the final act of the drama, the conqueror had the power to demand unconditional surrender, how generous were the terms offered, how regardful of even the soldierlike honor of the conquered!

Although after the struggle of arms had ceased, some oppressive legislation, which would have better been omitted, prevailed for a short time, yet not one of the so-called rebels was deprived of his life or property, or driven into banishment, for any act done during the war. Years ago even the most prominent supporters of the late Confederacy were readmitted to all the privileges of American citizenship. As said Governor Beaver the other day, "You are our equals in courage, perseverance, and intelligence; our equals in all that dignifies and adorns the American character." He might have added also—equals in devotion to our common country.

This is why there are no bitter and revengeful memories of bloodshed, otherwise than on the battle-field in honorable warfare, to perpetuate hatred and animosities between us and our descendants. This is why the Confederate veterans acknowledge in all sincerity of heart that the war ended in the way that was *the best* for the entire country, and why those who wore the blue and the gray can clasp hands with heartfelt sympathy and affection, and all of us, North and South, are ready to shed all our blood, if need be, in defense of our truly reunited country. This is why we have no Poland, no Ireland, no Vendée in our blessed land. This is why we can point all other nations to the unequalled record of American generosity, forgiveness, and magnanimity, far more glorious than the victories of war. Above all, this is why we can leave to our posterity the noblest inheritance and the noblest memories that any people ever had. May they ever remember the grand old maxim: *Noblesse oblige!*

R. E. Colston,
Formerly Brigadier-General, C. S. A.

Is the Siberian Exile System to be at Once Abolished?

I DO not believe that the exile system is upon the eve of abolition, nor that it will be abolished within the next ten years; and I will state, as briefly as I can, some of the reasons for my skepticism.

The number of criminals now sent to Siberia annually, not including innocent wives and children, varies from 10,000 to 13,000. These criminals may be divided, for my present purpose, into five great classes, viz.: First, hard-labor convicts; secondly, compulsory colonists; thirdly, communal exiles (persons banished, on account of their generally bad character, by the village communes to which they belong); fourthly, vagrants; and, fifthly, political and religious exiles. The proportion which each of these classes bears to the whole number of banished may be shown in tabular form as follows, the figures being taken from the report of the Bureau of Exile Administration for the year 1885:

Criminal Class.	Number.	Per cent. of whole number.
Hard-labor convicts.....	1551	15.16
Compulsory colonists.....	2841	27.78
Communal exiles.....	3751	36.66
Vagrants.....	1719	16.80
Political and religious exiles.....	368	3.60
Total.....	10,230	100.

When this great body of offenders reaches Siberia it is divided into two penal classes, viz.: First, criminals who are shut up in prisons, and, secondly, criminals who are assigned places of residence and are there liberated to find subsistence for themselves as best they may. The first of these penal classes—that of the imprisoned—comprises all the hard-labor convicts and all of the vagrants, and numbers in the aggregate 3270. The second, or liberated class, includes all of the compulsory colonists, all of the communal exiles, and most of the political and religious offenders, and numbers in the aggregate nearly seven thousand.

It is manifest, I think, that when a flood of ten thousand vagrants, thieves, counterfeiters, burglars, highway robbers, and murderers is poured into a colony, the class most injurious to the welfare of that colony is the liberated class. If a burglar or a thief is sent to Siberia and shut up in prison, he is no more dangerous to society there than he would be if he were imprisoned in European Russia. The place of his confinement is immaterial, because he has no opportunity to do evil. If, however, he is sent to Siberia and there turned loose, he resumes his criminal activity, and becomes at once a menace to social order and security.

For more than half a century the people of Siberia have been groaning under the heavy burden of criminal exile. More than two-thirds of all the crimes committed in the colony are committed by common felons who have been transported thither and then set at liberty, and the peasants everywhere are becoming demoralized by enforced association with thieves, burglars, counterfeiters, and embezzlers from the cities of European Russia. The honest and prosperous inhabitants of the country protest, of course, against a system which liberates every year, at their very doors, an army of seven thousand worthless characters and felons. They do not object to the hard-labor convicts, because the latter are shut up in jails. They do not object to the political and religious exiles, because such offenders frequently make the best of citizens. Their protests are aimed particularly at the compulsory colonists. Half the large towns in Siberia have sent memorials to the Crown asking to be relieved from the burden of communal exile and criminal colonization; nearly all the governors of the Siberian provinces have called attention in their official reports to the disastrous consequences of the exile system as it is now administered; the liberal Siberian newspapers have been hammering at the subject for more than a decade; three or four specially appointed commissions have condemned criminal colonization and have suggested methods of reform—and yet nothing whatever has been done. Every plan of reform submitted to the Tsar's ministers up to the present time has been found by them to be either impracticable or inexpedient, and has finally been put, as the Russians say, "under the table-cloth." Not a single plan, I believe, has ever reached the stage of discussion in the Council of State.

Within the past five years great pressure has been brought to bear upon the Government to induce it so to modify the exile system as to relieve the Siberian people of a part of their heavy burden. Mr. Galkin-Vrasskoi, the Chief of the Prison Department, has made a journey of inspection through Siberia, and has become convinced of the necessity for reform; General Ignatiev and Baron Korff—both men of energy and

ability—have been appointed governors-general in eastern Siberia and have insisted pertinaciously upon the abolition of criminal colonization; the liberal Siberian press, encouraged by the support of these high officials, has assailed the exile system with renewed courage and vigor; and the Tsar's ministers have been forced at last to consider once more the expediency, not of abolishing the exile system as a whole, but of so modifying it as to render it less burdensome to the inhabitants of a rich and promising colony. In giving the subject such consideration the Government is not actuated by humane motives—that is, by a desire to lessen the enormous amount of misery which the exile system causes; it wishes merely to put a stop to annoying complaints and protests, and to increase the productiveness and tax-paying capacity of Siberia. In approaching the question from this point of view, the Government sees that the most irritating and burdensome feature of the exile system is the colonization of common criminals in the Siberian towns and villages. It is this against which the Siberian people protest, and it is this which lessens the productive capacity of the colony. Other features of the system are more cruel,—more unjust and disgraceful,—but this is the one which makes most trouble, and which, therefore, must first have attention.

Just before I left St. Petersburg for the United States on my return from Siberia, I took breakfast with Mr. Galkin-Vrasskoi, the Chief of the Russian Prison Department, and had a long and interesting conversation with him concerning the exile system and the plan of reform which he was then maturing, and which is now said by the London "Spectator" to involve the entire abolition of exile to Siberia as a method of punishment. The view of the question taken by Mr. Galkin-Vrasskoi at that time was precisely the view which I have indicated in the preceding paragraph. He did not expect to bring about the abolition of the exile system as a whole, nor did he intend to recommend such a step to the Tsar's ministers. All that he proposed to do was so to restrict and reform the system as to make it more tolerable to the Siberian people. This he expected to accomplish by somewhat limiting communal exile, by abolishing criminal colonization, and by increasing the severity of the punishment for vagrancy. The reform was not intended to change the status of hard-labor convicts, nor of administrative exiles, nor of political; and Mr. Galkin-Vrasskoi told me distinctly that for political convicts a new prison was then building at the famous and dreaded mine of Akatui, in the most lonely and desolate part of the Trans-Baikal. Of this fact I was already aware, as I had visited the mine of Akatui, and had seen there the timber prepared for the building. It was the intention of the Government, Mr. Galkin-Vrasskoi said, to pump out the abandoned Akatui mine, which was then half full of water, and set the politicals to work in it.

At the time of our conversation Mr. Galkin-Vrasskoi did not regard the complete abolition of the exile system as even possible, much less practicable. He estimated that it would cost at least ten million rubles to build in European Russia the prisons which the abolition of the exile system would necessitate, and he did not think that, in the straitened condition of the Russian finances, it would be possible to appropriate such

an amount for such a purpose. Furthermore, the complete abolition of the system would make it necessary to revise and remodel the whole penal code, and to this step objections would probably be raised by the Minister of Justice. Under such circumstances, all that the Prison Department hoped to do was to make such changes in the system as would render it less objectionable to the Siberian people and less burdensome to the commercial interests of an important colony.

Since my interview with Mr. Galkin-Vrasskoi, the scheme of reform which he then had under consideration has been completed, and, if it has not been "put under the table-cloth," it is now awaiting the action of the Council of State. I have every reason to believe that no material change has been made in it since I discussed it with its author. Its provisions have been published repeatedly in the Siberian newspapers, and as recently as May of the present year the "Russian Courier" printed an abstract of it by sections. The plan is, in brief:

First. To substitute imprisonment in European Russia for forced colonization in Siberia, and to retain the latter form of punishment only "for certain offenses" and "in certain exceptional cases." The "Spectator" may have taken this to mean that the whole exile system is to be abolished; but if so, it misunderstands the words. The meaning is, simply, that one class of exiles—namely, "poselentse," or compulsory colonists—are hereafter to be shut up in European Russia, unless, "for certain offenses" and "in certain exceptional cases," the Government shall see fit to send them to Siberia as usual. This reform would have affected in the year 1885 only 2841 exiles out of a total number of 10,230.

Second. The plan proposes to increase the severity of the punishment for vagrancy by sending all vagrants into hard labor on the island of Saghalien. This section is aimed at runaway convicts, thousands of whom spend every winter in prison and every summer in roaming about the colony.

Third. The plan proposes to deprive village communes of the right to banish peasants who return to their homes after serving out a term of imprisonment for crime. This is a limitation of the exile system as it now exists, and in 1885 it would have affected 2651 exiles out of a total of 10,230.

Fourth. The plan proposes to retain communal exile, but to compel every commune to support, for a term of two years, the persons whom it exiles. The amount of money to be paid for the support of such persons is fixed at \$18.25 a year per capita, or five cents a day for every exile. To what extent this would, in practice, operate as a restriction of communal exile, I am unable to say. The "Siberian Gazette," in a recent number, expressed the opinion that it would affect it very slightly, and attacked the plan vigorously upon the ground of its inadequacy.

Fifth. The plan proposes to modify sections 17 and 20 of the penal code so as to bring them into harmony with the changes in the exile system above provided for.

This is all that there is in the scheme of reform submitted by the Prison Department to the Tsar's ministers. It is, of course, a step in the right direction, but it comes far short of a complete abolition of the exile system, inasmuch as it does not touch the banishment to Siberia of political offenders, nor the transpor-

tation of hard-labor convicts to the mines, nor the deportation of religious dissenters; and it restricts communal exile only to a very limited extent. The plan has been discussed at intervals by the Russian newspaper press ever since the return of Mr. Galkin-Vrasskoi from his Siberian journey of inspection, and I have yet to see the first hint or intimation that the Prison Department has even so much as suggested the entire abolition of the exile system. The plan which Mr. Galkin-Vrasskoi outlined to me is precisely the plan which, according to the Russian and Siberian newspapers, is now pending.

The only question which remains for consideration is, Will this limited measure of reform be adopted? In my judgment it will not be. Before such a plan as this goes to the Council of State for discussion, it is always submitted to the ministers within whose jurisdiction it falls—in the present case to the Minister of Justice, the Minister of Finance, and the Minister of the Interior. Two of these officers have already disapproved the plan of the Prison Department, in whole or in part, upon the ground that it is impracticable, or that it goes too far. The Minister of Finance opposes it *in toto*, and says that "the reasons assigned by Mr. Galkin-Vrasskoi for the proposed changes in the exile system are not sufficiently convincing." I have not space for Mr. Vishnegradski's argument against the reform, but it may be found in the "Siberian Gazette," No. 34, p. 4, May 20, 1888. The Minister of Justice declares that the proposed reform cannot be carried out "without the essential destruction of the whole existing system of punishment for crime"; and that "the substitution of imprisonment in European Russia for colonization in Siberia is impossible." Furthermore, he goes out of his way to say that "exile to Siberia for political and religious offenses must be preserved." ("Eastern Review," p. 11, St. Petersburg, April 22, 1888.)

Of course, the opposition of two powerful ministers is not necessarily fatal to a measure of reform of this kind; but, since in the present case they are the ministers who are most directly interested, their influence is very strong, and if they be supported by the Minister of the Interior they will almost certainly be able to withhold Mr. Galkin-Vrasskoi's plan from the Council of State. They will simply "put it under the table-cloth," and report to the Tsar that they find it utterly impracticable.

If this were the first time that the question of Siberian exile had been agitated, and if this were the first measure of reform that had been submitted to the Tsar's ministers, there might be some reason to hope for a change in the existing situation of affairs; but it is an old, old story. Able men than Galkin-Vrasskoi have condemned the exile system and have submitted plans of reform; stronger governors-general than Ignatief and Korff have insisted upon the abolition of criminal colonization; but their efforts have always been fruitless, and their plans have always been found "impracticable." After such an investigation of the exile system as I have recently made, I hope with all my heart that it may be abolished, and I shall do all that lies in my power; but I greatly fear, nevertheless, that it will remain, for many years, one of the darkest blotches upon the civilization of the nineteenth century.

George Kennan.

General Grant and Matias Romero.

GENERAL ADAM BADEAU published in *THE CENTURY* for October, 1885, an article entitled "The Last Days of General Grant," in which he said :

"About the same time Mr. Romero, the Mexican minister, who had been a valued friend from the period when the French were driven from Mexico, came on from Washington, and insisted on lending him \$1000. At first the General declined the offer, but Mr. Romero suddenly quitted the room, leaving his check for \$1000 on the table. But for these succors the man who had dined with half the kings of the earth would have wanted money to buy bread for himself and his children."

I presume General Badeau based his statement on an article published by "The Mail and Express" of New York on Saturday, February 7, 1885, which contained, to my knowledge, the first publication of that incident ever made.

Although the statement contained in the preceding quotation is not accurate, I refrained from rectifying it when it was published, mainly because I did not wish to wound any one's susceptibility, and much less that of General Grant's family, as also on account of my natural reluctance to bring myself forward before the public, and because the inaccuracies were only of a secondary character, although reflecting, to a certain degree, on me, since they represented me as forcing General Grant to do a thing which was repugnant to him. But friends of the General and of myself have advised me of the convenience of rectifying the historical facts of this incident, and I have, therefore, determined to make the following statement of what really took place.

The banking house of Grant & Ward of New York, of which General Grant was a partner, failed on the 6th of May, 1884; and believing that said event would place the General under serious embarrassment, I thought that my personal relations with him required my visiting him, and I therefore left Washington on the 9th of that month for New York for the purpose of expressing to him, in person, my sympathy and concern in the difficult circumstances through which he was passing. I had, on the 12th, an interview with General Grant at his residence, No. 3 East 66th street, in the city of New York, and he informed me that all he possessed had been lost in the broken bank; even the interest on a fund of \$200,000 which several New York gentlemen had raised for the purpose of giving him an income which would permit him to live decently had been negotiated previously by Ferdinand Ward, and that six months or a year would elapse before he could rely on the interest of said fund. Mrs. Grant was in the habit, he said, of drawing from the bank, a few days after the first of each month, the necessary amount to pay the house bills for the previous month; but in May, 1884, she had not yet drawn the sum required for that purpose, before the failure of the bank. They found themselves, therefore, without the necessary means to do their own marketing (these were his own words). The only amount they had at the house was, he said, as I recollect, about \$18.

Surprised at hearing the above statement, I told General Grant that he well knew I was not a rich man, but that I could dispose of three or four thousand

dollars, which were at once at his disposal; that I would not need them soon, and that he need, therefore, not be in any hurry concerning the time when he ought to pay them back, and that they of course would draw no interest.

General Grant hesitated somewhat before accepting my offer, for fear, as he said, that this loan would put me to some inconvenience, but told me, at last, that he would borrow one thousand dollars. I asked him whether he wanted said amount in a check drawn by me on the New York bank where I had my funds, or in bank bills; and in the latter case, bills of what denomination he desired. He replied that he preferred ten \$100 bills, and I then drew at once a check (No. 406) to my order for \$1000, which was cashed at the bank of Messrs. Drexel, Morgan & Co. of the city of New York, with ten \$100 bills; and I returned on the same day to General Grant's house and personally delivered the money to him.

I came back to Washington on the 15th of May, and here a few days later I received from General Grant \$436 in part payment of the loan of \$1000 made to him on the 12th. On the 24th of the following June I received a letter from the General, dated at Long Branch the day before, inclosing a check of Messrs. Hoyt Brothers on the Park National Bank of New York, to the order of Mrs. Grant, for the sum of \$564; so that the loan was fully repaid but a few days after it was made.

Not to wound General Grant's susceptibility, I never breathed a word on this subject to anybody, not even to the most intimate members of my family, and through me nobody would ever have known anything about it.

However great was my desire to help General Grant through the difficult circumstances which he then underwent, I would never have done so against his full consent; and if he had manifested any reluctance to receive the pecuniary aid I offered him I would not have insisted on it, as I did not wish to oppose his will in the least, and much less to force him to accept pecuniary aid.

M. Romero.

WASHINGTON, D. C., May 22, 1888.

The Canal at Island No. 10.

[THE letters which follow are of interest in connection with the reference to the discussion of the subject by Messrs. Nicolay and Hay on page 659 of the present *CENTURY*. — EDITOR.]

In *THE CENTURY* for September, 1885, there is an article headed: "Who Projected the Canal at Island Number 10?" by General Schuyler Hamilton, written to establish his claim to the honor of having originated the idea of the canal across the bend at New Madrid, whereby the fortifications on Island No. 10 were cut off, with the result of their capture by General Pope. General Hamilton, writing of Colonel J. W. Bissell's description of the work, in this magazine for August, 1885, says:

To the public this reads as though the plan originated with Colonel Bissell, while I am ready to show that while the colonel directed the work, "some officer," as he says,—or, to be exact, I myself,—was the sole inventor of the project.

The general then quotes further to show that the idea originated or was "advanced" by him March 17, 1862.

Both these gentlemen are in error regarding the fact as to who originated the design of this canal. To divest myself of seeming egotism I will use the general's own words: "To be exact, I myself was the sole inventor of the project," having drawn in detail the plan of this canal and particularly described the *modus operandi* of its construction on the 20th of August, 1861, more than *six months* before the canal was cut. This description, with the charts, I sent to General Frémont, who was then preparing his campaign down the Mississippi. The following is his appreciative acknowledgment of the reception of my charts:

HEADQUARTERS WESTERN DEPARTMENT,
ST. LOUIS, September 6, 1861.

MR. JOHN BANVARD,
Cold Spring, Long Island.

SIR: I have received your letter of the 22d ult. with its valuable inclosures. I shall be glad to see your portfolio of drawings, and have no doubt but that I shall find them very useful in my coming campaign down the river.

Accept my thanks for your thoughtful consideration and be assured that it is appreciated by

Yours truly,
J. C. FRÉMONT,
Major-General Commanding.

Some years before, I had made, with the idea of publishing them for the use of boatmen, a hydrographic series of charts of the entire river below Cairo, the old ones then in use on the river being very defective. These I also tendered to General Frémont.

It will be remembered that General Frémont was succeeded by General Hunter. Mr. Lossing says in his history: "When General Hunter arrived at headquarters, Frémont, after informing him of the position of affairs, laid before him all his plans." (Lossing's Hist., Vol. II., p. 84.) From this it is evident that my charts and plans were handed over to the new command and eventually utilized at New Madrid, and if there is any honor attached to the originality of the idea, it belongs to your humble servant,

John Banvard.

LAKE KAMPESKA, WATERTOWN, DAKOTA, Sept. 7, 1885.

P. S. As an interesting addendum to this subject of military canals of the Mississippi, I perhaps might say further that I also sent General Grant some useful hints regarding the canal at Vicksburg which he attempted to make. Fearing that through the vicissitudes of camp life he might fail to receive my communications, I sent this to "The New York Times," in which it was printed, the editor calling especial attention to the importance of the article:

TO THE EDITOR OF "THE NEW YORK TIMES":

I see the engineers have failed to cut the canal through the bend at Vicksburg, and that the Southern people are laughing over the event. I have seen just such failures before on the Mississippi. Captain Shrieves, who was employed by Government to improve the navigation, made the same mistake in his attempt to open the Horse Shoe Bend in 1836. I could take a couple hundred of hands and have the old Father of Waters flowing across the bend at Vicksburg in three days. Tell those who have the work in charge to *cut through that argillaceous stratum* they have come to (I know they have encountered it, although it has not been mentioned), — cut through this until they reach the substratum of sand, and the river will go through, even if the ditch through the clay is not over a foot in width.

The Mississippi "bottom" is formed, first of sand, next of this argillaceous formation, and above, the alluvium. In some places I have seen this argillaceous formation not over a foot thick, and it may be so at Vicksburg; and it is rarely over six feet in thickness. However, *cut through it,*

and as long as sand possesses its natural capillary attraction, nothing under heaven can stop the river from going through the cut, as the sand will wash out, undermining this superstratum of stiff clay when the superincumbent alluvium falls with it, and within twenty-four hours — mark my words — a steamer can pass through the new channel. In some places this argillaceous formation does not exist at all, as the case at Bunches's Bend, where the bend was opened in the morning by a mere ditch and steamers passed through by night, so rapidly did the banks wash away.

Yours,
JOHN BANVARD.

Mr. Banvard's letter to the Editor of THE CENTURY having been submitted to General Frémont, for his comment, he wrote as follows:

NEW YORK, September 28, 1885.

MY DEAR SIR: . . . The plans submitted to me by Mr. Banvard were carefully examined in connection with the Mississippi River campaign upon which we had entered agreeably to the plan submitted by me to President Lincoln under date of September 8, 1861, and, in that part relating to the Tennessee and Cumberland rivers, also to General Sherman.

My letter in answer to Mr. Banvard shows that I held his plans to be very important. They were directly in aid to Admiral Foote and the gun-boat work, and fitted into the part I had assigned to General Grant in the plan of campaign I had submitted to the President. In this I had proposed that "General Grant should take possession of the entire Cairo and Fulton railroad, Picketon, New Madrid, and the shore of the Mississippi opposite Hickman and Columbus."

It was in this connection that Mr. Banvard's plans became immediately useful.

These plans are not now in my possession. In obedience to orders from the War Department, directing that all papers concerning the Western Department should be delivered immediately to General Halleck, they were at once turned over to him.

There was no opportunity given to single out and return to their rightful owners documents properly belonging to them.

In this way Mr. Banvard's papers were necessarily left among the memoranda of the proposed campaign, and could not have failed to attract attention in connection with the work of the gun-boats.

Much of interest might be said in connection with this subject. But to avoid delay I have confined myself to a direct reply to your question as to what I "know of the justice of Mr. Banvard's claim to the origination of the canal at Island No. 10."

With my knowledge of the above facts, and the impression remaining on my mind, I have no hesitation in saying that I believe Mr. Banvard's claim to be absolutely just.

Yours truly,
J. C. FRÉMONT.

To the Editor of THE CENTURY MAGAZINE.

Art Education.

THE most casual education in art will enable any intelligent observer to recognize the wide difference in the qualities of the art of the great revival of the fourteenth to the sixteenth centuries and that of to-day, in any school, and of any form. This difference is not merely one of motive — the change from a religious theme to every-day incident is not one which touches the technical side of art at all — nor is it any more in any natural gifts in the painter of the Renaissance not now possessed; not even in profounder religious feeling, which was in the greatest art period as exceptional as it is now, and which was never so potent over the art of the great technicians like Michael Angelo, Veronese, Titian, and Correggio as in that of the weaker men like Fra Angelico and the Mystics. The ascetic spirit characteristic of ecclesiastical art has always been adverse to the highest development of art, which only reached its climax under the freedom induced by a recognition

of the value of pagan liberty. But while music has steadily developed its resources, increased its range and power, retaining and deepening its hold over the human mind, painting has as steadily receded into a position in all respects inferior as art, though in some directions far more influential as the guide, to nature-study.

The exceptional minds of the great Renaissance are exceptional still—for a Michael Angelo we have a Millet; for a Titian we have a Turner; for Giorgione, a Rossetti; for Correggio, a Reynolds and a Gainsborough, inferior in no respect of intellectual power, even in some cases superior. Yet in visiting the great European galleries no one who understands the technical merits of painting or sculpture can fail to be impressed with the number of painters there represented whose names are almost unknown, and whose positions in the great schools were those of a decided and neglected inferiority, but whose work shows power and technical mastery which would now place any man among the first of contemporary painters. The examples which we find in the Italian galleries of pictures of the Venetian and Bolognese schools, whose painters we cannot determine in many cases and in many others only know that they were pupils of well-known masters, are sometimes of such power of drawing and execution that we can only repeat, "There were giants in the earth in those days." The most powerful painter of our day, of any school, when measured by Velasquez, Rubens, Rembrandt, Tintoret, Veronese, Titian, Raphael, Michael Angelo, Correggio, or, coming down in the scale, even with the Carracci and Guido Reni, is dwarfed in every technical attainment.

Why is it? It is not from intellectual inferiority—men like Delacroix, Millet, Rossetti, Watts, Burne-Jones, Leys, Turner, Israels do not fall below the average of the mental power of any of the greatest schools. Nor will any lack of moral exaltation explain it, for, with few exceptions, the great painters of the fifteenth and sixteenth centuries were not moralists—still less purists. I asked Delacroix one day wherein lay this modern inferiority, and he placed it in the want of executive ability, and prescribed copying the great masters as the remedy, which he himself had tried, but with what success we all know; for with all his great imagination and gifts he fails only a little less than others, and his weakest point, in his best period, is the glibness of too facile touch, the subtlety of which is in no relation to its facility. Millet and Turner alone of moderns have that invariable command of form which makes their quickest work their best, or at least never inferior; but the great Italians were equally sure, whether working with speed or at leisure. It is reserved for modern art-charlatany to simulate with grievous painstaking the appearance of rapidity. And there is no evidence whatever that the great masters, except in a few cases of the sixteenth century, copied as a means of study. Delacroix's remedy is not deep enough, for it will not account for Titian, Francia, Da Vinci.

The system of art education in the earliest time seems to have been not only more secure but far more comprehensive than ours. The young painters went into the masters' studios at the age of from seven to ten, an age at which we now put children to study who desire to make a profession of music; and the need is as great in one case as in the other, for the flexibility of

hand—and, what is more important, the early habit of the muscles following the volition without laborious or anxious exertion of the will—can only be achieved in one case and in the other by the training begun in extreme youth. Nor was this all: they seem to have been taught modeling or drawing indifferently, architecture, and even in some cases literature (Giotto was set by his master at Latin at once); they drew for years on their masters' pictures, traced, painted unimportant parts, worked together with the unflinching effect of mutually brightening their intellects and widening their mental range. Art was to them, in a larger or lesser sense, their lives and their education: the studio, followed up by the intellectual association with the thinkers and poets their contemporaries, was their university; and what we know of their lives and their works goes to show that they kept abreast of their times, and that their larger art was in great part due to their wider mental development through the only education—interchange of thought.

What chance have we to compete with men who were trained in such a school? We begin late and pride ourselves in our self-sufficiency and self-taught blundering. Those who can, contrive to get a few lessons, mostly from people knowing little more than themselves—not in the philosophy or scope of art, but in the use of pigments; at most a year or two in a French atelier, where the Bohemian may easily overrun and choke the artist, where any habits except those of intellectual activity and thought are acquired, yet a certain amount of *chic*, and are stamped with the image and superscription of their idol and exemplar of the day, and graduate as soon as they get a picture in the Salon. What is their education in the larger sense—how many of them know the contemporary poets, to say nothing of Plato and the older ones?—what part could they take in the intellectual movement of their day? Is it not, on the other hand, the fact that the majority of them care only for the qualities which catch the eyes of the buying and uneducated public, and which content them to the end of their art, which is almost invariably in a decline towards mere mechanical and exaggeratory personal qualities, vagaries, and eccentricities, brilliant execution, finishing in glittering or morbid mannerisms and inane repetitions of motives which were never serious and are often utterly frivolous? As to the general education, the larger and equal intellectual development which we dispense with in no other profession and in very few trades, there is not only no general tendency to it, but in a majority of cases our modern men pride themselves on the narrowness of their training, and consider that the shallower they are found the broader they really are. Having no knowledge of the greater principles of art, they plume themselves on not working after theories, and more vigorously claim inspiration the less they are capable of using their brains, as if art were a jugglery which was the better the less thought had part in it.

The remedy? Education. Treat art as we treat all other human occupations, and dismiss the idea that a profession which demanded special natural qualification, the most arduous training, and an all-round development in its best days, can be picked up like tricks in cards in these times. Training of the hand alone is futile. For many years I believed that art education was to be looked for from France alone: I have tried

the schools of Paris long enough to see that the system corrupts and makes abortive by far the greater number of those who try it. Its curriculum is too narrow for the intellectual life — too corrupt for the moral. Few men survive its influences, and how can we entertain the idea of exposing to its dangers our daughters who now must learn?

We want an art university in which the purely technical facility of hand and eye, which must be attained in youth, and generally in extreme youth, as in music, is cared for as the specialty of the course; where the intellectual enlargement shall be never lost sight of; where the theory of art, its science, its history, all that is known of its spirit and manipulation, must be carefully studied and appropriated, and at the same time the general influence of the literary life in its subjective aspect — philosophy, poetry, history, all that widens and deepens the character and gives it dignity and that purpose which is one of the most important elements of morality. The deeper in the character art is rooted, and the wider the range of its roots in their reach for sustenance and support, the greater and more durable its fruits. The purely scientific studies I do not believe to be necessary to the artist. Art has to deal with the subjective side of nature, science with its objective. The former sees only what the heart wishes to see, the latter determines to see and know all that is and every phase of it. The highest use of any created thing to the one is its beauty; to the other, its function; and these have nothing in common so far as art is concerned. Pure science, even geology and anatomy, I believe to have a hardening and blinding tendency on the artistic perceptions. All other branches of mental culture have their place in our university course, and even the positive sciences in their moral and greater intellectual relations as part of its supreme philosophy, though not as special study.

I believe too that the importance of masters is greatly overrated. To catch little tricks of execution, methods which shall enable us to begin sooner the manufacture of pictures, the lessons of men who have already developed convenient and expensive conventionalisms may be very useful; and for the learning to draw correctly, an experienced eye and a trained example certainly render great services, which may be, however, exaggerated, as may all employment of methods originated by others. The true style and method for any painter are those which his own thought and mental conformation evolve, and the acquirement of any other is only the retarding of the full use of his proper language. There are no longer any secrets of the studio, to be acquired only of specialists. Hard work and straightforward use of our common materials, as they have always sufficed for the great painters who originated the great schools, so they will suffice for us. I believe that there is more virtue in the association of a number of sympathetic and purposeful students determined to learn, and profiting by the common stock of their knowledge and experience, — helping, criticising, and encouraging each other, — than in the teaching of the cleverest master living; while a merely clever master offers the greatest of dangers — that of injuring or absorbing the individuality of his pupil without imparting any compensating force. The individuality of the artist is the most delicate of all intellectual growths, and can only be perfectly developed in a free all-round light: the shadow of

any protecting greatness makes it one-sided, while the help of associates on an equal footing stimulates a healthy and symmetrical growth. I would not, therefore, put a great painter at the head of the university, but rather a good drawing-master, without great individuality, for the drawing; a good modeler for the school of sculpture; and a sound and careful painter, not a genius or a brilliant specialist, for the instruction in painting — leaving every student free, after acquiring a safe and correct style, in his or her branch, to go on and modify that, and to evolve from it the style or manner which suits his or her social character. Then a supervising faculty of teachers for general intellectual training should hold the reins of the collective government.

A school organized on such a plan would certainly arrive at the highest results our material permits and would not be subject to the fate of all the great schools hitherto — the overshadowing influence of a great master, who absorbs his or her magnetic attractions all the artistic life of his followers and reduces them to an assimilated school of imitators, pursuing a vein of art which is not their own. If any future is to be found for American art as opposed to the characterless repetition of foreign thought, I am convinced that it must be got at through this path, followed unflinchingly and as long as need be. Such a school should be established far away from the social attractions and distractions of a great city, and if possible under the shadow of a literary university, where the lectures, library, and general intellectual tone of life may aid in strengthening and keeping up the purpose of life and activity, and where the true purpose of education shall not be interfered with by the premature rushing into notoriety, and where the plaudits of an ignorant public shall not seduce the young artist from the grave and laborious pursuit of excellence founded on the basis of a complete and general education. The people who hope to become artists with a dozen lessons in oils or water color, who want to learn to paint before they know how to draw, whose ambition rests on chair-backs, crewel-work, and the hundred and one forms of amateur art which flood the country to-day, will not profit by our university, nor will they to whom art is but a minister to their vanity; but every one to whom art is a serious thing, something worth giving one's life to in unflinching endeavor, will find my scheme more or less accordant to his or her aspirations.

W. J. Stillman.

College Fraternities.

OTHERS can give a more accurate opinion than I upon college fraternities elsewhere; but so far as Amherst is concerned, there can be only a favorable judgment concerning them by any one well informed. Without a doubt they exercise here a wholesome energy, both upon their individual members and upon the college. Combination is strength, whether with young men or old; and where men combine for good ends better results may, of course, be looked for than where the same ends are sought by individuals alone.

Now the aim of these societies is certainly good. They are not formed for pleasure simply, though they are one of the most fruitful sources of pleasure in a

student's college life. Their first aim is the improvement of their members—improvement in literary culture and in manly character. They are all of them literary societies. An effort was made not long since to introduce among us a new society, with prominently social rather than literary aims; but it not only failed to receive the requisite assent of the president of the college, but was not favored by any considerable number of the students, many of whom stoutly opposed it.

One of the happiest features of society life at Amherst is connected with the chapter-houses. There are no better residences in the villages than these, and none are better kept. They are not extravagant, but they are neat and tasteful; they have pleasant grounds surrounding them, the cost of rooms in them is not greater than the average cost in other houses, and they not only furnish the students occupying them a pleasant home, but the care of the home and its surroundings is itself a culture.

There need be no objection to these societies on account of their secrecy. The secrecy is largely in name; is, in fact, little more than the privacy proper to the most familiar intercourse of families and friends. Treated as the societies are among us, and occupying the ground they do, no mischief comes from their secrecy. Instead of promoting cliques and cabals, in point of fact we find less of these than the history of the college shows before the societies came. The rivalry between them is a healthy one, and is conducted openly and in a manly way.

The societies must give back to the college the tone they have first received. I am persuaded that in any college where the prevailing life is true and earnest the societies fed by its fountain will send back bright

and quickening streams. They certainly give gladness and refreshment to our whole college life at Amherst.

AMHERST COLLEGE, June, 1888.

Julius H. Seelye.

Notes on "We-uns" and "You-uns."

IN THE CENTURY for July I notice an article from the pen of L. C. Catlett of Virginia, denying that the people of his State ever made use of the expressions "we-uns" or "you-uns."

During the years 1862 and 1865 I heard these expressions used in almost every section.

At the surrender of General Lee's army, the Fifth Corps was designated by General Grant to receive the arms, flags, etc., and we were the last of the army to fall back to Petersburg, as our regiment (the 6th Pennsylvania Cavalry) was detailed to act as provost-guard in Appomattox Court-House.

As we were passing one of the houses on the outskirts of the town, a woman who was standing at the gate made use of the following expression:

"It is no wonder you-uns whipped we-uns. I have been yer three days, and you-uns ain't all gone yet."

QUAKERTOWN, PA.

George S. Scyfes.

IF Mr. Catlett will come to Georgia and go among the "po' whites" and "piney-wood tackeys," he will hear the terms "we-uns" and "you-uns" in every-day use. I have heard them, too, in the Cumberland Valley and other parts of Tennessee, and, unless my memory fails me, in South Carolina. Also, two somewhat similar corruptions, namely, "your-all" and "our-all," implying possession; as, "Your-all's house is better than our-all's."

AUGUSTA, GEORGIA.

Val. W. Starnes.

BRIC-À-BRAC.

His Mother.

SHE thought about him days and nights,—
Her only son,—her sleep oft losing;
She viewed him in so many lights
The mingled beams became confusing.
His budding powers each hour enhanced
The fears, her heart forever paining,
Lest on mistaken lines advanced
His mental and his moral training.

With prescience of his growing need,
She pored o'er every scheme presented,
And tried, in teaching him to read,
Seven several systems late invented.
Each game he learned was but a veil
For information's introduction;
Each seeming-simple fairy-tale
She barbed with ethical instruction.

And oft she said, her dear brown eyes
With tender terror wide-expanded,
"Oh, I must strive to grow more wise!
Think, think, what care is here demanded!
How dreadful, should my teaching's flaws,
My unguessed errors subtly harm him,
Or Fortune's arrows wound because
His mother failed in proof to arm him!"

And yet, when that young boy,— whose look
Was like some fair boy-prince, as painted
By rare Vandyke,— his soul a book
By blot of falsehood quite untainted,
Inquired, "Mamma, what 's veal?" with mild
Untroubled smile, in accents clearest,
She told that little, trusting child,
"The woolly, baby sheep, my dearest!"

Helen Gray Cone.

Uncle Esek's Wisdom.

MY friend, if you are happy, don't try to prove it.

THE man who deserves a monument never needs one, while the man who needs one never deserves it.

HE who undertakes to live by his wits will find the best chances already taken.

WIT inclines naturally towards satire, and humor towards pathos.

MUCH as we deplore our condition in life, nothing would make us more satisfied with it than the changing of places, for a few days, with our neighbors.

TOPICS OF THE TIME.

The American Volunteer.

READERS of the papers on war subjects that have appeared in the pages of *THE CENTURY* cannot have failed to note in them from time to time points bearing upon the topic presented in the articles on the national military system in this number of the magazine, in which General Kautz of the Regular Army and the officers of the State Militia, writing for their respective divisions of the service, call attention to the soldierly qualities of the young men of the nation and their general capacity for a thorough and liberal education in the theory and practice of military arts.

In *THE CENTURY*'s narratives of battles and campaigns of the civil war, distinguished leaders of both sides have laid particular stress upon the character of American volunteers. Grant, McClellan, Longstreet, Beauregard, Sherman, all but one leaders of armies, and that one—Longstreet—the permanent commander of an army corps, have in the course of their articles praised the troops that bore upon their bayonets the fortunes of the respective sections. General Grant in his Shiloh paper, contrasting the volunteer with the regular, says that the former system "embraced men who risked life for a principle, and often men of social standing, competence, or wealth." General McClellan in his account of the Peninsular campaign, writing of the Seven-Days' fighting, says, "No praise can be too great for the officers and men who passed through these seven days of battles, enduring fatigue without a murmur, successfully meeting and repelling every attack made upon them, always in the right place in the right time, and emerging from the fiery ordeal a compact army of veterans, equal to any task that brave and disciplined men can be called upon to undertake." General Longstreet in summing up results on the invasion of Maryland in 1862 says, "Our soldiers were as patient, courageous, and chivalrous as any ever marshaled into phalanx." General Beauregard writes of the first Bull Run that "the personal material on both sides was of exceptionally good character," and says that at Shiloh his command was "of excellent personality." General Sherman, in "The Grand Strategy of the War," after commenting upon the trained soldiery of Europe, concludes as follows: "Nevertheless, for service in our wooded country, where battles must be fought chiefly by skirmishers and 'thin lines,' I prefer our own people. They possess more individuality, more self-reliance, learn more quickly the necessity for organization and discipline, and will follow where they have skilled leaders in whom they have confidence."

These commanders were all scientifically trained to the profession of arms, and, with the exception of the last, the remarks quoted apply to the volunteers early in the war. It is a fact that some of the best fought battles of the war were those delivered in Virginia and Maryland, and in Mississippi and Tennessee, in

1862, when the troops engaged had been less than a year in service, many of them less than half that time. Though a variety of circumstances are taken into account by a commander who is about to risk all upon one feat of arms, the reader of these inside histories of battle-field events seldom or never finds a general, when writing of such a crisis, betraying a want of faith in his troops. That the troops would do all that men could do under the circumstances seems always to have been a safe conclusion. This was not alone the case where the test was one of brute heroism simply; it was so when high moral courage was needed. If the armies were irregularly rationed because there was no means of transportation, there was no mutiny; the men slung their muskets across their backs, took up tools proper for the work, made roads, constructed bridges, repaired and manned engines, cars, and boats, and when the lines of supply were in order returned to their proper work before the enemy. General Grant states in his story of the Chattanooga campaign, "Every branch of railroad building, making tools to work with, and supplying the workingmen with food, was all going on at once, and without the aid of a mechanic or laborer except what the command itself furnished." Instances innumerable are recorded in these vivid narratives, showing that the American people, in war as in peace, are equal to every emergency. Men bred to the professions, and to the finer callings of art and trade, were both able and willing to handle the shovel and pickaxe whenever it became necessary to the safety of a position to have it intrenched.

But beyond this superb personality of the volunteers, — a quality which is of course of the highest importance, — there is little in these military narratives to encourage the people in a belief that the country is at all times prepared for war.

The energy and versatility that are so invaluable in soldiers and so characteristic of American young men must be guided by scientific methods, and scientific knowledge in military matters is not a mere routine acquirement. There is such a thing as the genius of battle; and genius in war, as in other fields of high endeavor, rests oftenest upon men whose well-trained powers lend them confidence and freedom in the heat of action. Most soldiers, perhaps all, who have the true military spirit are not by nature lovers of strife. Hence the placing of proper knowledge of the arts of war and of the control of implements of war into the hands of men devoted to military life, especially men who, like the American militia, are citizens, having all the interests of citizens in the preservation of peace and of the institutions of the land, would seem to be a wise solution of the military problem.

Germany maintains peace by being always prepared for war. Men like the volunteers who have been described in the recent war narratives, and who are again considered as the proper personnel for the military

system of to-day, in the articles by General Kautz and Colonel Rice, will not under any encouragement seek diversion on the battle-field; but rather, when driven to it, will wage war as a measure that makes for peace. American volunteers will never again be pitted in war against American volunteers. The question seems to be whether American volunteers of the future shall enter upon the campaign against a foreign foe, when it is forced upon them, as an army of well-trained citizen soldiery, or, speaking from a military point of view, as a heterogeneous mob. Conditions have changed since military men now living acquired their experience, and they will continue to change. Unless our methods of preparation are in keeping with the times, we must one day pay dearly for the oversight.

Philip H. Sheridan.

IN the death of General Sheridan the country has lost another of the five soldiers—Grant, Sherman, Thomas, Meade, and Sheridan—to whose directing hands the nation, North and South, is mainly indebted for the successful conclusion of the contest for the preservation of the Union; a man, moreover, whose place as a picturesque figure of the war and whose military reputation were established during his life. There is likely to be little difference of opinion in the historical estimates of so uncomplex a nature—as a man, strong and simple, as a commander, vigilant, resourceful, bold, confident, decisive, and reliable. Probably no officer on the Union side, except Hancock, and none on the Confederate side, except perhaps Forrest, so nearly embodied the instinct of war, the pagan idea of Mars. It speaks much, therefore, for Sheridan's personal character, and much for the American popular ideas which produce such sentiments in our soldiers, that at heart, like Grant, he had an utter abhorrence of war, having been known even to say that the time is coming when the killing of a thousand men in battle will be looked upon as a thousand murders.

In a certain sense it may be said, without derogation, that Sheridan's fame outran even his notable achievements. Brilliant as he was in raid or pursuit, or in the gorge of battle, it was not until the first great raid to Richmond, and in the masterly campaign of the Shenandoah Valley, and in these alone, that he may be said to have exercised anything like the initiative which goes with the responsibilities of a command of the first rank. He did nothing that was not done well; thoroughness was his most conspicuous trait. But the fortune of war did not throw to his lot the solution of the largest military problems. Grant, on the other hand, was prepared for the grand strategy of the last year of the war by having had on every field he fought, from Belmont to Chattanooga, the widest option and responsibility. The most accurate judgment of a man is likely to be found in the consensus of contemporary opinion, and in this light it is a magnificent tribute to Sheridan that most of the prominent officers of the contending armies have thought him fit for greater commands than those which he actually exercised.

This was the judgment of Grant, and we believe is that of Sherman, and of many others only less distinguished.

It is inspired by the fact that Sheridan was, first of all, master of his profession; that he was always ready to give more of service than was expected of him, and that he had not the limitations of petty personal qualities which detracted from the success of so many commanders on both sides. His life was devoted to the service of his country; his action was uninfluenced by animosity; and his death, like that of Grant, is an occasion for considering anew the benefits of the great struggle, and for renewing those pledges of generous friendship between former foes which is the crowning glory of the American soldier.

The Amenities of Politics.

OUR country has been peculiarly fortunate in the orderly development of its political history, which has secured at each successive point a clearly marked line of division between the two great forces that have finally made the country what it is. There have been very few periods in our history when the individual voter has not had a clear opportunity of choice between two fundamental and opposing theories of government and politics, while the phases of this opposition have changed as the country and its needs have changed. The one force has had its time of peaceful growth and its time of abnormal development, when it went so far as to strike at the very life of the republic; but it has developed generally in strict accord with the natural growth of the country, and gives us now a system of local and internal government more nearly approaching perfection than any other system has yet provided for its citizens. The national idea, too, has had its period of abnormal development, when it seemed to threaten not only the liberty of the individual, but even the life of the States; but its general course of development has been no more rapid than the highest needs of the country have made imperative. One can hardly follow the constant conflicts and alternate triumphs of these two historical forces without a feeling of special wonder at the definiteness of the issues which they have offered from time to time to the mass of voters, and the general success with which popular government has in every case indorsed with its approval that one of the two whose success at the moment was more important to the general welfare of the country.

Yet he who loves and respects his fellow-man cannot escape a sense of humiliation as he notices the apparent indifference of individual men to the great issues really at stake. The two streams of force are grand, imposing, and impossible to mistake: the individual units whose thought, feeling, and action make up the sum of these forces are apparently actuated by anything but a consciousness of the historical stream of which they are a part. Eighty or ninety years ago, for example, the country's foreign and domestic character seemed to be at stake. It was a question whether the rising republic was to take its place among the nations of the earth as a mere congeries of jarring states, without respect abroad or confidence at home, or as a strong, homogeneous nation, which would not permit other nations even to know officially that there were diversities of interest within the United States. Here, at least, would seem to be an issue which Federalist and Democrat could appreciate promptly and

argue clearly, and which would drive out at once every extraneous consideration. Nothing of the sort: the great streams of political force flow silently on to their destination, but not one in a thousand of their individual units seems to have been conscious of the real current of his action. The scene of politics becomes a curious study. Here is one man who can think and speak of nothing but Mr. Jefferson's atheism, while there is another who is as profoundly absorbed in the atrocious schemes of New England politicians to sell their country to the Governor-General of Canada. Here is one who can talk only of Mr. Madison's dissimulation in masking his truckling subserviency to France; there is another whose field of political discussion is limited to the manner in which New England Federalists have used blue lights for the purpose of conveying signals to the British blockading fleet. When almost every individual thus confines his thought to one little corner of the political field, it is astonishing that the sum-total of such pettinesses should so exactly balance and eliminate the really petty elements and put the great issues into their proper place.

Nor is this characteristic confined to ancient history: the grandest crises of the nation's history have never been able thoroughly to ennoble the expression of the individual's sense of them. One need not go far back from the present to find cases in which the great issues of politics have been belittled or disguised by the pettier phases of them to which individuals have been willing to confine their attention and their motives.

The whole process, however, has its encouraging side in the evidently increasing determination of voters, with the spread of general intelligence and the multiplication of channels for obtaining intelligence, to insist upon having definite and fundamental political issues presented to them, and to turn a deaf ear to the random recriminations which once formed the politician's main stock in trade. The tendency is enough to explain at once the progressive improvement in the tone of political discussion, up to and including the present presidential election, to which every historian will bear witness, and the increasing repulsion of the people to any attempt to revert to the methods and manners of the past. There are with us still more than enough of the remnants of the past; but men dislike them more, and are continually more ready and prompt to protest against them. Every new appeal to men's intelligence becomes a new force, making them more apt to resent, as an insult to their intelligence, any subsequent attempt to influence their decision on great and fundamental questions by the introduction of the petty and transitory party cries which used to be so effective. The tendency in the natural growth of democracy is not towards demagogism, but away from it: it may yield to demagogism at first, but it discounts demagogism in the end.

We may be certain, then, that political parties will see more and more clearly that nothing is more profitable in political discussion than a decent regard for the amenities of politics. Anything less than that implies a disrespect for the intelligence of the voters to whom the appeal is made; and no one will be more apt to feel and show an increasing sense of such disrespect than the voters themselves.

Who is the Genuine Party Man?

It would seem to be self-evident that political parties are, properly, associations of voters for the purpose of putting into practice certain political principles. Such a purpose can only be accomplished in a free country by associated action—that is, by party action. We believe in parties, and we believe no less in political independence. But independence *in* party action by no means implies independence *of* party action. The truest sort of an independent in politics may be a firm believer in parties. The genuine independent uses parties; he does not let parties use him. He is, in fact, the only true party man; the only man who uses party for the legitimate and essential party purpose of putting into practice certain definite political principles. No sight is more pitiful than that of a free citizen who continues to vote with a party that is pledged to carry out certain definite political principles, of which principles the voter heartily disapproves. The citizen who does this not only stultifies his own manhood, but helps to degrade all political action, offers a premium to the interested professional partisan, and becomes a clog upon free institutions.

There are occasions when an honest man must be respected in his hesitation to make a "choice of evils," but as a rule we have little sympathy for the squeamish or falsely sentimental citizen who virtually disfranchises himself when great political questions are to be decided, or goes off on side issues, leaving the actual fight to men of strong convictions, pure and definite purposes, and genuine grasp of the situation; and we have quite as little sympathy for the man who through simple inertia or false shame and moral cowardice fails to make use of whichever party at the time being best represents his own political principles.

The professional and interested partisan spends a large portion of his time in appealing to the free, independent, and rational decision of his fellow-citizen; and another large portion of his time in abusing the fellow-citizen who acts as he is importuned to act—that is, on his own unprejudiced and independent volition. But such abuse falls harmless at the feet of those who use parties intelligently, instead of submitting to act as their slaves and tools; who, far from despising party machinery, cheerfully make use of this machinery to advance what they believe to be the best interests of that common country which all political parties profess to serve.

Manual Training.

SINCE the writing of Mr. Patterson's brief essay, in the present number of *THE CENTURY*, there has been a decided advance in the movement towards manual training in our public schools, and this new system must have the effect of lessening the tendency towards clerical labor. Mr. Patterson's remarks offer, incidentally, a strong argument in favor of manual training, though we are well aware that the advocates of the training of the hand base their arguments largely upon the consequent training of the head,—in other words, on the general educational value of this special branch of education.

OPEN LETTERS.

Lincoln as a Military Man.*

THE recent publication in *THE CENTURY*, in the Nicolay and Hay history of Abraham Lincoln, of documents, letters, etc. hitherto inaccessible to the public has shown the phenomenal superiority in civil matters of this man of men to his associates and his surroundings. Whether as a publicist, diplomate, statesman, constitutional lawyer, or "politician," he had no equal in those fateful and momentous days from 1861 to 1865.

There are some who estimate his military ability as equal to his civil. My own reading of and acquaintance with the war of the Rebellion led me to entertain this opinion some years since, albeit my judgment in such matters is not entitled to weight enough to warrant its publication.

But of all war-students none was so well qualified to speak with authority on this point as the late Colonel Robert N. Scott. His intimate personal acquaintance with the prominent actors in that war, his varied personal experience of military service, and, above all, his relation to and familiarity with the "Rebellion Records," gave him the right to speak with authority.

Having to call upon him some years since at his "War Records" office, the business in hand led naturally to some discussion of the leaders of the army. Colonel Scott showed me letters, tables, and documents, then unpublished, that led him to certain conclusions in respect to certain men. Then looking up, he said, with enthusiasm and vehemence, "I tell you, M., the biggest military man we had was Abraham Lincoln." He disclaimed for him, of course, knowledge of military technique; but, in respect to what should and what should not be done, and when and where, he said Lincoln "was more uniformly right and less frequently wrong than any man we had."

WASHINGTON, D. C.

R. D. M.

Lowell's Recent Writings.

WHATEVER diplomacy loses in the renewed lease of leisure given to Mr. James Russell Lowell, there is a distinct gain to American letters in more fields than one. His recent addresses on subjects not yet wholly resigned to the "shouters" furnish a model for the "gentleman in politics." In these addresses he reaches that high standard of public duty which led him as a young man to speed the flight of the runaway slave to Canada, and which, in the later antislavery days, held him with Sumner at the van before the piping times of peace had brought the rear to the front. This is a clear gain for political literature; while the few essays—only too rare—on purely literary themes show no weakening of the critical faculty on the part of our best and keenest critic. The scholarship is as rich; the wit riper and more genial, less combative, but not less trenchant. Now we have in the new

volume, "Heartsease and Rue,"† all the virtues lying behind the prose—the sure touch of the critic; the shrewd cast of judgment which holds state affairs to the tests of conscience; satire, less in quantity, but equal in quality to his best; and wit flashing through satire, giving to it a kindlier glow. Of unmodified satire perhaps the best specimen is the "Tempora Mutantur," dating back in form and manner to the oldest satirical verse, but striking the public vices of the times with an accuracy of aim worthy of Andrew Marvel, the Parliament poet of the Commonwealth who is less read to-day than he deserves, but of whom we are reminded in verses like the following:

A hundred years ago
If men were knaves, why, people called them so.

Men had not learned to admire the graceful swerve
Wherewith the Æsthetic Nature's genial mood
Makes public duty slope to private good.

But now that "Statesmanship" is just a way
To dodge the primal curse and make it pay,
Since office means a kind of patent drill
To force an entrance to the Nation's till,
And speculation something rather less
Risky than if you spell it with an "s,"

With generous curve we draw the moral line:
Our swindlers are permitted to resign.

Confront mankind with brazen front sublime,
Steal but enough, the world is unsevere,—
Tweed is a statesman, Fisk a financier;
Invent a mine, and be—the Lord knows what;
Secure, at any rate, with what you've got.

Even if indicted, what is that but fudge
To him who counted in the elective judge?
Whitewashed, he quits the politician's strife
At ease in mind, with pockets filled for life—

A public meeting, treated at his cost,
Resolves him back more virtue than he lost.

With choker white, wherein no cynic eye
Dares see idealized a hempen tie,
At parish meetings he conducts in prayer,
And pays for missions to be sent elsewhere;
On 'Change respected, to his friends endeared;
Add but a Sunday-school class, he's revered,
And his too early tomb will not be dumb
To point a moral for our youth to come.

Lines of severe satire like these are fewer in Lowell than those wherein humor, if it does not entirely neutralize, at least dulcifies the acids. The man who looked upon public life sixteen years ago—let us put it as far back as that—had little stomach for anything but satire. Lowell was no lamp-blinded scholar stumbling into politics with a green shade over his eyes, but a man who saw the active side of human life in company with men of the widest knowledge of affairs. It has always been the fashion for the genuine statesman in New England to lounge in the scholar's arm-chair, and for the scholar to hobnob, over cigars, with the statesman. Thus Lowell dropped into politics, in the higher sense, and did service some years before the "shouters" of to-day knew how to spell the word politics. When he went to Spain, and afterwards to England, he went as one

* See especially the present installment of the "Life of Lincoln."—EDITOR.

† "Heartsease and Rue." By James Russell Lowell. Houghton, Mifflin & Co.

Lectures on American History.

trained "at the gates of the king," and the king's gates in those antislavery days were thronged by such men as Sumner and Phillips and Garrison, Rantoul and Mann, from whom, as Xenophon puts it, one could learn much good and no evil thing. There was always there a good supply of "them literary fellers" with the double D's. The scholar became a statesman, the statesman a scholar by force of association. There was then, as always, a form of statecraft which meant "manipulation," which never presides at the formation of parties based on principle; which is, in fact, too busy in "handling" to do much with heading parties; and Lowell, who had helped in his way in founding the old antislavery and the new Republican parties, could never look into the face of a "manipulator" without a laugh; and the more he looked the more he laughed. The satirical laugh, as a weapon of offense, he was master of; and with it, better than many stump-speakers, he did service. It is a wholesome weapon, this amalgam of satire with laughter—if that can be called wholesome which first doubles you up and then cuts at the doubling-point. "Heartsease and Rue," however, is, as I have said, not greatly given to satire of any sort. It is the mellowest and kindest of all Lowell's literary work. Many of the poems date back a quarter of a century and more. Of these one of the best in pure humor is, "At the Burns Centennial," which antedates the war period. For the promised continuation of another, "Fitz Adam's Story," some of us have been waiting and hoping half of an average life. "The Origin of Didactic Poetry" reads like a stray leaflet from the "Fable for Critics," and will be remembered with that. The "Agassiz," which is younger, rises at times to the full height of the old "Commemoration Ode." All scholars will count it a perpetual treasure. Of the various sonnets—a form of verse in which Mr. Lowell seems least successful, perhaps because his fancy is too rich and too discursive to let him follow one clear stream of thought as closely as the sonnet requires—the most pleasing to one reader at least are "Scottish Border," and the first and third of those entitled "Bankside." But there are two stanzas, sonnets in quality, and almost in form, of unusually beautiful clearness. These are "The Prison of Cervantes" and "My Portrait Gallery."

But how idle to try to pick out the best, when each will be best to some, and when all have passages not excelled by any poet of to-day for flavor, for humor, for virility, for the human quality, which still, as ever, serves to bring Lowell home to our hearts, and to keep his verse on the scholar's table. One of these poems of finest reach and beauty is his latest, "Endymion," wherein the mood, however, is of the almost incommunicable kind, kindled in all of us sooner or later by the fact that the image-making faculty of youth will enter at last into an unsatisfactory competition with the dull realism of middle life and old age. It is the mood which led Wordsworth, on the one hand, to write his grand ode on "Immortality," and Byron, on the other, to sing, in more human strain:

O could I feel as I have felt, or be what I have been,
Or weep as I could once have wept o'er many a vanished scene,—
As springs in deserts found seem sweet, all brackish though they
be,
So midst the withered waste of life, those tears would flow to me.

James Herbert Morse.

THE attention given by THE CENTURY to matters of educational importance prompts me to bring to the notice of its vast circle of readers a project which must have much interest for them as citizens of this great republic. The value of educating and elevating their fellow-citizens, or of assuring that the education of future citizens be such as to secure their highest honesty and efficiency as citizens, will commend itself to all who are already good citizens. The project referred to has this end in view.

For several years courses of lectures have been given to the youth of Boston with a view to afford sound instruction in history and the principles of American institutions and government. These lectures were instituted by Mrs. Mary Hemenway, who was instrumental in saving from destruction and devoting to this noble object the Old South Church; and these lectures have been known as the "Old South Historical Courses." In Boston they have aroused an interest in and an enthusiasm for political and historical study that has borne valuable fruit; and lately similar courses have been instituted in some Western cities, notably Chicago, Milwaukee, and Minneapolis, the value of the work having been perceived by energetic educators of those places. Now it is proposed seriously to push this work forward throughout the country wherever there is interest or opportunity enough for its direction and maintenance. Interest in and knowledge of it are almost everything that it is necessary to arouse. Its direction and maintenance will be easy, and the opportunities for it are unlimited. It would prove valuable where there is even only one school, and home talent for its conduct could generally be found even in such places. The study of the local history and institutions of the places would in such cases be a fitting and comparatively easy work, and, besides showing what real study and investigation mean, would lead to the larger study of the history and institutions of state and nation, and so prove of incalculable value. But the need of such work in the large cities particularly, and in New York more particularly, is what I wish to enforce now. The socialistic and communistic doctrines so prevalent in these cities, the corruption so widespread among their officials,—and often, too, among their voters,—the ignorance so apparent of either institutions or economics, the want of reason even, as shown in the misunderstanding or misapplication of the simplest and most evident principles of this science and in the conduct of private organizations, prove this need of something better in the education of citizens.

The education of citizens is the proper work of the common schools. They have no other valid reason for existence. They have no other right to public money. If they fail in the education of citizens, they have no right whatever to public maintenance. But they do fail. Hence—However, we will not enforce the conclusion. What we do wish is to see the schools put on such a basis as will falsify the premises and consequently nullify the conclusion. To do this, some such work as we have touched on above is necessary. The schools at present are incompetent to do their first duty. They must be made competent. Their teachers must be taught—first their duty, then how to do it. Some such work as that of the Old South His-

torical Courses is needed in New York City, and in other cities throughout the land. In New York particularly the end should be primarily to instruct the teachers and to put the first proper work of the schools on a basis that will meet the hardest criticism that can be brought against anything — that it does not and cannot accomplish the first object of its existence.

Mary R. Hargrove,
Editor of "The Teacher."

Fifty Tucks instead of One.

ONE does not need to be a Mrs. Methuselah to remember the breeze that stirred the waters of domestic life when the sewing-machine first became an actual, practical fact, and the world began to realize that a new and positive working power was at hand. It was, to begin with, a real godsend to the gentlemen of the press. Such eloquent paragraphs as they scattered broadcast from Dan to Beersheba! The emancipation of woman from the drudgery of the needle — what a theme it was for the glowing pens of the young journalists of, say, twenty-five summers ago! There were to be no more "Songs of the Shirt"; no more pallid women in dreary attics, stitching away for dear life between the daylight and the dark. Learned divines did not scorn to leave their Bibles and commentaries in unwonted tranquillity while they wrote column after column in praise of this new wonder. Poets sang pæans to it, and in plainest prose manufacturers and agents told us what it could accomplish. Long statements were tabulated, with hand-work and machine-work in opposing columns. A man's shirt, stitched bosom and all, could be made in so many minutes, — or was it an hour? — a woman's dress in an astonishingly brief period, and a child's apron in just no time at all. Well does the writer remember one ecstatic editorial in a famous religious weekly, in which the workroom was made the arena of a merry contest between the cutter and the machine, and save at some especially critical juncture, "like the rounding of a sleeve," the machine always came out ahead. It was very eloquent and impressive, even though by the uninitiated it had always been supposed that "the rounding of the sleeve" was the work of the scissors rather than of the needle.

Some of the brethren took another tack, and wondered what this evil world was coming to. The weaker sex was constitutionally lazy, as every one knew. American women, especially, were always ready to shirk their duties and responsibilities. Had they not forgotten how to spin and to weave? And now if they were to give up the sharp, disciplining needle, well might the lover of his country stand aghast.

But it must be acknowledged that this tone was taken by but few. By most of the writers and speakers of the day the sewing-machine was hailed as the benefactor of womankind — the herald of release from an intolerable bondage. An hour or two was to accomplish the labor of days. Then would follow abundant leisure — long, quiet hours with book or pen; time to think, time to grow, time for one's long neglected music, or for art; time for the cultivation of all the minor graces, and of that genial hospitality which can be found in its perfection only where there is leisure for social enjoyment. In the mo-

notonous measure of that tireless arm of steel lay the hope of the nation. For, as are the mothers, so are the sons.

That was the dream of twenty-five years ago. Has it gone by contraries, like other dreams, or has it come true? How is it, O my country-women? Have we any more leisure than we used to have? Or do we put fifty tucks where we used to put one, and find a dozen ruffles indispensable where two used to suffice — to say nothing of the fact that we make garments now by dozens, where we used to make them by pairs?

The relative prettiness of the garments is not now under discussion. The question is not one of taste, or of elegance, but of leisure. We all complain of being tired. High or low, rich or poor, learned or unlearned, we are all in a hurry — all trying to crowd ten hours of work, or study, or pleasure into six. Alike in city and in country, we meet women with harassed faces and tired eyes, nervous, restless, robbed of their birth-right — the quiet, restful grace which is one of woman's highest charms. And, more's the pity, when it all seems so needless, they are by no means the women who have the most really necessary work to do. Is there no way to help it?

Let the fifty tucks, which are good in their place and by no means to be quarreled with, unless they cost too much, stand for the many things that bring into our lives useless toil, useless burdens, useless perplexities; and then ask the Yankee question, Does it pay? Does it pay to have the tucks at the cost of what is better worth having?

Not long ago a friend showed me some dainty bits of needlework, the clothing of a little child, that had come down to her from her grandmother's mother. Fine as gossamer were the fabrics used, and the infinitesimal tucks and hems, the exquisite hemstitching and drawn-work, the delicate fagoting, the fairy-like stitches, were a wonder to behold. One could hardly believe that the lovely little garments had been made for actual use; had belonged to the wardrobe of a living child, intended for real service and not for mere show-pieces to be wondered at and admired.

"Does n't this rather take the wind out of your sails?" asked one who stood near. "Talk about work and the hurry and flurry of this nineteenth century, and then look at this! Who can imagine a woman of to-day setting so many patient stitches into one little garment? Confess now that your theories are put to naught."

"On the contrary, they are only confirmed," I answered. "The hand that pulled these airy threads and set these minute, even stitches was neither hurried, nor flurried, nor worried. It was the willing servitor of a cool and quiet brain. This morsel of a frock was not caught up with a beating heart and throbbing nerves in the brief pauses of a heated, overwrought life, and hurried on to completion that the child might display it at next week's fancy ball or garden party. It was a long, happy labor of love, begun months before it was actually needed, and slowly touched and retouched as an artist finishes a picture. Its every fold speaks of calm and quiet, of summer afternoons in shaded porches, or winter nights by glowing firesides. It tells of motherly love and sisterly confidences, of merry chats and friendly greetings."

"But it was work, nevertheless," said my friend;

"and life is life, everywhere and always. I don't see how women ever had time or strength to put so much work on one baby dress."

"You've hit the nail on the very head this time," I replied. "That 'one' tells the whole story. Our children have dozens every season, and there is no end to the tucks and puffs and ruffles. Little Miss Mischief is arrayed in a fresh white robe in the morning. By noon it is soiled and must go into the wash-tub with all its dainty superfluities. Do you suppose this little robe was ever played in? — that it ever knew the meaning of a game at romps, or a mud-pie? By no means. The quaint little eighteenth century maiden who once owned it had a plenty of plain dimity 'slips,' easily made and easily washed, for everyday wear. *This* was laid away in a chest sweet with rose-leaves and lavender, and only brought out on great occasions. Do not fancy for one moment that it was ever consigned to the tender mercies of Chloe, or Bridget (if there were any Bridgets in those days), or even of Yankee Hannah. My lady herself 'did up' the pretty trifle, clear-starching and patting and pulling into shape without so much as breaking a single thread. How long, think you, would it have endured the rough handling of our day? But this little frock descended from child to child and did good service for a whole generation. One needs keen eyes to detect it, but it has been mended more than once — darned with such slow patience that the interwoven threads seem a part of the fabric itself."

Fifty tucks instead of one — tucks that speedily "perish with the using." The principle of the thing runs through the whole warp and woof of our modern life. As has been said before, there is no need to quarrel with the tucks. They are all well enough in their places. But to put our whole time and strength into them, even while we give utterance to the frequent complaint that there is no peace, no rest, no time for the grand old books or the bright new ones, or even to read the newspapers and thus follow the onward march of the stirring events of our own day — surely this is an absurdity. It is paying too dear for the whistle. It is selling one's birthright for a very poor and unsavory mess of pottage.

If they were always and everywhere beautiful — these tucks for which we are ready to sacrifice so much — there might be some excuse for yielding to their fascinations. For the woman who does not love beauty is an anomaly, a monstrosity. But fuss and feathers are *not* beauty; and there can be no true elegance that does not rest on the solid foundation of fitness. Therefore to most of us beauty must mean simplicity — the simplicity of life, dress, and manners, that would bring with it ease and leisure, and the peace that passeth understanding.

Tucks are not all alike, by any means; and they are not all made on the sewing-machine. Tucks mean one thing to me and another to you and still another to our neighbor. We have our own little private dictionaries, every soul of us, in the pages of which words bear the strangest and most contradictory significations. It would be laughable sometimes, and sometimes pitiable, if we could but read the definitions, never thought of by Worcester, Webster, or other authorities, that are given in these individual lexicons of ours to this one word — tucks! What it means in mine I

do not intend to say in this presence, nor what it means in yours. That is our secret, and we will keep it. But there are women to whom it means just this: a relentless war with flies and dust, speckless windows, mirrors on the polished surfaces of which there is never a spot or blemish, and rooms too prim to be comfortable. It means keeping the blessed children, with their toys and trumpery and pretty confusion, out of the parlor, little finger-prints off the piano, and every daisy and buttercup off the carpet. To some it means the handsomest and costliest house in town, with the most elaborate furnishings, and perfection in every detail. It means the finest and whitest linen, the most lustrous silver, the daintiest china. To some, on the other hand, it means the saving of every penny, the adding of dollar unto dollar, no matter at what cost of strength and health and womanly loveliness. To others it stands for the latest fashion, the last new wrinkle in drapery, the newest fancy in laces, or for whatever may chance to be the brief rage of the moment. To others still it means puff-paste and kickshaws, and all the countless dainty devices of the table that are a delight to the eye but a weariness to the flesh.

No one has a right to quarrel with these definitions. They stand, in most instances, for things good and desirable in themselves — these harlequin tucks that take so many forms, and appear in such differing phases. If only there were not so many of them! It is the whole fifty that weigh us down. One straw does not break the camel's back. It is the last one of many that breaks it.

The difficulty lies in learning just where to draw the line, which certainly must be drawn somewhere. Just what good thing is it that we should give up for the sake of having something better still? He or she who can satisfactorily answer this query will deserve the thanks of all womankind.

The question of household service grows year by year more perplexing and harder to solve. When one takes this fact into consideration and remembers that it is stated on good authority that three-fourths of the women in this country do their own work and that of the other fourth full one-half employ but one servant, how to make life more simple and easy seems a matter of the utmost importance. It is not a mere question of money. The having it or the lack of it does not settle the matter. There are many parts of the country in which anything like competent service cannot be obtained for love or money. Of the three-fourths above referred to, it is safe to say that at least one-half of them do *not* belong to the class that is content to be merely drudges. They, like their sisters, are fond of books, of art in so far as they know it, of beauty in all its forms. They long for leisure with all its golden possibilities.

But, in full accord with the spirit of our institutions, they are proud and ambitious — if not for themselves, yet for their children. And if there is one thing that the average American woman cannot calmly endure it is to be supposed ignorant of what is or is not "good form." Not that she uses that expression. She wishes it to be understood that she knows what it is "the thing" to do as well as her neighbor does. Shall she have hash — the hash of her grandmother, savory and toothsome, on her table when the last new cook-book abases that plebeian dish and exacts patties, croquettes and rissoles?

Perish the thought! If she break her back in the slow process of molding the refractory things into shape, or scorch her face frying them, the croquettes she will have if Madame La Mode so ordains, even though, if they told the plain truth, the chances are that not only she, but her husband, and her children, and the stranger within her gates would be forced to acknowledge that they decidedly preferred the hash.

Is not this servitude of the worst description,—to say nothing of the folly of it,—this spending of precious strength and golden hours in doing what in the long run does not add one iota to our own happiness, or to that of any other living being, merely because somebody regards it as “the thing” to do, or to have it?

Undoubtedly, whether one lives in city or country, it is well to follow, as far as one can without the sacrifice of higher things, the customs and usages of so-called polite society. As a rule they have at the bottom some wise foundation. But when we are gravely told by those who speak with authority that “self-respect” demands of us this or that,—the observance of the merest trifles as to the etiquette of table service, or of anything of a like nature,—is it not time to pause and to take a fresh start? The loss of self-respect is a terrible thing. Its preservation is so vital a point that it seems hardly wise to set up standards that are absolutely out of reach of the vast majority of American housewives and home-makers.

Is it certain that the new ways are always better, and wiser, and more refined than the old ways? Then again, have we not all read something about the folly of putting new wine into old bottles?

There is such a thing, alas! as losing all the strength and dignity out of a life by ill-considered attempts to change its current. The broad, full stream is apt to dwindle away in numberless small channels, and its power dwindles likewise. After men and women have gone much beyond the middle mile-stone, sudden changes as to style of living, household service, and the like are not apt to add greatly either to their dignity or to their happiness. In short, there are many conceivable circumstances under which one tuck is infinitely better than fifty.

Julia C. R. Dorr.

“The Right Man for Our Church.”

ALTHOUGH some of the clerical abilities and accomplishments expected to be constantly in readiness at a moment's notice for the use of Christian congregations and the general public are to be found chiefly in the imaginations of inconsiderate and not over-intelligent laymen, the demand for them is none the less difficult to meet. As proved in the letters written by expectant committees, they sometimes mount up in number and variety till they reach the summit of absurdity. The professor of a theological seminary, receiving one of these epistles which enumerated the long and discouraging list of talents and requisites necessary in the character and attainments of one who should be fit for the pastorate of “our church,” replied to the committee to the effect that “we have no man now in this seminary such as you describe, and doubt if we ever had one.” Manners, dress, voice, elocution, public spirit, magnetic attraction for young people, wife, num-

ber of children, extravagance or parsimony in living, executive talent, interest in education and temperance, gracefulness at weddings, appropriateness of manner and speech at funerals—all these, besides those many qualifications which are really needed to make a good preacher, come in for a share of criticism, and form important factors in the layman's ideal of the clergyman he would like, or thinks he would like, as the pastor of his church.

It is here submitted, therefore, that in no other occupation is so much expected in things which are really non-essential to it. That a minister should be a good man, sound in the Christian faith, and an interesting and sensible preacher goes without saying. Every congregation should look for these things, and be thankful for all else that may chance to go with them; but is it not true that so much more than these is often demanded that it can truthfully be said that the follower of no other occupation is subjected to so many and so severe tests concerning matters which lie outside professional requirements? The carpenter, or plumber, or mason is simply required to do his work well; his opinions, and dress, and social powers, together with the qualities of his wife and the number of his family, are not subjects of public inquiry. We do not ask whether the lawyer has a pleasing voice, or the physician a becoming and stylish dress, or the architect a taking manner, or the army officer a charming wife, or the school-teacher a magnetic bearing in a drawing-room, although these may be desirable possessions: we ask whether the man understands his business in its essentials, is learned in its details, and skillful in the practice of it.

These demands made upon the ministerial profession are often more exacting among the less intelligent than among the educated, so that it is sometimes said in clerical circles that those who know the least concerning the long and laborious preparation required to fit men for the modern pulpit, and concerning the proper characteristics of a good preacher, are the most emphatic in their insistence on a great number and variety of qualifications in their minister. A small country church in Massachusetts, many years ago, criticised quite sharply the services of a man whom they supposed to be preaching for them as a candidate, and were much surprised afterwards to learn that he already occupied a position as pastor much more prominent and influential than they would have believed possible. I remember also a case where a small city congregation that had among its members scarcely a man that was even fairly well educated heard a man preach several Sabbaths. He was a graduate of a New England college and of one of the best of our theological seminaries, a man of good address, scholarly and gentlemanly in his pulpit manners, a careful, thoughtful sermonizer, and a fluent speaker. He was disliked; and when some of the chief men were questioned as to the cause of dissatisfaction, they replied, “He does not have a commanding presence.” The readers of this letter will recall one of old of whom it was said that his bodily presence was weak and *his speech contemptible*; but they will be forced to admit that Paul was, after all, something of a preacher. This congregation in search of a “commanding presence” were a feeble folk, numerically and financially; and though the Lord's people, however poor and weak, ought, theoretically, to

have the very best in the way of spiritual food, yet as things are in the church, as well as in the world, it is a question whether they were wholly wise in looking for perfection in the Lord's vessel, and whether they were not too slow in appreciating the Lord's grace contained in it; and although ministers ought not to be rated by the amount of salary that they receive, still this incident will remind many of the man who said, concerning an underpaid servant girl, "You can't expect all the Christian virtues for two dollars a week."

In proof of the singular demands sometimes made upon the minister, not only for needful qualifications not looked for in other professions, but also for those which do not really form a part of the clergyman's necessary outfit for his work, I offer for perusal a letter written less than five years ago by a member of a church in one of the largest and oldest and—will it be believed?—most cultured of our American cities. It was written by one layman to another. The writer was a member of the "supply committee" appointed to "look for the right man" as pastor, and the epistle is one of inquiry into the fitness of a certain minister who had been recommended to him for the position. Leaving out dates and proper names and a single sentence, which might furnish a clue to identification, I give the letter *verbatim*, without correction of rhetoric, grammar, italics, or punctuation.

MR. ———.

MY DEAR SIR: I have this day read your letter directed to my friend Mr. relative to Rev. Mr. of My church relation is with church, chairman of the committee &c.—delegated to find just the man for church. We have enjoyed the opportunity in listening to several fine speakers—but very few of them are considered what is needed—or fitted for this pulpit and people,—a defect in *voice*—physique or mannerism. It requires a strong full rounded voice—to be heard in the auditorium of the sanctuary—we can seat 1200, & everybody must hear in our church. Our congregation during the time Dr. . . . has been with us has averaged 700 or 800—We must have a man who has the make up *temporally & spiritually*, who will bring in 1300 & fill us to overflowing—Our church membership is 400—we want a membership not less than 1200—We think with God's help & the right man—who is a good seed sower, can do it—we have a good operative force—and there is material in abundance—needing to be *square-hewed & numbered* for the building. The streets are full of houses on both sides & there are to be found rough ashlers to be hammered—We need a master workman in the gospel.

Will you please give me the exact measurement of Mr. . . . (confidentially if you say so) that is to say

Is he a man of deep piety? & yet a social & ready man—an original man? in thought & utterances—a real student of God—man & nature? Are his illustrations forcible & impressive? &c. &c. Does he use a manuscript? What is his salary? How much family?—where did he graduate, in Theology? How does he stand on the Andover question? &c, I am satisfied that some are born to be Teachers. If my request is granted and the reply is satisfactory I feel sure that some of our committee will go and listen to Mr.

Fraternally yours

These can hardly be termed modest demands. To say nothing of the requirement that the minister should draw a hundred more people than the church will accommodate, and also convert and make communicants of the exact twelve hundred which the church does accommodate, the particularity of some of these questions is certainly interesting. One wonders why the inventory did not include an inquiry as to the cut of collar or style of boots worn by the aspiring seeker

for a pulpit. As if a minister should be expected to tell a committee or a church what he thought of the complicated phases of the Andover matter; or was answerable to a church committee for the number of his children! But things still more singular are sometimes the subject of criticism. "We cannot allow a man to preach as a candidate here," said the shrewd deacon of a New England church. "He must be accepted on his record; for should he preach as a candidate, Dr. Blank might object to him on the ground of his lack of gracefulness in taking off his overcoat." Not long since, in an Eastern city, a candidate for a pastorate was rejected after being heard, and inquiry elicited the fact that one of the objections made to him was that he wore a "fly tie." No defense of this hapless seeker for a pastorate will be here attempted. Doubtless our brother was verily guilty in wearing a tie that fastened itself to the shirt button with a bit of rubber; but it ought to be said in partial extenuation of his offense that although he had not, like one of whom we have read, given his whole mind to his neck-tie, it might have been for the reason that he was somewhat preoccupied in the attention bestowed upon the spirituality and helpfulness of his sermon, and the appropriateness of his prayers.

When one considers the many different tastes and preferences to be found in a large modern congregation, and remembers that these tastes have reference so much more largely than in former years to external and non-essential matters, it will be readily apprehended by those outside the ministry that the business of "candidating" is admirably adapted to strike terror to the heart of a minister of ordinarily sensitive nerves. The radical idea of it is false to begin with. That idea is, when stated in plain words, that a church, by hearing a man preach for a single Sunday, can learn sufficiently of his character and abilities for the work of the ministry to decide off-hand whether he is the man they want, or rather, whether he is the man they need, to live with them and be their minister week after week and year after year. Suppose a great corporation should insist that its employment of a lawyer as its permanent solicitor should turn, not on his general record as a lawyer, but on the impression he made on the directors by the delivery of a single plea before a jury. Suppose a medical institution should allow its action in the appointment of a physician to a responsible place to be decided by the management and result of his practice in a single case of fever. The comparisons are not wholly false or inapt. In many respects the lawyer or the physician put to such a test would have the advantage of the minister. The deeper and more subtle qualities of character, the sources of power and influence, the secret fountains of social and spiritual strength which are so largely elements in the success of a pastor, might manifest themselves but faintly in a trial sermon. The candidate in many cases comes to the ordeal a complete stranger to the congregation; he is perhaps unaccustomed to the order of service, or the pulpit is not of the proper height, or he is not as well as usual—has taken a cold on the long journey made to keep this appointment, or is suffering from headache. Any one of these may seriously affect a preacher, especially in our non-liturgical churches, where so much depends upon the personal appearance of the speaker; and on a critical occasion like this, where success is likely to turn on appearances, a seemingly

insignificant circumstance may disconcert a sensitive man and unfit him for his work. A slight physical ailment, or the unaccountable loss of the preaching mood which sometimes afflicts a minister of nervous temperament, may cripple the mental energies and so abate that vigor and alertness of mind which are necessary to the proper outfit of the preacher for his work, especially where much of that work is extemporaneous, that he may fail to show his real power as a preacher. The choice of a theme is difficult at such a time, and may be unfortunate for that particular congregation or that particular time, on account of certain local circumstances of which the preacher is ignorant; or it may fail to give a proper idea of the average range and kind of his usual discourse. But he is here, and he must be heard. No matter what the drawbacks, he must preach; and preach as a man to whom the assembly is looking as their possible pastor. He must make his "impression," and the action of the parish is to turn on that impression.

To a sensitive man, the whole business is repulsive; to a man with a fine moral sense, there is a certain feeling of the insincerity of it. It seems to him as much a "performance" as the solo of the gallery singer is sometimes said to be. He is here professedly to preach the gospel and to do good to the souls of men; he is here really to show these people how gracefully and impressively and eloquently he can do it. The whole business carries a hollow and unreal look. He feels instinctively that comparatively few will be impressed by the depth, beauty, truth, sweetness, or soundness—if such there be—of his discourse, or by the simplicity and reverence of feeling in his prayers; and that the large proportion of the assembly will be thinking of the manner rather than the matter, of form rather than substance. His face attracts one, his voice another, his pathetic tones another, his "manner" another, his comments on the Scripture another, his undemonstrative method another. But other people are repelled by the same things. A ministry of months and years might correct these bad impressions and confirm the good ones; but the minister is here for only one Sunday and then flits to other fields, to pass through the same ordeal. The "impression" must necessarily be imperfect as a correct idea of what the candidate is as a preacher and pastor. Moreover, the minds of all being so largely engaged in taking what strikes the eye and makes a temporary impression on the ear, the service as a religious service is a failure. It is not a service sincerely conducted by one unconscious of himself and aiming at spiritual effect alone, nor one in which the hearers heartily enter, or can heartily enter, with the simple desire that they may worship God, and receive thereby spiritual benefit to themselves. The obvious conclusion is, that the more refined or sensitive the man is who submits to this ordeal, the more likely will he be *not to do* his best, or *be* his best. He will find more difficulty than some other men of less refinement of character, because he will be more conscious of the false and unreal position which he has allowed himself to fill. The practice must be more or less demoralizing to a church that Sunday after Sunday keeps up this business of listening to candidates, and it must be more or less debasing to the ministers who accept invitations to enter into the arrangement.

If this letter shall awaken the desire of any to seek some more reasonable plan of securing pastors for our churches, following out perhaps the excellent suggestions offered by Dr. Gladden in a recent number of *THE CENTURY*, its purpose will be fulfilled. At any rate it can do no harm to call attention to the immoderate desires and expectations of laymen in their search for imaginary and impossible ministers, and to that emphasis which they too often lay upon tests and qualifications which are not really necessary to a faithful and successful ministry.

Forrest F. Emerson.

NEWPORT, R. I.

"Aunt Martha" Grayson.

IT seems to me fitting to the story of "The Graysons" to publish a little incident connected with "Aunt Martha" that came under my personal observation.

The incident of which I speak occurred when Lincoln and Douglas were making their famous tour of Illinois, and were to speak at Havana, Mason County, Illinois.

About 6 o'clock on the day previous there came to the house of the friend with whom I was stopping an old lady who had walked I do not know how many miles to see "dear Old Abe." She wore a calico sun-bonnet and a clean dark calico dress of rather scant proportions and was toil-worn and withered, but withal had such a kindly face that one forgot her homely attire and backwoods manners.

She talked incessantly of Mr. Lincoln, always calling him "Old Abe," and was so eager and trembling in her desire to see him that I could not help wondering what possible interest she could have in him, or he in her. I learned that Lincoln, years before, had saved the life of her son, who was accused of murder, and no scrap of evidence seemed possible to save him from the gallows. Here, then, was the mother of the young man whose story I had so often heard.

The next morning the old lady was up long before the rest of us, nervously roaming about, and scarcely able to control her agitation. "I am going to be the first to greet 'Old Abe' when he leaves the boat," she said over and over again; "and I want to tell him how glad I am that he has become so great."

She did not wait for the steam-whistle to herald his coming. With trembling fingers she tied the strings of her sun-bonnet under her chin, lighted her pipe,—I'm sure I'm not mistaken in this,—and hurried nervously away, saying as she left, "I must be the first to take him by the hand." And sure enough she was. The whistle blew, the crowd surged down to the landing, but the old lady was already there. No sooner was the plank thrown out than "Aunt Martha" stepped upon it, and was indeed the first to meet and greet "Old Abe."

She came back to the house shortly after, her face radiant with joy, the tears still coursing down her withered cheeks, and cried out between intervals of hysterical sobs: "I've seen him—he was not ashamed of me—he took my old hand and wrung it with a will, saying, 'Howdy, Aunt Martha? How are all the folks? I'm right glad to see you.'"

Mrs. H. L. Tobien.

CLEVELAND, OHIO.

Lord Bacon and the Vail Telegraphic Code.

IN the April number of *THE CENTURY* Mr. Pope, in his article on "The American Inventors of the Telegraph," claims for Mr. Vail the "conception of an alphabetical code, based on the elements of time and space."

Without desiring to detract in the slightest from Mr. Vail's credit as an inventor, and admitting that this conception and its realization were with him original, he was not, in the language of patents, the first, as well as the original, inventor of this conception.

Bacon, in the first chapter of the Sixth Book of "De Augmentis Scientiarum" refers to a "contrivance" of a cipher which he "devised himself when he was at Paris in his early youth, and which he still thinks worthy of preservation." It is what he calls "an alphabet of two letters"; and though he transposes these two letters through five spaces to form the twenty-four letters of our alphabet then in common use (I and J and U and V not being discriminated), he adds this remarkable paragraph:

"Nor is it a slight thing which is thus by the way effected, for hence we see how thoughts may be communicated at any distance of space, by means of any objects perceptible, either to the eye or ear, provided *only that those objects are capable of two differences; as by bells, trumpets, torches, gun shots, and the like.*"

I think I justly call this paragraph remarkable, in view of the development of this idea which has since taken place. The Vail alphabet for the telegraph, the signaling by flashes of light, the sounding upon whistles and bells, and the daily discovery of "some new field of usefulness for this universal symbolic language" to which Mr. Pope refers are, almost in terms, set out by Bacon in this paragraph.

How much older than Bacon this method of alphabetic distinction is I cannot say. Perhaps if Wendell Phillips were alive he would trace it back to the Greeks, or to the Phenicians, and then say that the name of the Egyptian from whom they got it was long since forgotten.

WASHINGTON, D. C.

R. D. Mussey.

BRIC-À-BRAC.

Torm.

DE'R law! Sis' Jane, ef dat ain't you!
Come in an' tek a cheer;
I ain't sot eyes upon yo' face
Sence hawg-killin' time las' year.
Lemme dus' it wid my ap'on, 'kase
I 's feard yo' 'll spile yo' dress;
We 's kinder late dis mornin', an'
T'ings is all in a mess.

Heah, Jim! bring mammy a tu'n er wood
(Yo' dad des sont a load).
Lize! fetch some water from de spring—
(Nigger, doan' brek dat gode!.)
How 's all yo' folks? Well? Dat is good;
An' we all des is prime.
I 'm gwine to tell yo' 'bout Torm's gal
Ef yo' 'll des gimme time.

Yer see, Torm 's gone an' 'gage' heself
Ter a likely gal—but min',
She ain't no yaller nigger, mun!
She 's de molliglassy* kine,
Des 'bout de culler ob gingerbread—
Sis' Jane! whot 's de motter wid you!
Yo' face 'bout as long as two o' my arms,
An' yo' lips is fairly blue.

How 's Torm, yo' say, Sis' Jane? How 's Torm?
Why, my Torm, he 's all right;

He went to see his Sylvie walk
De cake-walk des las' night—
Bad news? I spec dat shote o' mine
Done hang in de bobby cuet fence;
Lize druv him out a while ago,
An' he hain't nuvver come back sence.

Bad news 'bout Torm? Go 'way, Sis' Jane!
'T ain' nothin' happen to Torm;
He 's haulin' railroad sills to-day
Down on ole marster's farm.
De railroad!—dat wuz hit, yer say?—
De railroad danejus place?—
Tell me de Gospel troof, Sis' Jane!
I sees death in yo' face.

De train come tyarrin' 'long, yer say,
An' Torm cyarn't hol' de hoss;
De injine shriek so furious dat
He r'ar. an' pitch, an' toss,
An th'ow Torm out, an' den de wheels
Des strek him on de hade?
An' now you 's tryin' ter splain ter me
Dat *my boy Torm*—is dade?

'T ain' while to tell me dat, Sis' Jane!
Torm *cuddent* die 'fore me.
Heish! what 's dat rumblin' 'long de road?
Dey 's bringin' him—home—ter me?
Lawd Jesus! come hyar to me now,
An' tell me what I done!
De Lawd hab mussy upon me!
O Torm! my son, my son!

* By some called moligasker, supposed to be a corruption of Madagascar.

† Barbed-wire fence.