

The Unitarian Conference

By Edward Everett Hale

The National Conference of the Unitarians met at Saratoga on Monday, September 24, and was in session until Thursday night. About two hundred and fifty churches and nearly fifty other philanthropic societies besides were represented. The progress and success of the missions of the Unitarian churches in the last five years have been gratifying, and a large meeting was expected. The expectation was more than fulfilled.

The Unitarians are the fanatics of Congregationalism, and not a man or a congregation of them would tolerate the least interference from the outside in the management of any church. But they found out thirty years ago that if they meant to make any attack on the "common enemy" they must have more union for this purpose, and so this Conference was formed, just as the Civil War came to an end—actually on the day when Grant entered Richmond. Its Constitution says that the Conference is "purely advisory." This was a necessary concession to the grim old Puritans, of whom there are plenty left, of the Brewster and Winthrop and Dudley type, who would take up almost any arms against any body which should assume the right to carry its advice into action. All the same, the unanimous advice of several hundred delegates, of several hundred churches, would, of course, be respected by any missionary society or publishing board which expected to get much money from these churches. So that, in practice, the Conference has a good deal of working "power."

It proved, very early in its history, however, that its transactions were very entertaining, and the people who arrange them have always had a theory which gives a considerable variety to the topics introduced. Thus, for the three days in which the Conference sits, the outline theory is, that the first is devoted to its missions; the morning of the second is devoted to the consideration of what is generally called the religious life of men—their relations to God; and the third is given to some stern present question of practical philanthropy. To lead in these questions they bring forward their best men. The evenings are given to missionary meetings, intended, as one of their old phrases was, to "energize and stimulate the body." The consequence of programmes, as attractive as these have generally been, is that great numbers of men and women from the Unitarian churches attend these Conferences who are not sent as official delegates. A single country church will send twenty or thirty of its members to the Conference, or they go, although only three of them have the privilege of voting. The Conference, like all other Congregational bodies, is indisposed to put any predominant power into the hands of the clergy, and each church sends two lay delegates as well as its minister. In practice, fully half the lay delegates are women.

The "National Conference of Unitarian and Other Christian Churches," therefore, takes the form and spirit of an old-fashioned yearly meeting of Quakers. It resembles that much more than an Episcopal Congress, or a meeting of the American Board, or a meeting of a National or State Presbytery. The critics are constantly saying that it is "a biennial picnic;" but anybody who knows the working of the Unitarian body knows that the Conference, as Dr. Hedge once said, "reveals the Unitarian Church to itself."

Charles Lowe, a Secretary of the Unitarian Association, had the wit and forethought to suggest that Saratoga would be a good place for the meetings. This was more than twenty years ago. Saratoga can receive three thousand people in an afternoon, and make them comfortable before an hour has gone by. Three years ago the Conference passed a vote urging the Saratoga people to build a large hall for the convenience of such meetings. Our readers should remember that the Unitarians have some difficulty in securing a large place for a meeting in any city in which they have not a large church. They have twice been invited into the Methodist church of Saratoga, and twice have been told that they must never come there again.

I was the Chairman this year of the Executive Committee or "Council," and, finding we had the right to use this great hall, I suggested that we should hold a Sunday service there, on the day before the meeting of the Conference. I was the first person, therefore, to face the difficulty, which at once appeared, of a series of echoes in that enormous hall, very painful to the speakers, and much more painful to the hearers. It brought up the memory of an old story of Dr. Sparks. When he had been preaching in a church where the echoes were bad, one of his good-natured parishioners said, "Dr. Sparks, I like that sermon; I always liked that sermon; I've heard it three times now." Poor Dr. Sparks replied, with some annoyance, "You never heard it before. I wrote that sermon last week." "But I heard it three times this morning; once from

you, once from the dome above, and once from the wall behind."

It is in connection with this now famous hall that the humor of the Conference came in. On Monday morning I was summoned in hot haste, as Chairman of our executive, to meet the village Trustees and the Executive Committee of the State Democratic Convention of New York, and I learned that that Convention was called at the same hall at twelve o'clock Tuesday, when we should be in the full blast of our missionary reports. Everybody acknowledged and understood that this was by a miserable mistake. The hall was ours; it had been granted to us by the authorities; but some over-zealous authority had told the Democrats that they should have it, and on the strength of this announcement their great annual Convention was summoned at the same place. The gentlemen of their committee, with the greatest courtesy, begged us to relieve them. "You can go into a church," they said, "and we cannot." To which I should have been tempted to say that in New England we like nothing better than to hold our political meetings in our meeting-houses, and that we consider them a part of our religious scheme. But the gentlemen who had this matter in hand had it in their power to say that their Convention would not be a convention unless it met at that place, where it had been called, and that they should have to hold it on the steps if it did not meet in the building.

Now, as I have intimated above, this would be but a very slight matter to almost any other religious body. For almost any other religious body there would be a church. We have been turned out of so many churches in our day that we are delicate about asking for the use of any church. It was in this exigency that the Trustees of the First Presbyterian Church, with courtesy which I like to acknowledge, admitted us into their convenient and spacious church, while the Democratic Convention organized itself.

When Monday evening came, we saw our constituents for the first time thronging this immense hall. Dr. Peabody, of Cambridge, preached, our custom being to open the Conference by a sermon on the first evening. This is one of the sermons which no person who heard it will forget. It is from the Saviour's direction to people who had been fishing in shallow places: "Put out into the deep, and let down your nets for a draught." The figure of the text was carried all the way through the thoughtful discussion. The duty of the Church to-day, in meeting the sentimental agnosticism of the learned and in meeting the coldness and aversion of the poorest and most ignorant, was forcibly presented, and no one could go home without seeing how the whole genius of Christianity appeals to the true man to leave the shallows of introspection, in which he asks questions about his own life, and to address himself to his duties on the Infinite Ocean.

It is our custom to introduce the working day of these conferences with the communion service. It is a service which becomes especially majestic when it is attended by thousands of persons; and it seemed to me, as I have said, that it had an interest, in a great hall already dedicated to politics and to business, which it might not have under St. Peter's dome. So soon as this service was over, the Hon. George F. Hoar, of the United States Senate, the President of the Conference, addressed it. It was the vigorous plea, grave and logical, of a Christian layman, on the value of the parish organization—what it has done and what it can do—and of the duty of every Christian man to sustain it.

After this the Conference adjourned to the Presbyterian church, where we heard our various reports on the administration of the last three years. The outlook for our work is, as I have said, very encouraging. In face of the hard times of last year the contributions for all missionary purposes have kept up to the regular mark. The increase in the number of our churches, as always, is rather more rapid than the increase of the population of the country, although the emigration to America brings very few avowed Unitarians into the country. Of course the individual churches are increasing in numbers all the time. But we are not people who rest on statistics much. What gives us more interest is the certainty that the active Christians of this country think more and more of religion, and less and less of dogmatic theology. We are well convinced that the practical creed of the average man is a Unitarian confession. We have quite done with attacking Calvinism, because we cannot find that anybody sustains it. So far as we have anything to attack now, it would be ecclesiastical systems which give to a few the control over the consciences of the many.

Each day began with a special devotional service of a familiar character. The papers of the second day were devoted this year to the subject of Regener-

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ation. Two careful papers were read, one by Dr. Slicer, of Buffalo, and the other by Mr. Francis Lowell, a layman from one of the Boston churches. It was at the end of the second morning's meeting that the committee on the revision of the Constitution presented its report, and the hours that followed were of the greatest interest and enthusiasm.

It should be understood that in the course of thirty years this body of fanatic Congregationalists have once and again tried their hands on their own Constitution, always with a terror on all sides that any individual conscience should be wounded. At any moment, if the whole Constitution had been thrown into the fire, and nobody had known it, the body would have gone on in its work just as well without it as with it. But that is not the habit of the American mind. Agassiz said once that in Europe, if five scientific men met for discussion, they began by discussing, but that in America they would begin by forming a constitution; and this is perfectly true. I know of a local conference—in fact, I am the President of it myself—of which the constitution was made only after six months of study and consideration, and then unanimously agreed to by twenty or more churches. By the blessing of God, this constitution was burned in the great Boston fire, so that no man living now knows what its articles are. That conference does its work exactly as well, because it knows that there once was a constitution, and that it is recorded in the archives of heaven, although it has no copy of the document and never will. But the National Conference has not been so fortunate, and accordingly, three years ago, arrangements were made for a revision. This revision, as suggested, was reported six months since, and was to be acted on now.

I need not say that so soon as this draft was printed, it awakened great dissatisfaction. Not to say that two or three hundred gentlemen of clerical training had in their pockets as many constitutions which they had written themselves, which they would have been glad to suggest for this great body—every Christian man and woman had the feeling that he could do this thing more to the purpose. Your readers must understand that the Unitarian Church is committed to only two things. The first is that

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it is an organic branch of the Church of Christ; and the second is that nobody shall define its Christianity. You will see, if you look on it from the literary side, that the union of these two postulates in the same instrument is difficult; and that difficulty has been felt for thirty years. So was it, as I say, that the report of the revised version met with great dissatisfaction. The Conference had met, with a large body of its delegates, particularly the lay delegates, absolutely determined that nothing should be done in the change of a constitution which had answered perfectly well in practice for thirty years. There were also, I suppose, the *doctrinaires*, who may have had constitutions in their pockets, drawn up from historical or on theological grounds—I do not know. I do know that there were four different statements in print, with any one of which I should have been perfectly well satisfied, but which were supposed to represent different habits of thought. What was interesting was to see that the laity, by a great majority, did not wish to have any change made, and also that the younger men in the ministry—those who have begun work within the last fifteen years—had an avowed and confessed scorn for the whole business of revision. They looked on it a good deal as the Saviour looked on the counting of jots and tittles.

Now, it is an interesting thing in the history of Congregationalism to be able to say that when a couple of thousand people had met on Monday evening, with as many diverse views as I describe, what with a large informal meeting in the ball-room at the United States, where everybody could say what he wanted, and where votes could be taken to test the numbers attached to different prejudices, there grew up after twenty-four hours—the good God in his omniscience knows how—a statement of purpose and origin which satisfied everybody. I do not mean that it satisfied people because it was a compromise. I am yet to meet the first person who does not consider it a great improvement on the Constitution as it existed before. All you can say in explaining this is that the old statements were theological and that this statement is religious. Probably a good deal may be inferred from the fact that the essential parts of this statement are in the words of Scripture, while the language of the old statement was marred to some ears by unscriptural language, which savored of the cant of other communions. However it is, this is certain, that when I presented the new one in Convention, and when different gentlemen spoke to it, it was received with absolute enthusiasm. A delay was ordered that it might be printed, and then at a fixed time in the afternoon the Conference met, probably every individual being present, both of the real delegates and of the on-lookers, so that the great hall was crowded. When President Hoar put the question, a unanimous "Aye!" given with awful emphasis, replied. I say "unanimous," because, when he asked for the "Noes," the silence was that of death. I have known no speech so eloquent as that silence. Then the assembly sprang to their feet even, with applause and cheering and waving of handkerchiefs, which was only hushed when Dr. Peabody led them in singing the doxology. The name of the Conference was not changed. Very rightly, the conservative members attached to it great importance. And when I say that this more than harmonious decision was the result of a discussion from which many persons had prophesied the division of the body, you will understand how important it is to us.

It may be added here that in our conventions there is never any lack of people who like to be literally alone in a minority. That no such person should appear here is the most striking feature in the declaration of accord.

The revised article reads:

The Conference of Unitarian and Other Christian Churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the Kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes the fact that its constituency is Congregational in tradition and policy. Therefore it declares that nothing in this Constitution is to be construed as an authoritative test, and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

Article I. The churches and other organizations here represented unite themselves in a common body to be known as the National Conference of Unitarian and Other Christian Churches.

The third day's meeting was distinguished, I suppose, from any other religious meeting which was ever held in America. The Council had named, as the "practical subject" now of most importance in the social improvement of America, "The Relations between the Catholic and Protestant Churches." This was on the theory that the most important forces against vice and crime and sin—against the devil, if people will permit themselves to use that word—are the forces of the Catholic Church and those of the Protestant Churches, and the accom-

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panying feeling that these forces are now acting without much knowledge of each other and with a certain distrust of each other. It was supposed, therefore, that a frank conference might be of value. Judge Robinson, of the Supreme Court of Connecticut, a leading Catholic layman, and Father Conaty, the distinguished temperance advocate of Worcester, Massachusetts, very kindly consented to furnish papers written from the Catholic point of view; Mr. William P. Fowler, the Chairman of the Overseers of the Poor of Boston, and the Rev. Samuel J. Barrows, the editor of the "Christian Register," read papers on charities and on education, and on the work of the two Churches in those interests. They are both Protestants, and are regular delegates of the Conference. Indeed, all four papers awakened to the utmost the curiosity and interest of a vast assembly. The enthusiasm with which Father Conaty was received, in his description of the work of the Catholic Church in temperance, showed how deep is the determination of all thoughtful people that the domination of the saloon shall come to an end. But, to speak on a subject even wider than this, the intense interest of the whole morning showed that what our American Christian people want is a practical discussion of present practical duty, and that this has a vital interest which no other line of subjects can claim.

Each evening the Presbyterian Church or the Convention Hall has been crowded with listeners to vigorous platform speeches from clergymen or laymen who have had great moral interests at heart. The result of such addresses is undoubtedly a stimulating of separate churches and an awakening of separate consciences.

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Ballou, Matrin M. The Pearl of India. \$1.50.
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Cobbe, Frances Power. Autobiography. 2 Vols. \$4.
Catherwood, Mary H. The Chase of Saint-Castin, and Other Stories of the French in the New World. \$1.25.
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Catalogue of Books, Manuscripts, and Prints. \$1.50.
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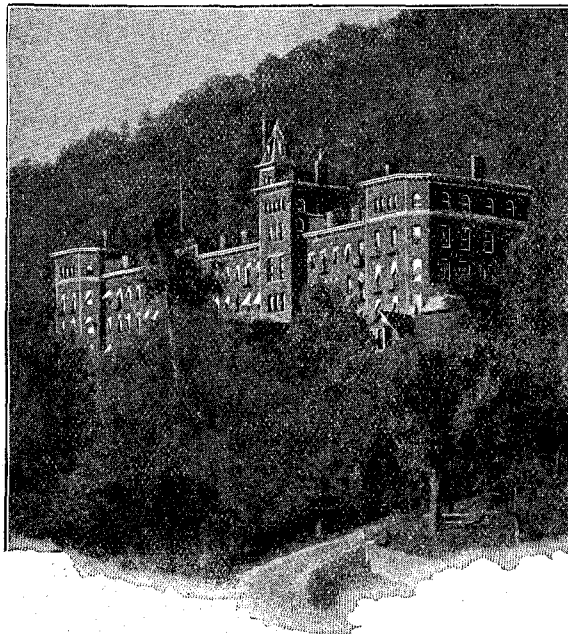
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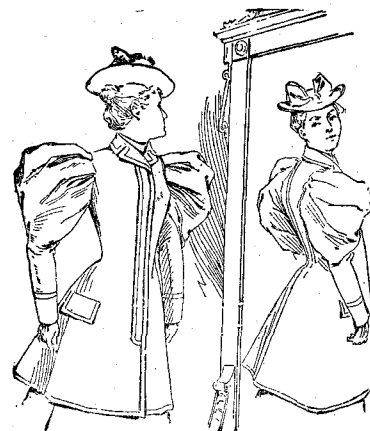
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Frederick Maurice

The "Contemporary Review" contains an interesting article on the Rev. Frederick D. Maurice, from which we quote:

"Not capital, or labor, or land, or goods, but human relations, lie at the root of all social reforms. All questions between employers and employed are to be solved in that way. Seek ye first the kingdom of God and his righteousness; what is right and just and loving and fair between man and man; the discovery of that is the only solution of all these stormy questions."

Perhaps it is not always as easy as he assumes it to be to find out what is "fair" between man and man, but surely the solution of the difficulty would be nearer if we lived in the spirit he upholds.

The Rev. Mr. Haweis says that he once complained to Maurice, soon after entering the ministry, "I do not feel as if I had got hold of God."

"No," said he, "you have not got hold of God; but he has got hold of you."

Some of his lighter sayings will long be remembered by the friends who loved him, and who found him so human and so entirely "like folks." He once plumped down on a sofa which had such effective springs that they sent him bounding up and down; it seemed the very lap of luxury.

"Dear me!" he said, turning to his friend, with a twinkle of humor in his eyes, "this is a most soft and comfortable sofa. It makes one feel quite like a dean!"

His estimate of people was always interesting and often very keen. His reference to Carlyle as one "who believed in a God who lived till the death of Oliver Cromwell" can scarcely be surpassed for truth and satire.

Of Mill, who seemed to have all knowledge save that pertaining to the existence of God and the certainty of immortality, he said:

"The circumference of his thoughts is enlarging continually. I wish they had a center!"

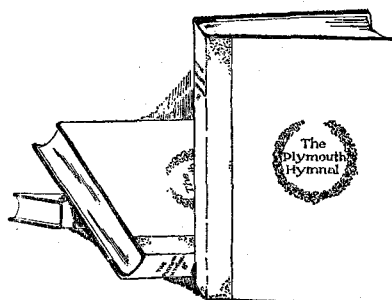
His friend goes on to say of him: "It was the vivid Christ-life in Maurice, who would sometimes remain all night upon his knees in prayer, that moves us irresistibly. It was the knowledge that he had been with Jesus that helped us in our infirmities."

The Seven Wonders of Korea

Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin-Shantao, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious.

The second wonder is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold-wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes.

The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot, stone," which from remote ages has lain glowing with heat on top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.



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EDITED BY LYMAN ABBOTT

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About People

—The Rev. Thomas T. Stone, of Bolton, Mass., is the oldest living alumnus of Bowdoin College, having graduated from that institution in 1820.

—Announcement has been made of the approaching marriage of Princess Louise, eldest daughter of the Crown Prince of Denmark, to Prince Frederick of Schaumburg-Lippe.

—An official list of women who are light-house-keepers, which the Government has furnished the New York "Marine Journal," shows that there are twenty of them in all.

—The Rev. Samuel F. Smith, D.D., author of "My Country, 'Tis of Thee," celebrated with his wife, on Sunday, September 16, the sixtieth anniversary of their wedding. Dr. Smith will be eighty-six years of age on October 21, but his health is good and his pen still active.

—Bishop William Boyd Carpenter, of Ripon, England, is the court preacher. A story is told of him that when he was asked how he managed to address so exalted a personage as the sovereign and yet maintain his composure he replied that he never addressed her at all. He knew there would be present the Queen, the princes, the household, the servants, down to the scullery-maid. "And," said the Bishop, "I preach to the scullery-maid, and the Queen understands me."

—Queen Margherita of Italy had a narrow escape from a tragic death the other day. She was crossing a glacier under the Matterhorn, and was fastened by a rope in the usual way with the guides and her other attendants. One of the latter, Baron Peccoz, who led the line, suddenly fell dead of heart disease, and the whole party were dragged by the weight of his body to the edge of the precipice. The Queen behaved with remarkable courage and presence of mind, when she might well have been excused for womanish agitation.

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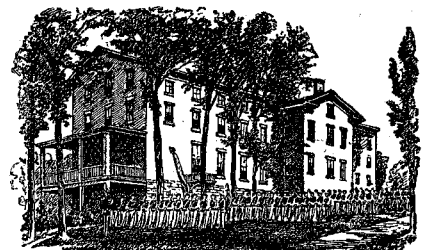
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The Business World

The September Commercial World

The month of September has been of great moment in the business world. Its early gains in wheat were more than lost at the end, the lowest record being made last week, when October options sold in New York at 54%, and September in Chicago at 50%. The available stock is about fifteen million bushels greater than a year ago. Another lowest record was made last week—namely, in the New York cotton market, the November option selling down to 5.97 cents a pound. In the Carolinas good middling brings only 5% cents, and many farmers fear that the price may fall to five cents before the season ends. The great corn crop, however, will perhaps in some degree compensate them for the low price of cotton. By far the most encouraging feature of the month has been in the railway traffic statements. Over August, 1893, increases in net earnings for the corresponding month this year were reported by the following roads: Chesapeake and Ohio, \$10,000; Cleveland, Cincinnati, Chicago, and St. Louis, \$16,000; Western Maryland, \$19,000; Wabash, \$122,000; St. Paul, \$185,000; and Pennsylvania, the gratifying statements of \$504,000 on the Eastern and \$269,000 on the Western division. The increase of earnings in almost every railway system, however, is significantly shown in the report for August of the Chicago, Burlington, and Quincy road: "Gross earnings, \$2,934,143; decrease, \$142,153; operating expenses, \$1,602,216; decrease, \$348,119; net earnings, \$1,331,927; increase, \$205,966." Comment is unnecessary. The showing of the coal roads has been bad; indeed, the "Wall Street Daily News" says that one of the best companies in the coal group "for two-thirds of the year, ending August 31 last, paid three dividends, aggregating \$1,181,092, together with two-thirds of the interest, rentals, etc., which left a deficit of \$1,105,890." The New York Central, after declaring its usual quarterly dividend of 1¼ per cent., shows a deficit for the quarter from the corresponding quarter last year of \$90,000. Such a course may be justly criticised as in direct contradiction to proper conservatism; and yet, when the question of retrenchment is considered, stockholders are entitled to some share in the savings. As might have been expected, "sugar" and "whisky" have continued to absorb one-half the dealings on 'Change. The bears have been greatly encouraged by the declining tendency of these and other so-called "Industrial" securities. When will people learn not to place confidence in enterprises about which they know nothing?

The September Financial World

Though September Clearing-House payments have been a twelfth more than for the corresponding month last year, they are nearly a quarter less than two years ago. Call money has remained at 1 per cent. In time loans there is not the slightest inquiry for thirty-day money, as borrowers get all they want on call; rates, therefore, are from 2 per cent. for sixty days to 3 per cent. for five months. The demand is fair only when contrasted with previous stagnation. Of course the supply has remained unstinted. Rates for mercantile paper have been from 3 per cent. for indorsed bills receivable to 4 per cent. for high-grade names. The reserve held by the New York City banks above legal requirements is now about sixty million dollars. Bank returns have been disappointing in not showing a greater decrease in cash resources and a greater expansion in loans. Unless this comes, it is useless to talk about the better employment of the enormous accumulation of idle funds. In addition to the depression to our securities by the uncertainty as to the Northern Pacific Railway, the dismay as to Atchison, and the opposition to the Reading's reorganization, the great features in the month abroad have been the advance in open market discounts in all the great cities and the continuance of Germany's absorption of gold from London.

England's Retrospect and Outlook

The returns of the British Board of Trade for the first five months of 1894 show a decrease in exports of 2 per

cent., and an increase in imports of over 6½ per cent. As to the English money market the London "Economist" says: "One thing regarding the future of our money market appears to be pretty certain, and that is, that the amount of reserve held by the Bank of England is likely to remain considerably above the average of past years, and the discount rate to be proportionately lower, until the English investor has recovered from his recent shocks, and is willing to let his money be invested outside our islands. But this is hardly likely to take place on any appreciable scale for some time to come. Trade throughout the world will doubtless improve in due time, which will have the effect of utilizing a considerable amount of money now in our hands; but until the interest indebtedness of foreign countries can be set off by fresh borrowings, gold will tend to accumulate at home and bring about the result above stated, of a high reserve and low discount rate."

Gas Securities

The securities of gas companies seem to have acquired a new value in the popular mind since the panic months of last year, during which only one out of the eleven hundred gas companies in the United States, representing a capitalization of eleven hundred million dollars, was reported in default. This is a remarkable record when we consider that in the same year the stocks and bonds of a quarter of the railway mileage of our country either reduced or passed their dividends or went into the hands of receivers.

Iron or Steel for Tall Buildings

The method of constructing a large building, as nearly fireproof as may be, has totally changed within the past decade, and, as every one knows, the cage system is now used. A huge frame of iron or steel is erected and then is inclosed by walls of stone or brick. The pertinent question then arises, and is now being actively discussed, as to which is the more durable metal for the frame. Some interesting opinions are given in a recent number of the "Record and Guide." Mr. A. J. Campbell says:

"Architects and engineers have ignored one fact, that cast iron is very much superior to wrought iron or steel as against the insidiousness of rust. What I mean particularly about that is that in the rolled work there are seams, grain interstices, I call them, imperceptible to the naked eye with the skin of the rolls upon them, but susceptible to atmospheric action. There are mountains of proof of that fact. The difference with cast iron is that, if it rusts, it rusts entirely on the surface, unless it should contain a fracture or a blow-hole, or something of that kind. I consider that for bearing purposes, columns, posts, etc., to carry loads, cast iron is very superior."

Mr. F. C. Moore, President Continental Insurance Co.: "I am decidedly in favor of cast iron for all vertical supports of a building, columns, etc., for the reason that cast iron, as is well known, will not rust beyond the thickness of a knife-blade, after which, for some reason unknown, the process of oxidation stops and the metal seems to be secure from further invasion. Wrought iron, on the contrary (and possibly steel—although as to the rusting of the latter experts know little or nothing), is liable to complete consumption by rust, which is hastened if the iron is in the form of riveted construction. The rivets themselves are especially liable to destruction by rust if of steel. Inasmuch as all iron used in construction should be covered with some non-conducting material to protect it from fire, and inasmuch as, being covered up, the progress of rust cannot be detected, the use of wrought iron, especially in the riveted form, is objectionable. . . . I have laid stress upon the use of cast iron for vertical supports. It, of course, cannot be used for beams; but there is not so much danger from rust in beams, as the giving way of one or two beams would not produce a catastrophe such as would result from the yielding of a column."

Mr. William H. Hume: "I favor riveted steel construction, first, because in the built-up columns there is opportunity for inspection of the several parts before and while they are being put together, which is of course impossible in the case of cast-iron columns. An inspection can only be as perfect as the circumstances will admit, and the lessening of the opportunities, therefore, makes more probable the passing of defects, no matter how carefully the examination is made. My next objection is that in the case of cast-iron construction where bolts are used it is necessarily, to an extent, a rather loose construction; further, where the plates are put together there is danger of fracture of the parts, which, if overlooked, would weaken the structure. In the case of steel construction there is not only opportunity to inspect the plates before they are put together, but, with the riveted work, practically one girder is made from base to top, on the principle, to give an illustration, of a railroad girder placed on end. As to the one point that has been made in favor of cast iron, its superiority in resisting corrosion, I would call attention to the fact that we are yet with-

out sufficient data to form an accurate judgment as to the life of iron, but I believe that if the metal is properly coated, as it should be before being incased in the inclosing walls that are built around the metal structure, there should be no trouble from that cause. With that one objection to steel in the matter of corrosion answered, it becomes simply a question of rigidity, and I think there is no doubt but that the riveted construction is much more substantial in every way than the looser form employed in bolting cast-iron columns together. The employment of cast iron is attended with some dangers that we all understand, and, in railroad bridges, has been followed by disastrous results. No modern engineer would now think of employing such a material in such a structure, and the same objections should hold to its use in our tall modern buildings as in a railroad bridge."

It is interesting to learn that Buffalo has now come to be the largest flour market in the world. In 1893 its receipts were 10,000,000 barrels. It is also the greatest coal-distributing center, and is the second grain port in the world. During the last ten years its coal business has nearly quadrupled and its grain receipts have increased 150 per cent. It is actually possible for a fleet to discharge two million bushels of grain at its docks and to be reloaded with coal within twenty-four hours. In consequence of the enormous expansion of its railway traffic (from which the Erie Canal has suffered greatly), Buffalo has also become the second largest live-stock market in the world, the average annual increase in cattle receipts having been over 50 per cent. during the past decade. While the receipts of iron ore have been doubling every year, Buffalo is still far from being a rival of Cleveland and Pittsburgh in the iron industry. But, to come again to superlatives, there is no other market, save that of Buffalo, where one billion feet of lumber are handled in a single year and dressed for the building trades.

The Profitable Suez Canal

Whatever may be said about the small chances of Panama in comparison, the Suez Canal continues to make money for its stockholders at a prodigious rate. On a capitalization of nearly \$40,000,000 at \$100 a share, it paid in 1890 17 per cent.; in 1891, 21 per cent.; and 18 per cent. each in 1892 and 1893. This includes a reservation of 5 per cent. interest on the nearly four hundred thousand shares, with which interest the yearly payments are made on the redeemable obligations of the company, of which the total amount was slightly over forty million dollars. This makes the total cost of the canal \$80,000,000. Last year the gross profit was about eight million dollars, or a net individual return of \$14 per share, or, with the 5 per cent. interest on the bond reservation, \$18. The shares which in 1875 Ismail Pasha was so anxious to sell to England for \$20,000,000 are worth over four times as much to-day. During the year 3,300 vessels, with a tonnage of seven and a half million tons, passed through the Canal. The average time occupied by vessels in the Canal was twenty hours, but only sixteen hours of actual steaming.

FINANCIAL

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Notes and Queries

Will The Outlook gratify several readers who have been talking about the subject, by defining the terms *soul* and *spirit*, as in the phrase "body, soul, and spirit"?

A. K.

Accurate definition is impossible, but those who believe in what is called the tripartite nature of man would reply generically that the body signifies simply the physical organization, the soul the social propensities and the lower phases of the intellectual life which man shares more or less in common with the animal, and the spirit, conscience, faith, and the higher affections, which differentiate him from the animal and connect him with God.

A clergyman of unexceptionable talents and character was recently the choice of a visiting committee from another church. As they were contemplating presenting him with a call, they received a letter from a prominent theologian, impugning his "doctrinal soundness." They looked in another direction, and the clergyman was not invited to the very promising field. The case is not singular or new. Is there any redress or protection when one has been thus unjustly injured?

F. H. S.

Such injustice is not uncommon, though happily growing gradually less so. We do not think there is any redress. It is one of those injustices which is to be borne in patience. Christ warned his followers that they would be subjected to such wrong. The disciple, he said, is not above his Master, nor the servant above his Lord; and if Pharisees treated the Lord unjustly, it is not wonderful that they treat his disciples unjustly also.

I should like to know very much what reply you would make, if any, to a young woman, brought up in a strictly orthodox family, who should say of a gentleman, "He cannot be a Christian, for he is a Unitarian and believes that Christ was only a man."

M. G. S.

We should ask her what she thought of the character of the early disciples of Christ before his resurrection, and before, therefore, either his divine character or his divine mission had been revealed to them, when they still thought him to be an earthly Messiah coming to found an earthly kingdom; and we should say to her that to be a Christian is not to entertain some opinion about Christ, but to be his loyal follower.

Can you tell me what history or other work treats quite fully of the social life in the American colonies?

L. E. H.

Read the first volume of Professor McMaster's "History of the United States" and Alice Morse Earle's "Customs and Fashions in Old New England."

If "F." who inquired about deaconesses, will send us his address, we will forward a pamphlet on the subject kindly sent by a reader.

If "J. H. T." will send address, we will forward a copy of "H. H.'s" poem asked for, sent for the purpose by "M. H. H."

Can any of your readers tell me where to find the lines beginning:

"Beside the dead I knelt in prayer,
And felt a presence as I prayed.
Lo, it was Jesus standing there;
He smiled—'Be not afraid.'"

"Lord, thou hast conquered death, we know:
Restore again to life," I said,
'This one, who died an hour ago,'
He smiled—'She is not dead.'"

**

In The Outlook of September 29 there is a query as to a book containing a treatment of Christ's teaching as to human nature psychologically considered. This Dr. T. F. Wright endeavors to do in the book "The Human and its Relation to the Divine" (J. B. Lippincott Company, Philadelphia).

G.

Can some one tell how and when the Hebrew name *Iacob* became the English *James*? and oblige

R. D. M.



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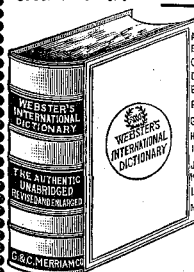
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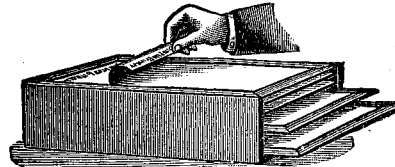
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The Daisy Fields Piano

On the 11th of last August The Outlook told its readers about "Daisy Fields," the little hospital for crippled children at Englewood, N. J., and how much it needed and wanted a piano. Just as The Outlook expected, its readers quickly and sympathetically responded and sent in, in various sums, contributions amounting to \$163.26 for the piano. Besides this, \$20 was also received for the general expense fund of the hospital. All of this money has been previously acknowledged save \$1 received from H. McK., of Saratoga Springs, and 26 cents from M. C., of San Diego. One hundred dollars of this fund, added to the provision that had already been made, has put into the kindergarten room of the hospital a fine new upright piano; and what it means to those little children on crutches and in steel frames, only those who have heard them sing can tell. For one thing, it means better kindergarten work and gayety during the week, and more comfort and joy in the Sunday afternoon hymns. Mrs. Herbert B. Turner, the President of the hospital, in a note to The Outlook, speaks of the occasion when the piano was formally unlocked, opened, and installed in its work of good cheer, as follows:

Yesterday the crippled children of "Daisy Fields" gathered round their new Everett piano, the beautiful gift from the readers of The Outlook, and sang with all their might their kindergarten songs, followed by "Molly and I and the Baby," "Annie Rooney," "Daisy Bell," and "Daddy Wouldn't Buy Me a Bow-wow," till general merriment prevailed and all felt joyous at the prospect of untold happiness to come with the sweet accompaniments at hand. All the "Daisies" at "Daisy Fields" send thanks to their kind friends of The Outlook. Dr. Evans, the bass from the choir of Grace Church, New York, sang beautifully for us during the afternoon. He came to bring a small Jewish boy as a patient.

That piano, if it keeps its notes carefully, can give some cheering testimony as to the actuality of Human Brotherhood! There it is, sharing in a work in which Jews and Christians, Protestants and Catholics, are associated in the closest sympathy!

An Arab Proverb—"Men are Four"

The man who knows not that he knows not aught—

He is a fool; no light shall ever reach him. Who knows he knows not, and would fain be taught—

He is but simple; take thou him and teach him.

But whoso, knowing, knows not that he knows—

He is asleep; go thou to him and wake him.

The truly wise both knows, and knows he knows.

Cleave thou to him, and nevermore forsake him.

—London Spectator.

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A SOUTHERN LADY would like a position as companion, chaperon, caretaker, or housekeeper in hotel or private family; is willing to do anything outside of kitchen. References exchanged. No objection to leaving city. Call or address Mrs. A. BENACHI, 170 Clinton St., Brooklyn, N. Y.

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A LADY wishes, in the vicinity of Boston, daily or occasional engagements as reader or amanuensis; is capable of writing from dictation, assisting in literary work. For further particulars address A. S., No. 7,344, Outlook Office.

YOUNG LADY teaching English branches and Latin would like to engage position as governess, companion, or private secretary. No objection to traveling. References. Address E. T., No. 7,379, care The Outlook.

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Correspondence

"Trilby"

To the Editors of The Outlook:

The first thing to which I turned in this morning's "Outlook" was the article on "Trilby." Your views seem to me just and sound. There is no high-spirited girl, as any woman can tell who has any recollection of her own turbulent and dreamy youth, who would not be captivated by the bewitching pictures of Bohemian life in "Trilby" and wish to start off and establish herself in just such a circle, where only wit, generosity, and artistic tastes are necessary to good fellowship. We read every day of the way in which children are decoyed into the search for adventure by the reading of dime novels; the larger children who will read "Trilby" will want to try its pleasures just as much. The book seems to me all the more dangerous for the exquisite literary quality which no one can deny it.

K. U. C.

Another View of "Trilby"

To the Editors of The Outlook:

In a recent issue of The Outlook you raise the question, Is "Trilby" a moral story? All that you say on the subject is true, all that you say is good. It is satisfactory as far as it goes. But there are other true things that may be said and that may fairly be set over against your comments.

The first moral demand of a story is that it shall be true, that as a whole it shall not produce a false impression. Was the author portraying the ideal woman, or was he giving an account of actual life in the Latin Quarter of Paris? It may be a question whether he should have depicted such a girl as Trilby at all, but, having chosen his subject, there is no question that he should describe her just as she was found to be. Adapting your own words, I would say that "if he undertakes to portray them at all, we have a right to demand that the portrayal be truthful."

The question then arises, Are there in the Latin Quarter girls like Trilby in this, that they have no serious impression of the sacredness of chastity? One reader, at least, was affected by Trilby's life much as he was by Tom Hood's "One More Unfortunate." In both cases the women were impure, but the narration is supposed to be true to the type.

This story does some moral service in showing the iniquity of interfering in the course of true love, even though the meddlers be a fond and good mother and a reverend clergyman. These precious relations went over to Paris, not to help Little Billee in any reasonable manner, but determined to break up the match by fair means or foul. They succeeded in their detestable plan, and though they thought they were doing something very pious, one cannot help boiling with indignation against them.

A more distinct and important moral service is rendered by raising the question whether the seventh commandment is binding upon men as well as upon women. In America as well as in England and on the Continent there is in general a tacit assumption that unchastity may be forgiven in a man, not in a woman. An impure man may reform and marry a pure woman, and all is as it should be; while if a pure man should marry an unchaste woman, society would be shocked—such is the prevailing code.

Do you remember how Little Billee reads the riot act to Taffy upon this subject? His indignation is as grand as the indignation of Colonel Newcome against the men who were telling filthy stories and singing vile songs in Clive's company. If this story of "Trilby" brings this question up, it will serve a purpose. There are already plenty of stories showing how a man whose previous life had been impure has fallen in love with a pure and lovely maiden, forsaken his lusts, and become a model husband, and "they lived long and died happy." Du Maurier suggests that the rule may work the other way, and thus raises the question whether the law of chastity is applied to both sexes equally. This is all the more powerful because it is done indirectly.

The result, then, is that, although Trilby is too easy with herself, although the reader is led into too great sympathy with her, yet there are other moral lessons worthy of consideration, and these may be balanced over against the one moral flaw. You cannot teach everything in one book. One thing Du Maurier did not teach. Hawthorne had already taught it so well in "The Scarlet Letter" that there was little need of going over it again. But other moral lessons have been emphatically taught in this fascinating story.

A Misinterpretation

To the Editors of The Outlook:

I have just read your editorial "The Dominant Interest," and it seems to me to be very cruel if not absolutely wicked in substance. Why should a true and tried servant be dropped out of a business that he has given the better part of his life to build up? Is it Christian, is it human, to do this, when in all these years of faithful toil he has received no more

than a fair living? Is civilization a "true civilization" that crushes out humanity? We all grow old, and lose power and capacity, and we do not all have a competency to fall back upon: must we be annihilated by this modern progress because we have grown old?

F. L. E.

If our correspondent will re-read the editorial which he criticises, he will find that he has entirely misread it. The Outlook believes in and has long preached about the duty to the faithful servant. The editorial in question was aimed at a weakness very prevalent in society: that evasion of duty which is illustrated, for instance, in the retention by a college of an incompetent professor, to the irreparable loss of generations of students. This is not only weak; it is immoral.—THE EDITORS.

Wants to Help

To the Editors of The Outlook:

The appeal of the American Board which you published weighs on my mind. I sent the small sum I could spare, but did not feel satisfied. I could not give up a new dress this winter, for I had done that already: what could I turn into money? At last I espied in the garret files of "Harper's" for fifteen years, beginning with the first number published and almost complete. A second-hand dealer offers only five cents a copy for them, and I know that very much larger sums are paid by libraries or any one wishing them.

Perhaps among your readers there is some one who would like to give a goodly sum for them, knowing that the money would be paid to you to hand over to the American Board. And some one else, with the heart but not the money, may search the garret as I have done and find treasures.

C.

We shall be glad to send "C.'s" address to any one wishing to help her in this good deed.

Annual Meeting of the American Board of Commissioners for Foreign Missions, October 10-13, 1894

The Eighty-fifth Annual Meeting of the American Board will be held at Madison, Wis., beginning on Wednesday, October 10, at 3 P.M.

Arrangements have been made with the hotels to receive guests at special rates, from \$1.50 to \$2, and in boarding-houses and private families at \$1 per day. All who desire to avail themselves of the above rates should notify Edwin Sumner, Chairman of Committee on Hospitality.

By arrangements with the Passenger Associations, persons attending the Annual Meeting of the Board who pay full fare in going will be returned at one-third fare, provided a receipt is taken of the agent at the starting-point where the ticket is purchased, and presented to the Railroad Secretary at Madison for his signature. If more than one road is used in going, a receipt must be taken for each ticket purchased. This certificate is essential in order to secure reduced rate on return. Tickets may be purchased three days prior to date of meeting for going, and two days after date of closing for returning, Sunday not being counted as one day.

For rates and routes from Chicago to Madison information may be obtained of the Rev. A. N. Hitchcock, 151 Washington Street, Chicago.

From Boston and vicinity arrangements have been made whereby tickets may be purchased of Charles E. Swett, Business Agent of the Board, at the following rates to Madison and return:

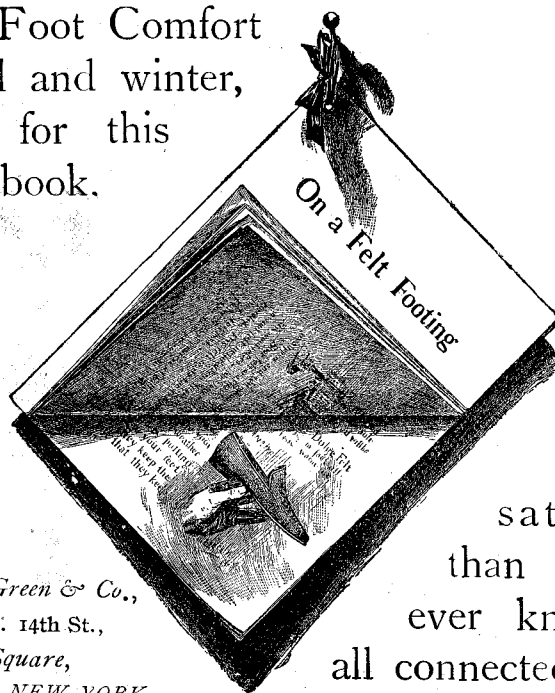
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Berth in sleeping-car, \$5.50 additional. These tickets may be used on all trains except the two o'clock limited, commencing October 6, good to return until October 18.

Arrangements are making to secure a party to leave Boston, Monday morning, October 8, at 10:30. Choice of berths in sleeping-cars may be secured by early application. Further information may be obtained by application to C. E. Swett, 1 Somerset Street, Boston.


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