

from Naples and other Italian cities, and it is stated that there have been two or three in Antwerp.—Two deaths from yellow fever occurred last week in Pensacola, Fla., but no new cases of yellow fever have been reported, and at present there is no cause for alarm.—Mr. Gladstone announced in the House of Commons last week that an autumn session of Parliament would be held, and that no adjournment would be made until the remaining stages of the Home Rule Bill had been passed and supply voted.—Dispatches from Buenos Ayres indicate that the revolution in the Argentine Republic is at an end, and that the Governor of the province of Buenos Ayres has fled; many arrests have been made in Colombia of persons declared to have plotted against the Governor.—Religious riots have broken out in Bombay, India, between the Mohammedans and Hindus, and about fifty persons have been killed.—The great fire in Minneapolis last Sunday destroyed over a million dollars' worth of property and left many hundred people homeless.—The elections in France take place on April 20; a victory for the Administration is generally predicted.—An increase of the cholera epidemic has been caused in Russia by the heat; the official returns show a greater number of cases of the disease than last year.—Monsignor Satolli is at present in this city, and is the guest of Archbishop Corrigan.—The decision of the Behring Sea Tribunal of Arbitration is expected to be given out for publication at once.



Educational Values

The Outlook aims to be so fundamentally educational in its view of life and its discussion of all questions that its number specially devoted to educational matters does not differ materially from other numbers. The real test of an idea or of a system, says a recent writer, is its educational value; the grade of everything being determined in the end by its uses in unfolding the mind and soul of man. More than this, the one word which makes the life of man under present conditions comprehensible is the word education. It describes more comprehensively than any other the process through which we are passing in this world, and, for the present at least, the supreme value of a truth, an idea, or an institution is its relation to this process.

This deeper conception of education has come through wider scientific knowledge and a truer psychology, and it is bearing its fruit in many directions. When men begin to understand that religion, instead of being compassed in one vivid experience, is a matter of unlimited development, unfolding, and training, it is inevitable that education should become the supreme interest of humanity. We have given up the idea of suddenly rolling the great world out of shadow into light. We begin to understand that a long and painful education lies between the sinful and ignorant world of to-day and the wise and righteous world of a thousand years hence. Education is the keyword of the Bible, and explains its apparent contradictions; God has been a teacher in all ages, and has slowly educated men out of ignorance and weakness into spiritual vision and moral strength, presenting truth, not in the divine fullness, but under the forms and in the language that were comprehensible to men. And the long process which explains the past to us must go on to a consummation still far off.

When religion, the State, and the family are recognized as being primarily educational forces, and the supreme function of the world in which we find ourselves is seen to

be the education of the individual soul, the special instrumentalities of training will hold a far higher place than at present. We value our colleges and schools more and more, but we do not value them enough. It is a comparatively small matter whether Congress passes few or many acts; it is of supreme importance that the schools and colleges give thorough, sound, and noble training. The acts of Congress may be repealed, but a defective or unsound education cannot be remedied in a generation. Society passes through generous, aspiring, and fruitful periods, and through periods of ignoble, ungenerous, and barren activity; and in each case the character of the period depends on the ideas behind it. If men have noble ideals and a vigorous moral sense, in spite of many mistakes and manifold weakness, they make substantial progress; if they part with their ideals, they inevitably decline in force, vitality, and productiveness. The line of moral and intellectual life in a community, if it could be registered, would show variations as great as the line of temperature traced by a self-registering thermometer; New England, for instance, has had her moral ascensions and declensions, and within the space of seventy-five years has presented entirely different characteristics. With this raising or lowering of the intellectual and moral tone education has more to do than any other single influence. If education is vital, progressive, aspiring, faith, hope, and vigor are infused into the whole atmosphere; if education is mechanical, perfunctory, and skeptical, the atmosphere becomes heavy, debilitating, and oppressive. For the relation between the community and its institutions of learning is more intimate and vital than most men suspect, and they are continually acting and reacting upon each other. Germany owes more to its universities and gymnasia than to any other single influence. The nation which has, for the day at least, the primacy of Europe owes its great position and its immense achievements in knowledge, science, war, and, later, in commerce, mainly to the thoroughness of the work done in her institutions of learning. The Germans are by no means the most gifted of modern peoples—although their gifts are neither few nor small—but they are the most thoroughly trained, and their training has been gained mainly in the universities. German education has defects which are becoming more and more evident; but, whatever change of method or direction may be necessary, the great element of thoroughness will remain unchanged; it is that which has made the Germans great in philosophy, in science, in war, and in commerce.

And this result could not have been accomplished if the German university had not been the natural outgrowth of the life about it, and had not fitted itself completely to the conditions of that life. For, while the ends of education are the same in all countries, as in all ages, the methods by which these ends are secured must adjust themselves to the vital conditions of different races. There are wide differences between French, German, and English education, as there were between Greek and Roman education. And these very differences bring out in clear light the close and constant relationship between a people and its schools. We are largely what our schools make us, and, in turn, our schools are largely what we make them. In their condition we discover our own condition; their adversity is our adversity, and their prosperity is our prosperity. To cherish and nourish them is, therefore, a matter of chief importance to us; they need more thought than we are giving them; teachers ought to have the dignity of greater permanency of tenure and larger salaries; and whatever generosity has been shown education in the matter of endowments ought to be increased many fold. The wealth of this Nation is as yet very inadequately represented in its schools

and colleges, and until it is so represented that wealth will not be free from the taint of selfishness and vulgarity.

A Very Sane Bimetallist

We quote in another column from a notable speech by Mr. A. J. Balfour, of England, in favor of bimetallism. Mr. Balfour is best known in this country by his Conservative leadership on the Irish question; but before Ireland and its affairs absorbed his attention, he was, as he reminds his hearers, chairman of a commission which sat upon this question of currency. And if the English papers are correct in attributing to Mr. Goschen views in the main agreeing with those of Mr. Balfour, then the weight of two among the most eminent financial names on the Conservative side of English politics must be counted in favor of bimetallism. This fact, as well as the arguments by which Mr. Balfour sustains his opinions, are the more worthy of our readers' attention because some of the recent absurd utterances of wild talkers from our own Western States might otherwise lead them to entertain the opinion, which Mr. Balfour quotes only to condemn, that "the man who maintains the possibility of bimetallism should be ranked with those who think that the sun goes round the earth or that the earth itself is a flat disc." We are well aware that the phrase "economist of reputation" is one capable of very flexible application. Nevertheless, Mr. Balfour's assertion, "I doubt whether there is a single economist of reputation, under sixty years of age, who will commit himself to the view that it is impossible to maintain a double standard," outweighs the noisy assertions and cheap assumptions of certain American journals that such impossibility is recognized by all economic scholars, and makes it necessary for them to demonstrate what they are now generally contented with asserting. The objection that bimetallism is impossible is still fatal if true; but it must be proved true—it cannot be taken for granted. And against it is the fact, surely a weighty one, that bimetallism was actually maintained, with very inconsiderable variation in the respective values of the two metals, for a considerable period of years.

Mr. Balfour's argument for bimetallism was stated with a clearness which makes it not difficult of understanding by those who disclaim all expert knowledge on the subject. What are the most important conditions in a legal tender? First, that it should be stable—that is, that a debt contracted in it should neither increase nor decrease in amount by the mere passage of time. Second, that it should be always accessible; impossible to be so hoarded by one government for political reasons, or, we may add, by speculators for gambling purposes, or even spontaneously and by popular action in a panic, to such an extent as to paralyze commerce. Third, that it should be international—equally available as a legal tender in all the markets of the world. Mr. Balfour contends—we think successfully—that none of these conditions is fulfilled by the single standard. Gold is not stable in value. On the contrary, as little, if any, more gold is mined to-day than is required in the arts and sciences; and as the demands of trade and commerce for money are enormously and rapidly increasing, gold is of necessity appreciating in value, and every debtor has to pay a larger amount in industry or the products of industry when he pays his debt than his debt called for when it was contracted. Gold is not accessible. On the contrary, it is quite possible that it should be so hoarded by combinations, either political, speculative, or even spontaneous and undeliberative, as to bring on just such a world-wide financial distress as the present

And gold is not international. It is not the standard of China or India, and the attempt to make it the standard of the latter country has accelerated and intensified the present distress.

The question of the currency is of immeasurably more importance than the mere question of the Sherman Act; and, because it is an international question, transcends that of the tariff. Upon its solution, more perhaps than upon any other factor in either politics or commerce, depend both public and private material welfare. It is, therefore, of the first importance that those who mean to exert any influence on this question should endeavor to establish in their own minds certain great fundamental principles, by which they may better be able to try party policies and expedients from time to time.

A New Spirit

Whatever may be the duration of Mr. Gladstone's present Administration, that Administration will leave its mark and the impress of the new spirit in English politics on all the Government departments at Whitehall. Excepting in the Foreign and Colonial Offices, where there has been little alteration in the policy pursued by Lord Salisbury during the 1886-92 Administration, every department has been affected by the new spirit. It has shown itself in the War Office and the Admiralty, in the better treatment accorded the humbler wage-earners in the gun factories, the arsenals, and dock-yards. In the Board of Trade the same spirit has been manifested in the reorganization and extension of the Labor Bureau on lines which were described not long ago in *The Outlook*. At the Home Office it has been apparent in the new and more stringent regulations applying to unhealthy trades and in the large increase in the staff of factory and workshop inspectors; while at the Local Government Board—the department which has the oversight of municipal administration and the general supervision of the working of the poor laws—the same spirit has been unmistakably at work. There it has broken down the walls which for more than half a century the well-to-do and the middle classes had maintained around poor-law politics. A year ago a workman, while eligible for the House of Commons, the Town Council, or the School Board, could have no place on a Board of Guardians. This disability was at once removed when a Radical was appointed by Mr. Gladstone as Parliamentary head of the Local Government Board. Nowhere, however, has this new spirit—call it Socialism or what one will—been more active than in the Committee of Council for Education, the State department which administers the numerous Elementary and Technical Education Acts. Lord Salisbury's Government, in the last year of its existence, passed an Act making the elementary day-schools free.

The Radical Minister for Education is also responsible for a most noteworthy new departure in connection with the State-aided evening-schools. The new code for the session which will commence next September has lately been published, and in it is a carefully elaborated scheme for teaching the duties of citizenship. The idea is to educate the students attending the evening classes as to the history and working of the local and central governments—to inform them as to the duties of every class of public officer, from the parish overseers, who levy and collect the local taxes, to the Speaker of the House of Commons, who exercises greater powers than any other commoner in the land, and to impress upon them their own duties and responsibilities as