

temperance movement in Arkansas is no longer directed to the raising of license fees, but to the extension of the territory in which no saloons can be licensed, promises in a few years to make the liquor traffic illegal in nearly every part of the State.

⊗

All over New York City the saloons last Sunday were closed. The fact that two hundred and forty dealers were arrested for illegal selling may seem to modify the force of this statement, but in reality confirms it. To ordinary observers the saloons were closed, and the fact that the police found one saloon in forty doing business shows that policemen can enforce excise laws as easily as any other if they feel that their pay depends upon enforcement, instead of depending upon non-enforcement. The revolution in the conduct of the police department is, of course, the outcome of Dr. Parkhurst's hard fight for public morality. As the proof of police complicity in the violation of law has accumulated, more and more of the police department has been submerged in public odium. Until last week the head of the department, Superintendent Byrnes, had maintained that the excise laws were unwise, and that his subordinates should exercise their discretion about enforcement. The revelations of the Lexow Committee have made it continually clearer that police discretion about enforcement means police bribery not to enforce, and that the legislative function assumed by the police is morally as corrupting as intellectually it is ridiculous. Last week the Superintendent issued orders to the rank and file of the policemen that the excise laws should be enforced, and that the rule of the Police Commissioners against officers in citizens' dress obtaining evidence should be disregarded. One of the Police Commissioners has denied that his Board ever made such a rule, but it is certain that, in response to a remonstrance of the liquor-dealers, it declared such detective work objectionable. Between the resolution actually passed by the Board, and a direct order to policemen never to approach saloons except in full uniform, there is no apparent difference. The Board went as far as the law permitted it, to forbid the employment of detectives against lawbreaking liquor-dealers. This brazen denial of the right of the public to protect itself against public evils would seem to be the ultimate point of liquor-dealers' arrogance, but this point has within the last week been left far in the rear by the dictum of Police Justice Hogan, before whom most of the arrested liquor-dealers have been brought. According to this legal luminary, a policeman cannot enter a saloon which is open contrary to law after the hours in which it is legally open without first securing a warrant. In other words, a policeman loses his right to enter a saloon the moment it admits the public in violation of law.

⊗

We regret that we cannot find room for a fuller report of Bishop Potter's address, the gist of which we give on another page. We heartily agree with his statement that there are lawless tendencies in our age which all good men within and without the Church ought unitedly to resist, and that these tendencies are shown in the family, and in disintegrating influences leading to easy and multiplied divorces; but we challenge the statement, which he thinks will not be challenged, that of all human institutions the family "is that which to-day has the feeblest hold upon the popular imagination." He places too much emphasis upon a few noisy platform speakers and flippant writers, and forgets the silent but unswerving loyalty of the great masses of the people to the home. Nor do we think his implication that the price of wages is fixed by

the unvarying law of supply and demand can be scientifically maintained. Modern political economy recognizes other elements, and is beginning to recognize among them an ethical standard, and the power of conscience to bring society to recognize and live up to it. The Bishop's caution against unintelligent emotionalism in dealing with social questions may well be heeded by ministers outside as well as within the Episcopal communion. Nevertheless, while the first duty of the Church and the ministry is to raise the standard of individual character—for good social organization never can be framed out of bad individual members—their duty need not stop here, and it is surely possible for ministers to denounce evident wrong-doing, or even indicate the directions in which we are to look for social and industrial reform, without committing themselves to crude and ill-digested plans, the evil of which would very likely be greater than those which they condemn. Christ's teaching concerning brotherhood, and his denunciation of selfishness, can be given fullest emphasis without committing the pulpit to theories which as yet give little promise of real relief to the evils of our social order. Indeed, the question may well be asked and carefully considered, whether the evils themselves are not rather the result of maladministration than of the order itself.

⊗

The size of the incoming college classes is usually regarded as in a measure an indication of the country's prosperity. It is a hopeful sign of generally returning confidence in the future to find most of the colleges this fall reporting increased numbers. Yale, Harvard, Williams, Johns Hopkins, Wesleyan, the University of Chicago, and many other colleges have larger freshman classes than ever before; at Yale the attendance is said to be increased by a third, while at Harvard the incoming class numbers about four hundred and fifty; and Radcliffe College has three hundred women students. The fact is all the more noticeable, therefore, that Cornell and Princeton show a falling off. The cause is believed to be the unfortunate notoriety acquired last year by the two institutions—in the one case from hazing, in the other from the silly class feuds which led to the death of a negro woman by gas-poisoning. This cause has been frankly recognized by the Presidents of Princeton and Cornell, and the evil has been attacked vigorously and without gloves. We are glad to be able to add that the students as a body in each institution show every disposition to co-operate with the Faculty. At Princeton a mass-meeting of the students formally agreed to abolish hazing, and full sympathy exists between President Patton and Dean Murray on the one side and the students on the other. At Cornell President Schurman spoke earnestly and effectively to the students on the abolition of brutality both in athletic sports and in the treatment of new students; and declared that, if necessary to prevent hazing, the Faculty stood ready to expel a whole class. But a better remedy has been found, it is thought, in the new plan of partial self-government by the students themselves. Last year the experiment was tried of a "Student Committee on Discipline," and it proved such a success that it will be continued this year with enlarged functions, under the new title of the "Student Self-Government Council." The joint action of the Faculty and the Council will, as we understand it, be necessary in the infliction of college discipline. Thus the experiment which has been tried with only partial success at Amherst is to have a new trial in a somewhat different method at Cornell. The appearance is that reason and manliness are getting the victory in our American colleges over foolish "tradi-

tions" about hazing, over the occasional tendency to brutality in sports, and over boyish pranks generally.



President W. D. Hyde

The Outlook is glad this week to give a prominent place to a very suggestive and spiritual sermon by President Hyde, of Bowdoin College. Graduating from Harvard in 1879 and Andover Theological Seminary in 1882, President Hyde is still a young man for the position to which he was elected nine years ago. In those years he has, however, amply justified the wisdom of the trustees of Bowdoin; for no man has better illustrated the dignity, the courage, and the high aims which should characterize the head of a college. Readers of The Outlook have not forgotten his quiet but unshaken assertion of his right to independent action and utterance as a citizen in public affairs. They may not know, however, how strongly he has impressed himself upon the students of Bowdoin College, and how well he has reinforced the highest moral sentiment of the country. When Bowdoin celebrated its centennial last spring, and the attention of the country was drawn to the dignified and interesting exercises of the occasion, there was general recognition of the fact that its President was a man who commands the respect and admiration of young men. Free from a time-serving spirit, and in closest sympathy with the life of young men of this generation, filled with an ardor for moral excellence and for spiritual progress, President Hyde has the elements of leadership.

Cardinal Vaughan, of England, has delivered an address on the reunion of Christendom which is very significant as coming from a prominent Roman Catholic ecclesiastic. It does not, indeed, in our judgment, afford any hopeful basis for such a reunion, but it proves the existence of a desire therefor in the Roman Catholic Church, and thus is significant. The Cardinal indicates three things which the Roman Church would surrender for the sake of such reunion: she would allow her priests to marry; she would give communion in both kinds; she would allow the mass to be said in the vernacular. But she would insist on the recognition of Christ as a living teacher, not merely as a historic personage—which we should suppose all Christian Churches would also insist upon—and the maintenance, unaltered, of the divine constitution of the Church as authoritatively given by its Founder. This last is only a euphemistic way of saying that she would insist on the Papacy, with the infallibility of the Pope grafted upon the Papacy by the Vatican Council. So long as the High Church Presbyterian puts the Presbyterian Creed and Assembly above the Bible, and the High Church Anglican the Prayer-Book and the rubrics above the Bible, and the Roman Church the authority of the Pope above the Bible, and so long as other Christians insist upon the right of private judgment in the interpretation of the Bible, putting that and the individual conscience above all ecclesiastical authority, so long the reunion of Christendom cannot be anticipated as an immediately imminent event. Meanwhile we may welcome every such address as that of Cardinal Vaughan, and every such utterance as that of the Lambeth Platform, because they indicate clearly what are the difficulties in the way of

reunion and what are the directions in which larger liberty and larger catholicity must be sought for before reunion is possible.

St. Petersburg, London, and Frankfort seem to have been of more importance to the Chino-Japanese war during the past week than have any Asiatic centers. The Russian "Novosti" urges the European powers to interfere between China and Japan, to demand a restoration of the *status quo ante*, and to restrain the principals from any renewal of hostilities. The "Novosti" hopes that China may be occupied by Great Britain and France, and declares that thus an immense service would be rendered to civilization, in whose cause, so it avers, China has done nothing. Moreover, such an occupation would rescue the Flowery Kingdom itself from certain decay. It is not worthy of Europe, the journal adds, to tolerate longer the violation of business contracts, the pillage of foreigners' dwellings, and the murders of missionaries. Just how much or how little of the foregoing has been inspired by the Russian Government would be hard to say. Turning to London, we find in the "Times" at last the full and frank recognition of Japan's superiority. The journal says:

"The Chinese fleet is paralyzed, and the Japanese are free to transport a force in any direction. Two principal courses are open to the Japanese—to strike direct at Pekin or to occupy Formosa. Either of these courses is more probable than a march upon Moukden. China's passive resisting power, often extolled, has certainly not been illustrated of late years. Witness the capture of the Taku forts by the allies in August, 1860. It seems certain that 25,000 Japanese could occupy Pekin and obtain any terms they were likely to demand. The most probable point of disembarkation would be Shuan Kiang, halfway between New Chwang and the mouth of the Pei Ho River. By landing at this point all the coast defenses which affect to protect Pekin would be turned, but the distance to Pekin, 180 miles, would have to be covered. If five or six months of open sea could be counted upon, the project of seizing Pekin would offer overwhelming advantages; but there would be much risk, while it is possible that the Japanese transports might be prevented from reaching the base of the invading force."

Thirdly, the "Frankfurter Zeitung" has made the important discovery that, should her good fortune continue, Japan intends to carve up China into three kingdoms to be ruled over by native princes. Li Hung Chang, who is cognizant of the plan, is to have one. The journal adds: "This scheme is not so wild as it at first appears. Japan's object is to weaken China permanently. Russia will not tolerate the annexing of Korea. The execution of the scheme would be helped by the antagonism between the Chinese and Manchus." The news has been confirmed both of the departure of a Japanese army from Wiju in Korea for Moukden, the capital of Manchuria, and that of a second army from Hiroshima in Japan for some point on the Gulf of Pechili. Moukden ranks next to Pekin both in rank and wealth. The Tartars, after overthrowing the Ming dynasty, even meditated erecting the Dragon Throne there. Its capture, therefore, as the clever Japanese well know, would not only paralyze the power of the Manchus, but would inspire the Ming adherents to rebel. The second army is commanded by Field-Marshal Count Oyama, whose military record, like Yamagata's, has been a brilliant one. It is believed that the two armies are to unite at Moukden and thence march on Pekin, the policy of the Japanese being to bring the war to a close before winter. At Pekin foreigners are openly insulted by soldiers whose officers make no effort to restrain them, and should the Chinese be defeated on their own territory, it might cause a general attack upon all aliens there.

While public interest in Europe is fastened upon Korea, the diplomats are giving a good deal of attention to