

schools is calculated to attract and instruct many people who otherwise might spend their vacation in a way positively hurtful.

Sing Sing Camp-Meeting The annual sessions of the New York and Hudson River Camp-Meeting Association were held on the historic camp-meeting grounds in the grove, on Sing Sing Heights, August 6-16, and proved one of the largest and most enthusiastic meetings in many years. For more than sixty years the Sing Sing Camp-Meeting has been one of the important annual occasions to the Methodists of New York City and vicinity; but since the great annual gatherings at Ocean Grove and other seaside resorts were instituted "the old Camp-Grounds upon the West Chester Hills" have not witnessed such large attendance as in former years, yet none of the annual gathering-places is more dear to the members of that denomination, or is as rich in historic associations. The camp-grounds are owned and controlled by an association, of which Mr. A. H. Brummell, of New York, is President, and are practically independent of the Methodist Episcopal Church. The association appoints some minister each year to preside over the meetings and fill such vacancies as may occur. The Rev. A. C. Bowditch, of Springfield, Long Island, had charge of the meetings this year, and was assisted by the Rev. Thomas Harrison, whose fame at one time was celebrated throughout the land as "The Boy Preacher." In former years 300 tents were considered a small number on the camping-grounds, but many of these have given way to beautiful cottages which are occupied by their owners through the hot season. The camp-meeting district includes the New York, the New York East, and Newark Conferences; and many of the ablest ministers in this compass are heard in the Camp. Several of the churches in the district have regular prayer-meetings at their tents. The talent on the programme is never limited, however, either to the Methodist denomination or to the boundaries of the district it represents. The Salvation Army was represented in special services one day; another was given to the cause of temperance, when the Rev. C. H. Mead and others spoke, and the Silver Lake Quartette rendered special music. August 11 was "Children's Day," under the special management of Mrs. A. M. C. Barton, of New York; and Thursday, the 13th, was "Old Folks' Day," which is always one of the features of the Camp. On that day old people from all the country round about gather for special religious services, and to live over again the days of the olden time. The Swedes had special services each day in a tent on one side of the grounds, which were characterized by fervency and zeal. Sing Sing is one of the landmarks of the old-time camp-meetings, which are rapidly passing away.

A Prosperous Mission to the Jews

In 1892 Mr. R. L. Cutter gave a reception in his parlors at 219 Clinton Street, Brooklyn, with the object of calling the special attention of Christian people in Brooklyn to the meager efforts being made by the Christian people of that city to convert the Jews. Among the guests was Mr. Benjamin A. M. Schapiro, a Christian Jew, just from his theological studies in Pennington Seminary. As Brooklyn was his home, Mr. Schapiro was deeply interested in the spiritual welfare of the 75,000 of his countrymen in that city. Upon faith he soon opened a mission in Brownsville, where he also opened a night school, evening conference meetings, and a preaching service on Saturday evenings. The struggle was a hard one, but Mr. Schapiro is an accomplished linguist, speaking the English, German, Polish, and Russian languages fluently, and thus was able to reach some of several nationalities. Through many sacrifices he proved to his countrymen that he was their friend in need, and so his influence grew among them. He received the indorsement of the Brooklyn City Mission, and then, in the person of the Rev. Dr. T. B. McLeod, pastor of the Clinton Avenue Congregational Church, he found a warm friend. In speaking of this work Dr. McLeod says:

The work done by a single missionary in our own city in the last two years has demonstrated anew that now, as in the olden time, the Gospel is the power of God, for the Jew as well as the Gentile. Though these facts are generally admitted, it is often asked, "Why a special mission to the Jews?" We answer: Because they are a peculiar people, with peculiar lineage, customs, manners, mode of thought, social temper, religious belief. They refuse to mingle with other people, and live apart by themselves. These clannish proclivities are intensified by hereditary prejudices, by traditional faith, and by the centuries of neglect and persecution which they have endured. They cannot be persuaded to attend promiscuous assemblies for religious training. Such essential deep-rooted peculiarities demand special methods of treatment.

Mr. Schapiro is now busily engaged making an interlineal translation of the books of the Old Testament, which he thinks will be a great help in his work.

The Place of Religion Mr. Burcham Harding, lecturer to the Theosophical Society of America, has been delivering a series of lectures to the H. P. B. Theosophical Society in One Hundred and Twenty-fifth

Street, New York, on "Theosophy and Social Problems," in which he said a man's reason teaches him that he must work for himself and get all he can for himself as opposed to his fellow-men. This, he also says, defeats its own object, for such a course tends to disintegrate the unity that should prevail, without which the race would come to grief. He said that it was the peculiar place of religion to develop that social instinct which has the effect of suspending and doing away with all individual competition and energy. He likened the soul in its relation to the community to a drop in the ocean. Mr. Harding strongly deprecated the competition of individuals against each other. Such competition should have as its ambition the benefit of the whole, which, in effect, would be carrying out the law of universal brotherhood. This is the distinctive keynote of the Christianity of Christ and his Apostles, though Theosophy seems to assume that it is not. Christ insisted at all times and in all places upon absolute self-surrender and self-sacrifice. The place of the Christian religion is at the base of all true reforms, and in order for it to effect permanent good in society it must take into consideration two factors: The regeneration of the individual and the reconstruction of the environment in which he is to live, so that his development into Christ-likeness of purpose and life may be assured. In other words, it is both individual and social in its application to human society. And as a regenerating power it is effective in proportion as its forces are thoroughly united in the direction of its general object. One of the best statements in recent times is the motto chosen by Mr. W. T. Stead for what he terms the civic church, viz., "The union of all who love in the service of all who suffer." This comprehends the great purpose of the religion of Christ, and indicates the true place of his religion among men.

Unitarians and Others A warm discussion has arisen among Unitarians in England upon the admission to fellowship in the denomination of the Rev. E. A. Voysey. He declared to the Advisory Committee that he was not a Christian, and as a minister would make no profession of Christianity. The Committee, however, recommended him as well qualified to do good work in the ministry. Their action encountered a public and emphatic protest from one of their own number, against which the majority of the Committee make a public vindication of their action, and it would seem that the larger part of English Unitarians approve it. They contend that any discrimination between ministers of religion, as Christian and non-Christian, would be to make a "theological" test, an enforcement of Unitarian "orthodoxy;" whereas their function is rather to inquire only into the moral character of applicants, so as to guard against the intrusion of unworthy persons. The point thus raised, and the decision of it reached by the Committee, are not without interest on this side of the sea. In a body described by the phrase "Unitarian and other Churches" there would seem to be a place for men like Mr. Voysey, who repudiate the Christian name. And yet there is a curious inconsistency in applying the exclusively Christian word "Church" to any non-Christian body, unless we are prepared to give the name to congregations of Mohammedans, Buddhists, etc. On the other hand, the extension of the simple designation "Unitarian" to include alike Christian and non-Christian ministers of religion gives logical force to the contention that the Unitarian body is not specifically Christian; which we should be very sorry to see invested with any plausibility. Mr. Voysey's father, the Rev. Charles Voysey, minister of a "Theistic Church" in London, has recently published a book in which he maintains that no founder of any religion ever said so much as Jesus in contradiction of the fatherhood of God, and that, wherever the spirit of Christianity survives in its fullness, there is the enemy of justice, of charity, and of human brotherliness. How far his son shares these opinions we have no means of knowing.

Brief Mention

The Rev. A. S. Gilbert, of Penacook, N. H., has accepted a unanimous call to become the pastor of the Boston Baptist Bethel.

Mr. Joseph Cook, who has been for some time at his summer home, Cliff Seat, Ticonderoga, N. Y., is steadily gaining in health.

The fine new building being erected in Philadelphia by the Presbyterian Board of Publication will be named the Witherspoon, after John Witherspoon, a signer of the Declaration of Independence and a President of Princeton College.

The Rev. Dr. A. T. Rose, whose death in Rangoon, Burmah, is announced, went to that country as a Baptist missionary in 1853, and labored continuously in the mission field until his death. He was born in Steuben County, N. Y., and was graduated from Madison (now Colgate) University.

Robert E. Lewis, College Secretary of the Boston Young Men's Christian Association, has resigned that office in order to become Traveling Secretary of the Students' Volunteer Movement for Foreign Missions in the United States and Canada. In the last eighteen months that he has been connected with the Boston Association he has organized and developed the work of the Institute of Technology, Boston University, University Medical School, Law School, Harvard Medical School, and College of Liberal Arts.

The Home Club

The Decrease of Discomfort

Last week was one of unusual suffering in this country, due to the intense heat. The record of death due to sunstroke and heat-prostration has never been so high.

This high death-rate was largely due to habits entirely at variance with such conditions of temperature. Clothes, methods of conducting business, habits of eating, are adapted to a temperate zone, while the heat of the tropics prevailed. A few people were seen on the streets in linen clothes, but only a few. The great mass of the people were clothed in heavy woolen clothes, were forced to conduct business as usual, and, in ignorance of the relief and protection afforded by eating proper food, ate the foods intended for a different climate. In this country to eat vegetable salads is almost a mark of social position. To know that the mistress of the house knows how to prepare a long list of salads settles the question of the degree of refinement to which the family has attained. There is scarcely a vegetable that comes to the table that cannot be made into an appetizing salad. Good oil can be bought, but the buyer must have discrimination. The making of a salad dressing is a matter of experience. Rules are very well, but the careful maker of salads soon learns that some kinds are improved by a free use of the permissible condiments, and that others are very much better if made very delicately. Another discovery is made—that different meats are more enjoyable if certain vegetables are used for the salad served with them. In such weather as that of the past week, hot meats should not be served at dinner. Chicken and lamb are in their prime, and are delicious served cold. Fruit is abundant, and is improved by being chilled in the ice-box. There are almost numberless recipes for puddings to be served cold. The whole dinner can be prepared in the morning, and served at night in a cool dining-room by a maid who gives no evidence of exhaustion, with a mistress at the table who has had a day of quiet recreation, the household having been planned for in the early morning hours.

Dinners of many courses served by perspiring servants add to no man's health or happiness in hot weather. Leisure for every member of the household is one of the elements of comfort and protection in this season of discomfort and possible disease and death due wholly to abnormal conditions.

Unmeant Cruelty

The suffering of little children caused by the ignorance of parents and guardians can never be measured. The suffering caused by fashion we have given up hope of lessening—that is, in the evolution measured by generations. Thus, this summer, when the whole country has been suffering from the heat, hoods tied with broad white strings under the chin are fashionable; therefore nine-tenths of the children under three years of age wear them. To add to the child's misery, the hood is starched and has scratchy trimming about the face. Imagine the fathers and mothers of the children so attired, and the result! The cruelty of clothes is less difficult to understand than other forms of ignorance that result in gross cruelty to helpless children. It is impossible to go to the seashore and not be roused to anger by the sight of screaming children carried, pushed, and dragged into the water by men and women who, according to temperament, laugh at the screaming, or shake or even whip the children into silence. It is brutal beyond expression. The very expanse of the ocean, the sense of its own weakness, overpowers a sensitive child, and causes the fear that is actual suffering. The pity is that a suffering public is helpless, and must stand quietly by and endure what it cannot help. In the case of an animal the law gives the citizen the right to protect it, but a child is at the mercy of a parent unless he starves or beats it, or neglects it to the point of immorality. He may pinch its feet and deform them; he may blind it with a lace-trimmed white silk parasol; he may ruin it for life by improper feeding; he may paralyze its brain

by crowding it intellectually; he may cause diseases that rob the child of its physical powers by the neglect of the sanitary conditions that surround it at home and school—but there is no prevention. The child's sole protection is the intelligence of its guardians. On the whole, this is a very small measure of protection, measuring it with the knowledge that science has placed within reach of the fathers and mothers of children of the present generation.

Never in the world's history has science been so completely at the world's service as to-day. Commerce avails herself of this service, but the majority of homes where science can render its greatest services plod on in blind ignorance of the burdens imposed hourly by that ignorance. The greatest sufferers are the children. The study of man is man, says the poet; the study of children is the study of man, says science. The perfect nurture and culture of the children are the preservation of the nation, says the true statesman.

The Sand-Pile

The happiest children in the world are those who are given absolute freedom within the bounds of safety. From the moment a child is able to walk alone, his world should be free. The rules that govern him should be those of his own incapacity. What he cannot do in safety should be the limit of his activities. The freedom that ministers to a child's development comes in the play-world and the work-world of his daily life. If his work does not improve his world for his purposes and those of the people about him, he is defrauded of one of the blessings of living. If his play-world is not created by himself he is doubly defrauded, for his work should minister to his play, increase its opportunities for enjoyment. The August number of "St. Nicholas" has a most suggestive article on the use of the sand-pile. Here the sand-pile was used for the purpose of making pictures. There is no doubt that this use of the sand-pile would afford employment and enjoyment to any family group where the camera plays a large part in the family life. This is but one use, and the author has made the lovers of children his debtors.

But there are other uses of the sand-pile that give the child far greater liberty in his play. The sand-pile can be made to tell the whole story of a child's comprehension of what he is told, what is read to him. He can make it tell the story of his own experience. It can be the tablet on which he writes the history of his own mental development. The character of a child can be deciphered by those who watch with sympathetic intelligence his use of the sand-pile. It can be the world on which are assembled the belongings of the little creator, with which he tells his conception of the relations of things and their uses and adaptabilities. The sand-pile out of doors makes a paradise for children, but the sand-table in the corner of a room can be an unailing source of pleasure, and write the record for the mother's guidance. It must never be forgotten that it is in his undirected play that the child writes his record. Directed play is the product of two minds.

A Request

Not long ago the idea was advanced, and in some instances acted upon, of exchanging the papers read before the women's clubs. The idea was a very sound one. Some clubs have a membership of women above the average intellectually, and these women prepare papers that are too valuable to be used only once, and before the limited audiences of even the largest clubs. To carry out the idea of exchange and loaning of papers there must be a central committee to effect the exchange and the return. This committee must have power, and it is difficult to devise a method that is satisfactory to the majority of clubs. It is quite possible to exchange programmes of the proposed work of the year. The presidents of the women's clubs throughout the country are requested to send the club programmes to The Outlook for publication. We should be glad to receive suggestions for

the best methods of making a club popular in the community; we invite a discussion on the subject of the club's relation to the life of the community. The woman's club that confines itself to a discussion of literary topics only is almost a thing of the past. Is this a gain or a loss in the measure of value of the club to its members? Shall the club confine its discussions to one field? Shall the club consider the problems of the community, the schools, the streets, the health of the town? Is it a step backward or forward for a woman's club to devote a winter's work to the subjects of domestic science? Is it a part of the club's business to reduce the sum total of human suffering by establishing exchanges for women's work, employment bureaus, and the like? Are the establishing of classes for the training of servants, and the attempt to co-operate for the solution of the domestic servant question, feasible?

Public Manners

The value of home training in public manners has received another striking illustration. For two generations Sunnyside, the home of Washington Irving, at Tarrytown-on-the-Hudson, has been the Mecca of the lovers of that gentle writer. The grounds, charmingly situated, made an ideal home for an author. The vine-covered house, the broad lawns, the shrubbery that seemed to indicate the natural retirement of a gentleman who realized that his genius made him a citizen of the world and that he must not hide himself completely from the world, the broad shadows thrown even at noontide over the lawn by the trees that seemed to have been born with the Nation, made a picture that satisfied at once the imagination and the eye. Sunnyside is closed to the public! Gates have been placed across the shady lane leading to the river, and signs warning trespassers have been placed on the trees. The present owner, a grandnephew of Washington Irving, objected, naturally, to finding scraps of food and greasy papers about the grounds. The reputation of the original owner, the natural beauty of the place, and the traditional hospitality that has enveloped it, made it the excursion point of bicyclists, who have at last become a nuisance, and Sunnyside is closed. The owner has not closed it in fact; the bad manners of the public have closed this delightful spot to the public.

Milk for Babies

Mr. Nathan Straus has continued the good work of past seasons by opening depots for the sale of sterilized milk for babies in New York City. He has notified physicians that orders for milk written on their prescription blanks will be accepted at the depots. The following information is furnished by Mr. Straus of the different goods sold and given away at his milk depots:

Formula No. 1, by Dr. R. G. Freeman, for the modified milk, is as follows: Sugar of milk, twelve ounces; lime-water, one-half pint; filtered water, up to one gallon; milk, one gallon. The dilution, after being thoroughly mixed, is drawn into six-ounce bottles and then sterilized.

Formula No. 2, by Dr. A. Jacobi, for the modified milk, is as follows: One gallon milk; one gallon barley-water; eight ounces white (cane) sugar; one-eighth ounce table salt. The dilution, after being thoroughly mixed, is drawn into six-ounce bottles and then sterilized.

Powdered barley of the best quality, for one meal for a child of two years: Cook two tablespoonfuls of barley powder in one pint of water (and a pinch of salt) on a slow fire to half a pint, and mix with half-pint (one eight-ounce bottle) of sterilized milk (you may sweeten it). For older children, more barley.

No. 1 is positively the safest food for infants in summer. No. 2 is an absolute cure for summer complaint in infants, if taken in time.

The Armenian Fund

Brought forward.....	\$7,615 57
F. E. H., Evanston, Ill.....	2 00
Mrs. E. W. S., Lihne Kauai, Hawaii.....	2 50
Anonymous.....	1 00
M. F. P., San Diego, Cal.....	10 00
Dorothy.....	3 00
Mrs. M. H., Mayfield, Mich.....	1 00
H. M.....	1 00
Total.....	\$7,636 07

For the Little People

By Rockaway River to Bedford Town

By Martha Burr Banks

Every day, when the sun goes down,
The babies are off to Bedford town;
All of the little folk, grave or gay,
Down by the river of Rockaway.
A mother's lap is each bonnie boat;
The Lullaby Lady will set it afloat;
Little elf Lazyliid pushes from shore,
Good Fairy Dreams lends her aid at the oar;
Nod, nod goes each weary young crown,
And it's all aboard for Bedford town.

Rock, rock, they ride over the billows;
Sleep, sleep, mother-arms are the pillows;
Glide, glide o'er the rippling tide,
As the eyelids drop and the dimples hide;
Swing, swing, while the mother shall sing
Of lambs in the meadow, of birds on the wing;
The stars light their lanterns afar in the sky,
Each tired little daisy-bud closes its eye,
While the babies, steadily drifting down,
Drop into the harbor of Bedford town.

Jack and Jill's First Visit to the Seashore

A True Story

By Delia Lyman Porter

Jack and Jill were two of the prettiest little horses you ever saw in your life. Both had the glossiest black coats and long silky tails, and the only way you could tell them apart was that Jill had a little white star on her forehead and Jack had none.

The day after their mistress arrived at the seashore, where she had taken a pretty cottage for the season, she said to John, the coachman:

"John, you can give Jack and Jill a good run around the field this morning; it will do them good."

When Jack and Jill found themselves with only light ropes around their necks, absolutely free to run and jump around the green field, no poor children sent for an outing on a Fresh-Air Fund ever seemed more overjoyed than they. Jack straightway got on his back and rolled over and over on the grass in his delight, Jill immediately following suit. Then, after they were tired of this sport, Jack stood still a moment sniffing the fresh salt breeze in the sunlight, and then off he galloped the whole length of the field and then back again, forward and back, and Jill came galloping after, but, as you will be glad to know, neither fell down and broke his crown.

Presently both Jack and Jill stopped to take breath at the stone wall nearest the beach. They saw the cool waves breaking along the smooth, hard sand, and Jack turned his head to Jill as if to say, "Shall we?" and Jill nodded back as plainly as could be, "Yes, let's! what a lark!" And then, with one bound, the two little horses jumped over the wall and daintily trotted down the long slope of the beach. At the water's edge they stopped again, side by side, and Jack lifted up one hoof in the air, and again looked at Jill as if inquiring, "Do we dare?" and again Jill responded "Yes," and the two horses put two feet in the cool, refreshing water, and then two more, and walked slowly out into the sea, more and more pleased as they felt the waves breaking gently against their warm skins. Finally they were in shoulder-deep, and again Jack turned as if to say, "What do you say now?" "Let's swim," responded Jill, as plainly as possible, as she gave a delighted snort and began to move her legs in and out. So the two horses, with faces seaward, swam and swam and swam, as delighted as two children with their first experience of the water, but adapting themselves to it as no two children in the world ever did.

In the meantime John, the coachman, was becoming more and more alarmed. He had watched the horses go down to the beach, and had expected that, of course, they would turn back as soon as they reached the water. To

his astonishment, they went further and further in, paying no attention to his loud exhortations to return, and when he saw them actually swimming off, as if they fully intended visiting the old country before their return, his consternation knew no bounds, for he knew their strength would give out long before they could cover again even the distance they had gone. Over the stone wall leaped John, and along the beach the quarter of a mile to the United States Life-Saving Station he ran as fast as his legs could carry him.

"Quick!" he shouted to the astonished sailor who sat smoking in the doorway. "Quick! get a boat out, or our horses will drown before our eyes."

As quick as a flash out ran the boat along the pulleys, and four strong sailors were rowing with might and main to the horses, now becoming exhausted. Neither Jack nor Jill knew enough to turn around, and were swimming with hard, quick breaths, as the boat at last caught up with them. John, who was in the stern, finally managed to get hold of Jack's halter, and a grateful neigh from the tired horse repaid the sailors for all their exertions. Slinging a longer noose around Jill's neck, she again came following after, as Jack was gently turned around. Both horses, with the sight of the shore and the sound of John's familiar voice, were encouraged to fresh exertions, and though at last almost exhausted, they kept afloat till they were able to again walk on the sand to the beach. The moment they were out of the water they fell exhausted on the beach, and it required a stiff dose of whisky for each horse and a brisk rubbing down by John before they regained enough strength to walk to the stable. Jill next day could hardly stand for lameness, and Jack seemed a year or two older; but as they looked out of their round windows on to the deep blue sea, Jack looked at Jill as if to say, "But it was a lark, wasn't it?" and Jill responded with an appreciative neigh that plainly meant a "yea."

Adobe Houses

Some one who has been making a study of adobe houses in Mexico, Arizona, and Nevada says that "architecture in this region is the gentle art of making mud pies." He says that the architect and engineer in these regions spends no time on calculating the resisting power of different materials, but that he rolls up his trousers and digs in a ditch or pond until he strikes what he calls "dobe mud." When he has found this, part of his battle is over. The mud is made into bricks—a very simple operation. The mud is dug from the pond and mixed with water until it becomes of a stiff consistency, then hay cut into short pieces is mixed with the clay. On the ground a framework is placed and the mud is stamped into this by the feet of the brick-makers. When the frame is packed full of mud, the surplus is scraped off with a stick, making the top surface level. The frame is then lifted, and the brick, which is about twice as large as the bricks that we use, is placed on one side to be dried in the sun. This drying process requires from three to four days. These bricks are laid together in adobe mud. The walls of an adobe house are very thick, varying from two to three feet. The roof is supported by wooden beams laid on the walls. The ends of these beams or timbers are left exposed. The roof has a slight slant, and this, too, is made of the bricks. One curious thing is that these roofs do not leak until after the rain is over, and then the water drips slowly down inside. When this begins to take place, the family moves out until the roof is dry, and then they move back again. A gentleman writing of these houses says that in the countries where they abound they have about one hundred and eighty-seven days of unclouded sky in the year, about one hundred and thirty-nine days when the sun does not shine all day, and about thirty days of clouds; in a climate where there was much rain, this

writer says, the adobe houses would melt away. They cost to build about one hundred dollars a room, but recently, with the accession of wealthy people from the North into New Mexico and the surrounding States, the houses have grown more expensive, and now contracts are given for the building of houses of adobe to cost \$30,000. Houses built of adobe brick have been known to stand in New Mexico two hundred years.

Anchors

In the Navy-Yard in Brooklyn there are nearly always a number of anchors lying about the yard, quantities of rope and iron, bits of railing spikes, and the like—all the debris left from many years of ship-building. One of the avenues in the Navy-Yard is called Morris Avenue, and on this avenue there are anchor racks. Some people who know nothing about anchors passed through here the other day, and one remarked that he had just seen an anchor marked fifteen hundred pounds. "That could not have been possible," said another man who knew nothing of ship anchors; "they do not come so large." An officer of the Navy-Yard responded that that was a small anchor; large anchors average from five to seven thousand pounds. On the cruiser New York there are three anchors each weighing ten thousand pounds. In addition to these three large ones there are fifteen other anchors. A ten-thousand-pound anchor is certainly not an enormous anchor to hold a nine-thousand-ton vessel. On the Indiana there is an anchor said to be the largest in the Navy. It weighs fourteen thousand pounds. Anchors to-day are not exactly the shape of the little gold anchors that we see worn as watch-chains. Speaking of anchors, does it not seem queer that one of the occupations by which men earn their living should be fishing for lost anchors? Yet it is true that there are a great many men engaged in this business, and not only men, but sloops and schooners. A chain is dropped from the sloop or schooner with a long loop at the end. It is dropped to the bottom. The vessel sails slowly along with the crew watching for the loop to catch on something at the bottom, and when the loop catches then all hands go to work to pull whatever has caught upon it on board. It is said that the difference in the price between a second-hand anchor and one entirely new is but slight, and that fishing or trolling for anchors is a profitable business.

Rex and His Teeth

Rex is a dog. His owner is a dentist, and doubtless that is the reason that Rex behaved so beautifully when his teeth were filled. His owner was playing with him one day and discovered that Rex's teeth were not in good condition. He knew that if Rex was to be a sound, healthy dog he must have teeth that were strong and capable of doing their work. What was to be done? Those teeth must be attended to. At last Rex's owner thought of a way. He put Rex in his operating-chair and taught him to sit in it with his head lying back and his mouth open, with a twisted towel in it. It took six weeks to do this, but at the end of that time Rex understood what he was expected to do when he got into that chair. The easiest tooth to fill was filled first. Rex was perfectly quiet, and seemed to understand that his master was doing something for his good. Each day one tooth was filled, until now Rex has six teeth filled with gold.

So intelligent a dog, of course, is of use. He brings his master the daily papers, carries clothes to the laundry, and brings back the empty bag. When he is hungry he brings his dinner-pail to his master, and puts it back in its place after he has eaten his dinner. Rex does not like women, and will not enter the office if a woman is in the operating-chair. If you go to the dog show you may see Rex; he is a brown Gordon setter, and his number is 41,125 in the American Kennel Club.

The Spectator

Merely as a question of curious contemporaneous interest, the Spectator is tempted to wonder how many of the tens of thousands of Americans who have crossed the ocean this summer have, as a matter of fact, missed their home newspapers while on the other side. Or, to give a more definitely positive turn to a bit of pure speculation, let the question be put in this way: To how many of the more intelligent Americans abroad does the absence of the daily home newspaper come with a sense of actual relief, though this is often unrecognized? As some one has said, the chief benefit of foreign travel is to be found in the breaking up of "mechanical successions of thought." The dependence of the average American on his daily paper for mental stimulus is, in its effects, described in this phrase with rare accuracy. The deadly sameness of the American newspaper in "make-up," from the "scare head-line" to the "pithy editorial," produces that sameness of thought which becomes mechanical thinking. On an ocean voyage, or a hunting and fishing trip in the woods, one comes to realize how largely artificial is the supposed necessity of a daily newspaper. After totally ignoring for days and weeks together "the news of the world"—of whose importance so much is being made—it often takes less than an hour to "catch up" with all important happenings.

The old Latin saying about changing the sky but not the disposition ("animus") by crossing the sea applies, of course, to the American newspaper habit equally with other national habits. Yet, strange as it may seem, forced abstinence while abroad may less easily modify the newspaper habit in an American than, for example, in an Englishman. The reason is that the American newspaper, once opened, has a peculiar seductive quality in that it is a daily narrative of entertaining nothings. The comparative dullness, the heaviness, of English newspapers—of which so many Americans are given to complaining—is their saving quality if one looks at them from the point of view of the newspaper habit. They do not artfully beguile the reader into perusing columns about something for which he can really care next to nothing when he is through with it. If their seriousness be repellent, this has its compensating satisfaction in imparting something worth the while—a discovery that has surprised many Americans abroad who have picked up and read English newspapers because there were no others at hand. This satisfying quality of English newspapers is best appreciated when the American newspaper reader is banished for years to some remote corner of the earth—China, for example, as was the case with a friend of the Spectator. This friend testified that news in China took on an importance not realized at home, where one is in touch with everything of moment as it occurs, and newspaper-reading became serious business. Now that he is again living in America, he still reads largely English newspapers.

His "Chinese" friend reminds the Spectator of another friend who is quite "behind the times"—or ahead of them—in her method of newspaper-reading. She is the wife of an Episcopal clergyman who lived abroad, officially, for many years, and thus came into close touch with the English Church. Since his return to this country he has taken the colonial edition of an English Church paper—an edition edited for English Church clergymen in the colonies, and containing a summary of each week's significant news. Upon this English publication the Spectator's friend depends for all her knowledge of general news, American and foreign. She does, however, confess to the traditional weakness of her sex for reading the "births, marriages, and deaths" in the New York papers, and to glancing at the local page of the local paper. But, except for matters of a personal and local nature, she is constantly from ten days to two weeks behind her circle of acquaintance in "keeping track of what is going on in the world." The news she does read, however, is

genuine news—that is, it is an accurate record of things that have actually taken place, and not a padded or distorted "story"—in the expressive slang of modern journalism—of "mights, coulds, woulds, or shoulds." To post herself in recent events, the Spectator's friend finds that she must sacrifice just one half-hour a week. She conscientiously compels herself—from a mistaken sense of duty, perhaps—to devote that much of precious time, at least, to the story of current history. She never exceeds her limit, for—an easy guess—she never wants to. Her case reminds the Spectator of the amusing (some people would call it cynical) confession of Sir Walter Besant when he says: "I am, myself, a person of very limited tastes. Political speeches I seldom read, nor debates in any of the many Parliaments. In their stead I read the leading articles upon them. Sporting news, financial news, the column from the 'London Gazette,' ecclesiastical news, meetings of companies, stocks and share lists, all these I pass over. I also pass over all the advertisements. So that, really, my daily paper does me very little harm, as I read no more than a sixth part of it."

What the Spectator would like to ask, turning from the individual to the general, is whether, if the cases of his friend and of Sir Walter were not sporadic—if they represented a type in modern life and not an individual whim or peculiarity—the outlook for newspaper reform would not be distinctly bettered? The need, as the Spectator looks at it, at least as a beginning, is some dam, however slight, against the well-nigh universal tendency toward editing down; or perhaps, better, a diversion in the direction of editing up. Bartley Hubbard—in Mr. Howells's masterly study of the modern "journalist"—ends a discussion of how he would make a newspaper pay (if he owned one) with the remark that, after his circulation had been secured through all sorts of sensational tricks, "I would clean up and live like a gentleman." This is a natural evolution in journalism—what one would expect. Many can, no doubt, from their personal experience recall illustrations of it. But the chief discouragement, when one considers the condition of modern journalism, is the direct reversal of this process. Papers that have been edited down are not, as they reach success, edited up. Rather, papers are edited down which have been, for years, of a high standing; which have been, from the start, edited up. Sure of a respectable constituency already their own, relying, to hold that constituency, on the difficulty of shifting to some other more desirable newspaper—since almost all newspapers are "in the same boat"—the new policy is to reach out, regardless of character or tradition, for the "don't care" sort of readers, editing further and further down with each successful appeal to a less and still less discriminating patronage. The object in view is not the profit of increased circulation in itself (popularly overestimated), but the infinitely greater value of the advertising columns. It is here that competition hits the hardest; here that the paper which would not yield otherwise feels the strain and succumbs.

The pressure toward editing down is not by any means confined to newspaper editing. Evidence of this—to allude to this phase of the matter only in passing—is thrust under one's eyes at every news-stall and on every railway train. The Spectator recalls the valedictory of a well-known editor on resigning, some years ago, the charge of a leading review, that he never made it "anywhere near as good as I wanted to." Three or four articles in every number, he says, were "real contributions to the thought and literature of the time." The others were selected to "appeal to the ordinary reader, to cause newspaper discussion, and make the magazine sell." He might have added that the real object in view was to make the advertising columns pay.

What of the future? Reform, as the Spectator sees it, can come in only one way—by discrimination, by a return to the class news-

paper. Readers must again be divided into those who take "respectable" newspapers, and those who do not.

Too Much Red Ink

The last Fourth of July was celebrated on several Atlantic liners as it always is wherever Americans are found. On one of these ships there happened to be an American of high position, whom the general voice selected as the chief speaker. But his speech, full as it was of taking talk for the crowd, disappointed the more thoughtful, both Americans and Englishmen, who felt that there should have been less "bunkum" and more recognition of the common interests of the kindred nations, especially in view of the present movement for an arbitration treaty. To make up for this defect, another American was invited to speak on that subject on the evening of the sixth. He announced his topic as "Anglo-Saxon Unity," taking for his text Professor E. A. Freeman's division of "England" into "Old England"—the cradle of the Anglo-Saxon in northern Germany—"Middle England"—Britain, the starting-point of their modern emigration—and "New England"—including all the States in both hemispheres which English emigrants have founded.

The address was an argument for a better understanding and a closer sympathy between all the branches of this common stock throughout the world; and it met with hearty applause. As the speaker was walking the deck that night a young Englishman returning home for a visit, but expecting ere long to become a naturalized citizen in New York, accosted him. Grasping his hand warmly, he said, with strong feeling, "I thank you from my heart for what you said to-night, but it is the first time I have heard an American express such sentiments, and I did not know that there were any Americans of your way of thinking. I wish you would tell me of any American books and papers that I ought to read for the best information."

This young man's reading had been limited to certain newspapers of a kind too common, red-inked with bitter and hostile references to England, and vaporings about possible war with her. Englishmen, at a loss to account for anti-British sentiment in America, are just now charging it to the influence of the school histories, which relate our old wars with England, just as they also relate our old French wars and the Civil War, but without inflaming any bitterness thereby. It is not the history-writers, but the journalists, who are responsible for that "waving of the bloody shirt" between us and England which public sentiment has frowned down between the North and the South. Whether from jealousy of competitors in trade, or to catch a section of the foreign vote, or to make party capital by misrepresenting the foreign policy of the Administration, such journalists ply the business of "sowing discord between brethren," which "the Lord hates."

Whoever has cultivated his moral sense far enough to see that moral obligations between man and man are not affected by a dividing sea any more than by a dividing street should make it a duty to protest against the immoral journalist who foments international ill will, and plays with the matches that kindle the devouring conflagrations of war. His conscience is in his cash-pocket, sensitive to the remonstrances of paying readers or advertisers, and to little else. With a far wider application, indeed, than to the present point, it may be said that the public good requires us to discourage red ink in journalism all we can. J. M. W.

—There lately died at Rugby, England, a lady who knew Warren Hastings. She was Mrs. Powlett, granddaughter of Sir Charles Wheler, Bart., of Leamington Hastings, Warwickshire, and was born in 1799. Her great-uncle was a member of the Supreme Council in India late in the last century, and his widow's house in Park Lane was a place to which many Anglo-Indians used to resort. It was here that, when quite a girl, she saw Warren Hastings.

About People

—An autograph of Jack Sheppard, the highwayman, was sold in London recently for \$100.

—The masters of Eton College have placed a brass tablet in memory of Sir Joseph Barnby in the chapel of the College.

—France is seriously thinking of conferring the Grand Cross of the Legion of Honor on President Kruger and General Joubert, of the Transvaal.

—A Pekin newspaper started last May under the name of the "Klau-Schu-Tschu-Chu-Pao," and edited by Chi Zung, is said to be publishing Li Hung Chang's notes of travel in Europe.

—Lady Georgiana Grey, aunt of Earl Grey, is nearly a hundred years of age, but, though she is not very brisk upon her legs, she manages to keep informed on politics and the talk of the day by having guests to dinner almost every night.

—One of the most successful asteroid hunters is Dr. Max Wolf, of Heidelberg, who, it is asserted, has never directly observed one of the little planets through the telescope. His discoveries have been made from the photographic plates, on which the planets appear as short lines, owing to their motion, while the stars are shown as points.

—The late Lord Lilford, in his recently published work on the birds of Northamptonshire, England, tells this story of a singular incident which occurred in one of his frequent visits to Spain: "I first learned," he says, "the news of President Abraham Lincoln's murder from a scrap of a Spanish newspaper found in a nest of the kite by my climber, Agapo, near Aranjuez."

—An effort is being made to induce the Prince of Wales to place himself at the head of a movement for celebrating at Bristol, in June, next year, the 400th anniversary of the discovery of North America by John and Sebastian Cabot, who sailed from Bristol. It is hoped that the foundation-stone of the memorial will be laid by the Prince of Wales simultaneously with one laid in Canada.

—Lady Emily Tennyson, who has just died after four years' survival of her illustrious husband, was Miss Emily Sellwood, a niece of Sir John Franklin, of Arctic memory. The married life of the Tennysons of over two-score years was one of quiet domestic happiness and pastoral enjoyment. The sympathetic companionship was shown to the last. Lady Tennyson set to music her husband's poem of "Silent Voices," which was sung at his funeral; and it was at her suggestion that the Union Jack was laid across his coffin.

—Mme. Simounet, whose age of 103 years and 5 months is well authenticated, is the oldest person in Paris. She was born in 1793 in Paris, and has always lived there. At sixteen she entered a notary's service as bonne, stayed with him till he died, then married a messenger of the Conseil d'Etat. She has survived her husband and children and lives now in the Salpêtrière Asylum, in fairly good health. Her memory is very good, and she likes to talk of Napoleon, Josephine, Louis XVIII., and the other great people she saw when she was a girl.

—Here is a story of Professor Herkomer, the English Royal Academician, from the "Home Messenger." The artist has an old father who lives with him in his splendid home at Bushey. In his early life he used to model in clay. He has taken to it again; but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone, Herkomer, the talented son, goes into the studio, takes up the father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: "Ha! I can do as well as ever I did."

—Queen Victoria on June 20 next will have reigned for sixty years, a reign longer than that of any previous British sovereign. Many schemes have been mooted for a proper observance of the occasion. Most of the plans advanced provided for the commemoration of the event before the full sixty years had passed

(September 23 is the date when her reign actually becomes longer than any preceding), but they have all been disposed of, says a cable dispatch, by an official intimation from her Majesty, who makes it known that, while she is gratified by the evidences of loyalty and affection displayed by her subjects, she wishes that, should she be spared to rule for sixty years, any celebrations shall be reserved until that period shall have been actually completed.

—Williston Seminary at Easthampton, Massachusetts, has appointed to its vacant principalship the Rev. Joseph H. Sawyer, one of its own well-tried and approved teachers. This institution, established by the generosity of one of the great manufacturers of a generation ago, has for more than fifty years maintained a position as one of the first fitting-schools of New England, as well as offering training of superior quality in English, modern languages, and science. The new Principal enters upon his duties under promising auspices. He is known and beloved by a larger number of the graduates of the school than any other living man, and is not only thoroughly acquainted with the spirit of the school, but brings to his position a devotion which is the ripened fruit of years of service. A building newly purchased is to be occupied by the Seminary as a home and boarding-hall, so as to bring teachers and students into closer relations. Williston Seminary means to keep its position in the future, as in the past, as a leader among the secondary schools.

The Cumberland Presbyterian Church

By J. L. R.

In The Outlook of June 20, in speaking of recent annual meetings of the Synod of the Reformed Church of America and meetings of other Churches, and also of the Cumberland Presbyterian Church, you say: "It is difficult to keep track of all these denominations, and still more difficult to understand why they exist." I cannot speak for these other denominations, but will you please allow me to say a few words in behalf of the Cumberland Presbyterian Church?

The Cumberland Presbyterians separated from the Old School Presbyterian Church in 1810 because they believed the Westminster Confession taught fatality. This is the true reason. See McClintock and Strong's Cyclopædia, subject "Cumberland Presbyterians;" "History of the Cumberland Presbyterian Church," by Dr. McDonnald. It used to be said that the reason for our separation was that we did not believe in an educated ministry. But no one believes that now. See the "History of Presbyterians," by Dr. Hays, ex-Moderator of the General Assembly of the Presbyterian Church, North, pp. 147, 408.

Every denomination should be able to demonstrate its right to live. When it shall cease to have distinct doctrines that should be proclaimed to the world, then it should cease to exist as a separate organization. In 1810 we made exactly the same protest against the Westminster Confession that Drs. Van Dyke, Crosby, Vincent, and Parkhurst made in the General Assembly of the Presbyterian Church, North, in 1890. Let me cite you some of their utterances. Dr. Van Dyke: "We want to get reprobation, or absolute foreordination to be damned, out of the Confession [Westminster Confession]. It is superfluous, unscriptural, unevangelical, a horrible doctrine." Dr. Vincent: "The third chapter [Westminster Confession] declares that some men and angels are foreordained unto everlasting death, and that their number is so certain that it cannot be either increased or diminished. As a teacher of the New Testament Scriptures . . . I declare my belief that the doctrine is not taught in the Word of God." Let me, in the next place, give a contrast between the Westminster Confession and the Cumberland Presbyterian Confession:

WESTMINSTER CONFES- SION	CUMBERLAND PRESBY- TERIAN CONFES- SION
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By the decree of God, for the manifestation of his glory, some men and angels are predestinated	God, for the manifestation of his glory and goodness, by the most wise and holy counsel of
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unto everlasting life, and others foreordained to everlasting death.

These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. . . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

his own will, freely and unchangeably ordained or determined what he himself would do; what he would require his intelligent creatures to do; and what should be the awards respectively of the obedient and the disobedient.

Though all divine decrees may not be revealed to men, yet it is certain that God has decreed nothing contrary to his revealed will or written word.

God, the Father, having set forth his Son, Jesus Christ, as a propitiation for the sins of the world, does most graciously vouchsafe a manifestation of the Holy Spirit with the same intent to every man.

This call of the Holy Spirit is purely of God's free grace alone, and not because of human merit, and is antecedent to all desire, purpose, and intention on the part of the sinner to come to Christ, so that while it is possible for all to be saved with it, none can be saved without it.

All those who truly repent of their sins, and in faith commit themselves to Christ, God freely justifies, etc.

Elect infants dying in infancy are saved.

All infants dying in infancy . . . are regenerated and saved.

These two statements are radically different. They cannot be harmonized. Neither is it a "hair-splitting" philosophy that separates us from believers in the Westminster Confession. It is simply a question as to whether God has made it possible for only a part of mankind to be saved, or whether he has made it possible for all to be saved. The Westminster Confession affirms the former, and the Cumberland Presbyterian Confession affirms the latter.

In the Pan-Presbyterian Alliance which met in Belfast a few years ago, when the admitting of our Church into the Alliance was under discussion, the changes we made in the Westminster Confession were strongly approved by Dr. Calderwood, of Edinburgh University, Professor Charteris, of Edinburgh, Dr. Brown, of Paisley, Scotland, and others. See Proceedings of the Council of Belfast, about 1884.

The difference between the Westminster Confession and the Cumberland Presbyterian Confession on the subjects of the Atonement and Divine Grace is as radical, well defined, and clear-cut as the difference between Presbyterianism and Arminianism on other points.

As long as the Westminster Confession remains unchanged, so long will there be a very good reason for the existence of the Cumberland Presbyterian Church and of the United Presbyterian Church of Scotland, whose "explanatory clause" gives to the Westminster Confession practically the same interpretation as ours. We believed, and still believe, that the Westminster Confession is susceptible of material improvement in the statement of doctrine. It seems to us preposterous that a confession of faith formed 250 years ago in the heat of controversy and by uninspired men should be worthy of the unqualified belief of men of this age.

It might be said that we should have made our fight for change in the Confession within the mother Church. This we endeavored to do, but to no avail. In the light of subsequent events it is evident that it would have been as possible for us to accomplish our purpose in the mother Church as it was for the Protestants to maintain the Reformation in the Roman Catholic Church.

—Professor von Holst, of the University of Chicago, is ill in Europe, where he recently went for his vacation.

Correspondence

Would Free Coinage Make a Fifty-Cent Dollar?

To the Editors of The Outlook:

Unlimited coinage of silver at 16 to 1 is said to be immoral because it would pay debts with fifty-cent dollars. There is a curious contradiction in the estimate made by gold-standard critics on the effect of free coinage on the silver dollar. In a letter to the New York "Tribune," Henry Clews predicts that Mexico and other silver countries would send their silver bullion and coin to the United States mints to be coined, because they would thus double its value. This assumes that our free-coinage dollar would be at par with gold. Indeed, he adds that they would buy our gold with their American silver dollars, and "there would be a scramble for who could get it, first come first served."

Mr. Clews is high financial authority. Clearly, it was in his mind that the free coinage of a full legal-tender silver dollar would at once advance silver to double the present bullion value. This coincides with the claim made by the most ardent silver men. It is based, presumably, upon the effect of the law of supply and demand. The world's demand for gold being greatly reduced by the introduction of silver to the money supply would reduce its value; at the same time the new demand for silver would enhance its value. Whether the lessened demand for the one and the enlarged demand for the other would promptly bring them to par cannot be reliably predicted; but that they would remain at their present commercial ratio, and result in a fifty-cent dollar, is against all commercial principles and all candid authorities. Undoubtedly, the increase of the quantity of standard money would advance prices whether our gold would retire to the other countries or remain in our banks as reserve; in either case, the world's quantity of actual money would be increased by the whole amount of silver available for coinage.

A creditor cannot complain of rising prices. As a class he has taken the benefit of falling prices, and he must with equal grace accept the reaction. While many obligations are, on their face, of recent date, the great mass of debts is continuous—either long time or renewals. Kansas owes as much or more than she did twenty years ago, before prices fell; railroads and governments owe as much and more than they did. Even bank loans, though constantly renewed, are a continuing quantity.

Advancing prices, when resulting from the performance of a legitimate function of government, embody no element of repudiation. In a far larger and more important aspect advancing prices benefit creditor and debtor alike. Hard times and declining values make no bed of roses for lenders. Scores of mortgage companies have gone to the wall by so great a fall in property that the security, which was taken at half its value, will not realize the loan. Solvent banks, by hundreds, have closed, and other hundreds passed dividends because weak borrowers failed, and sound ones had no use for money. Financial history, economic authorities, and our own judgment concur in assigning falling prices as one of the chief causes of commercial distress, and rising prices as a source of industrial activity. Mr. L. L. Price, in "Money and Its Relation to Prices," says: "He must be a dull or blind observer who does not realize how a succession of rising prices may encourage enterprise, and how a series of falling prices may produce dependency, if not inertia or despair." Professor Jevons has said: "If some movement be inevitable, expediency appears to dictate that it should, if possible, be that of a rise and not a fall."

From the discovery of America to the middle of the seventeenth century, the precious metals, according to Jacob's estimate, trebled or quadrupled; prices advanced in the same period about 208 per cent., a little more than trebling themselves; and Adam Smith asserted the causal relation between the two. In this connection the high authorities, Tooke and Newmarch, say: "We have the fullest warrant for concluding that any partial inconvenience that might arise from the effect of the American supplies of the sixteenth century in raising prices was compensated and repaid a hundredfold by the activity, the expansion, and vigor which they impressed upon every enterprise and every act which dignifies human life or increases human happiness." None of these authorities question the morality of a rise in prices, or reduction in the value of money. They concur in the opinion that falling prices are depressing and rising prices beneficial to industry and human happiness. From 1809 to 1830 the production of the precious metals had fallen 40 per cent. From 1809 to 1849, according to Sauerbeck and Jevons, prices fell 40 to 50 per cent. This was the most distressing and revolutionary period in the modern history of industrial nations. Following 1849 there was an enormous increase in the supply of the precious metals, and some advance in prices

but the capacity of the world for absorbing coin is illustrated by the fact that while the production of gold alone increased from \$14,000,000 in the '30's to \$140,000,000 in the '70's, the increase in European prices was only 18 per cent. The restoration of silver would doubtless have a beneficial influence on prices, but there is no ground for the supposition that prices would double, or silver dollars be worth 50 cents. After restoring somewhat the present abnormal prices, the probable future effect would only be to stop further decline.

N. O. NELSON.

Panics and the Currency

To the Editors of The Outlook:

In your issue of August 1 you do not admit that the depreciation in values and the present stagnation of business is the natural result of the panic of 1893, but claim that this panic followed a period of slowly falling prices. I take issue with you, for while we speak of this panic as that of 1893, it actually began in 1890, when the financial world was terribly shaken by the failure of the banking house of the Barings. Up to that date, you will admit that prices of nearly all commodities were very free from fluctuation; but from that date values steadily declined until the culmination was reached in the year 1893. The only exception that occurs to me was real estate, in which the speculation continued with advancing prices until 1893.

Now, if I am familiar with anything in political economy, it is with panics. I wore patched garments in my boyhood because of the panic of 1857; and again in 1873, in the very midst of the crisis, my business was entirely destroyed by fire, and I was forced to a study of the situation and its causes. I shall never forget the prostration of business through the years from 1873 to 1878, and the joy that came to us all when we felt that we had emerged from the shadow. By 1880 it was clear to every one that good times had come to stay, and they did stay till 1890. But by that time wild speculations had been set afloat, and people were borrowing money to embark in them.

You can easily recall some of the principal places where such speculations were rife. Think of the many schemes in Oregon, Washington, in Lower California, in Kansas, Colorado, in northern Alabama, and Georgia; in fact, it would be difficult to name a State that did not have its favorite town and city booms. Now, could there be any other end to this than an utter collapse? And is not this a true picture of the conditions from 1885 to 1893? If it is, how can you doubt for an instant that the catastrophe was sure to come, and, finally, that our present prostration was caused by wild speculation and undue expansion of credits?

I have heard the story told of a young physician who, sitting in his apartment away from the window, and hearing the noise of many carriages passing on the street in a funeral procession, asked a legal friend who was standing at the window what was passing, when the lawyer that it was only a case of "erroneous diagnosis" in a hearse. Now, it seems to me it behooves those who set themselves up as teachers of the people that they make no "erroneous diagnosis." The situation is too grave for experiments, or for any trifling with theories.

Alas that we have no one to take the place of the lamented George William Curtis! How clearly he would have perceived and how plainly he would have stated the vital issues of the hour! We are at the parting of the ways, and unless the people are led to choose wisely, we are in great danger of wandering four years in the wilderness.

ALEX. C. SOPER.

Free Coinage and Foreign Exchange

To the Editors of The Outlook:

If Dr. Gladden were correct in the assumption that a change in our coinage system would cut us off from the rest of the world, how is it that England and this country trade freely with silver-standard countries like India, Japan, and Mexico; and with depreciated paper countries like Austria, Italy, and the South American States? Or how was it that we traded uninterruptedly with the specie nations when we had a depreciated paper currency? Has he ever seen so much as a mention of any impediment to trade between countries using different money standards? Does he not see that exchange is bought and sold precisely as commodities are bought and sold, and that the basis of the bankers' drafts is the shipment of commodities, or else loans? Is there any difficulty whatever in buying sterling exchange with a bank check drawn in gold dollars or silver dollars or paper dollars? Is there any restriction on free trade because it takes \$5, representing eighty pounds of cotton or eight bushels of wheat, to buy a pound sterling draft to remit for a London purchase? or if it should take nine or six silver dollars, representing the same amount of cotton or wheat, to buy the draft? Every nation has its own money unit, and its prices,

Good Cake

can be made
in half a
dozen ways—
the

Best Cake

only by using
Cleveland's
baking powder.

which stand for relative commodity values, are always convertible into the terms of other nations.

N.

The Gospel We Need

To the Editors of The Outlook:

The Yale Lectures of the Rev. Dr. van Dyke are able, scholarly, and generous. With the spirit shown in them I heartily sympathize. With many of his conceptions of a Gospel message for our age I am in agreement. It is with reluctance that I offer a criticism or raise a question as to his characterization of our times; so catholic and spiritual is his nature. But does he not misinterpret the temper of the generation in which he lives when he calls it skeptical? I know many share his feeling, not only in conservative but also in liberal circles.

The Outlook seems to agree with his view that this is an age of doubt, whether it accepts other things which he says about modern thinking and feeling or not.

Dr. van Dyke charges this age with what has always been called the most damning sin in the world, namely, unbelief. Of course he does not do this in the spirit of the old theologian. Rather, he manifests deep sympathy with earnest, suffering minds, and awakens in the hearer or reader of his lectures the feeling that he is in the same struggle with his brothers to think out or work out a better philosophy of God and the human race. But his indictment of the age is serious and alarming. It may be questioned whether his final argument sustains the arraignment. Certain it is to the writer that the attitude of the generation passing, and of that now forging to the front, does not call for the characterization given to it by Dr. van Dyke. To be sure, certain phases of modern thought do indicate a skeptical tendency—a trend whose ultimate aim is to eliminate from mankind all theistic notions. But these have not taken permanent root in, nor have they given serious color to, the essential thinking of

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our generation. What Dr. van Dyke criticises is something found in the sum total of all thinking and feeling in our age, which is of sufficient magnitude to give to men their distinguishing temper.

Every preacher ought to know the controlling temper of his age. That Dr. van Dyke has helped us to understand the mental attitude of our times must, I think, be admitted by all. He has, nevertheless, misnamed our age in calling it an age of doubt. His primary argument is based on the fact of pain. He speaks tenderly of the pain and sadness of our generation, and says that pain is a sign of life; but his logic teaches that the pain felt in this age is the result of a malady, a disease, and a decay, and that the suffering might have been escaped had not doubt controlled the thought of modern times; and, further, that men have doubted from evil intent, else their pain would be an unjust punishment.

He abandons this argument further on, which shows that he misnamed the age. To state him clearly, his intellectual logic makes the age skeptical and evil because the age is full of pain, while his spiritual sympathies make him feel the pangs incident to a spiritual generation about to give birth to high ideals, a robust faith, and another incarnation (or an elevation of the human to the divine, or, what is more true, to the realization that God and man have the same nature, and that men are entering more fully into the experiences of God). Pain is the sign of life—normal life; life reproducing itself or producing for God some social purpose touching the well-being of the race.

To speak more plainly, men, lying yet, as it were, in the womb of God, are beginning to feel some of the pain that the Divine feels in brooding and yearning over his world, and to bring forth social or spiritual ideals which will help the race more and more to accomplish the highest achievement of the ages—the unfolding of all men into the Christly character, into the Christly love, such as is revealed in Jesus our elder brother.

This age is feeling the movings of an inner life, and what it needs is a Gospel that will develop, nourish, and perfect this life into a kingdom of heaven.

Men were never in truer or deeper touch with the Holy Spirit than at present. They were never more loyal to spiritual instincts. Departures they have made, but they were departures from dogmatic theology. Suffering they have had, but it was suffering born, not of doubt, not of wandering from God and human interest, but of longing and struggle for Christly relations in the present world. Their pain has come from wrestling with a problem naturally belonging to this age—an equation to find the Christ in God and man. To do this some dogmas had to be abandoned, for the Christly nature and life were being obscured. No man has seen this clearer than has Dr. van Dyke, and what he really arraigns is, not the temper of this age, but the atheistic theology of preceding times. The Gospel he proposes for us is, not a Gospel for an age of doubt, but a Gospel for an era of birth. Such an era calls for the fullest and most helpful Gospel the race will ever need.

G. E. C.

Not a Christian Scientist

To the Editors of *The Outlook*:

Please accept thanks for your generous review of "The Power of Silence." But I regret that I am classed with the Christian Scientists, and as the distinction, although often made, is still a matter of general information, I wish to show why I, in common with many others interested in mental healing, do not belong to that radical school. The Christian Scientists deny the entire existence of matter, evil, and disease, except as an error of "mortal mind." The poor, suffering patient is, therefore, told that he has no pain, no disease, and no body! We of the philosophical school believe that everything has its place and meaning in the progressive self-revelation of God. We therefore try to understand, not deny, the gradations of reality, of which mind or spirit stands first; we believe that a sound body is essential to a sound mind, and we endeavor to educate people out of disease and trouble by showing how largely man is responsible for his own ills and unhappiness. The Christian Scientists disbelieve in the personality of man, and deny that there is evolution. We teach that man has an individuality which should be understood and developed, and that all life has become what it is through law-governed evolution. They are, as a rule, close followers of Mrs. Eddy, who forbids her pupils to read outside her own books and the Bible. We are independent truth-seekers, firm in the belief that the entire doctrine of mental therapeutics will some time be put upon an impersonal, scientific basis. And I could continue to draw distinctions until it should be clear beyond all question that the Christian Scientist of the "faithful" type is an isolated follower of dogma and personality, of abstraction and denial; while the larger part of those now interested in "the new thought," as it is frequently called, have shaken off

the garb of Christian Science—if, indeed, they ever wore it—and put on the larger garment of scientific truth—that coat of many colors to which the leading thinkers of all ages have contributed their share.

HORATIO W. DRESSER.

Notes and Queries

I recently saw the following statement by M. D. Conway in "Modern Thought": "The world has been for a long time engaged in writing lives of Jesus; but when we come to examine them one startling fact confronts us: all of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one. By accepted tradition he was born in the reign of Augustus, the great literary age of the nation of which he was a subject. In the Augustan age historians flourished, poets and orators, critics and travelers, abounded, yet not one mentions even the name of Jesus Christ, much less any incident of his life. Of Jesus we have not one notice—not the faintest, slightest sentence or word on which history can fix as certain evidence that he lived at all." Is this a true, unexaggerated statement or not? If true, what reason can a believer in Jesus Christ give for this strange reticence?

S. W. T.

Taken by itself, the above may suggest what is quite false, viz., that no good historical evidence of the life of Christ exists. To be sure, there is no reference to him by contemporary heathen writers. It was unlikely that there should be. His career of but three years was mostly in an obscure part of an obscure outlying province. Moreover, the East at that time abounded in such persons as Simon Magus, pretending to supernatural power (Acts viii., 9, 10). If Roman *literati* ever heard of Jesus, they were likely to reckon him in a crowd of whom they took no notice. We think it quite inconsiderate to object that contemporary heathen writers are silent about Christ. Keim, a critic quite free from orthodox bias, says: "The picture of the mighty wonder-worker comes from the first generation of believers, and is no invention." Theodore Parker says: "It would need a Jesus to invent a Jesus." In our judgment, Christian testimony is as good as heathen. We consider that the freest criticism has abundantly established the fact that the Gospels proceed from the eye-witnesses of Jesus and their companions, and, while not free from legendary admixture—as no history of that century is—contain as thoroughly credible history as any heathen writings of the time.

In your review of "The Philosophy of Belief, or Law in Christian Theology," by the Duke of Argyll, occur the following sentences: "Human life is an included fragment within the divine. Human wills enter as an element into the divine will." Do you mean to say that there is no divine will apart from and independent of human wills? That the human will is a component part, so to speak, of the divine will? Please elaborate the idea, or refer me to a discussion of it—or both.

J. E. G.

We mean just what we said; but this does not imply that there is no divine will apart from and independent of human wills. "In Him we live" is true ethically as well as physically. Our wills are "in God" as really as we ourselves are, for will is simply the self willing. We must refer you, for the best elucidation of the subject, to the "Philosophy of T. H. Green," a little book published by the Macmillan Company, New York.

Please give a small list of books to read by one who wishes to give a series of lectures to his young people on the history of the Bible, its origin or genesis—something that would enable him to verify and elaborate the position taken by Dr. Abbott in his article on "The Bible and the Child," as given in the issue of the 18th of July. I would like something, too, showing the more conservative position.

C. B. W.

Consult Dr. Gladden's "Who Wrote the Bible?" Professor W. R. Smith's "Old Testament in the Jewish Church" and "Prophecy of Israel;" Professor Ladd's "What Is the Bible?" also Dr. Whiton's pamphlets, "Early Pupils of the Spirit" and "What of Samuel?" (T. Whittaker, New York). For a more conservative view see Dr. James Robertson's "History of Israel."

1. Do the churches draw a distinction between full assurance and perfect assurance? If so, what is the distinction? Is the latter attainable? 2. Does modern scientific theology leave room for a "gratia irresistibilis"? 3. How does scientific theology view the Calvinist dogma of final perseverance?

J. K. B.

1. We think not. See Hebrews vi., 11, margin, R. V. 2. So far as theology is truly scientific, it must be ethical. Ethics, as taught by believers in the freedom of the human spirit, does not allow that any degree of divine grace cannot be resisted, although it may hold that it will not be. 3. Understanding "scientific" to mean ethical, it grants the doctrine, though it grounds it in the love of God rather than (with the Calvinists) on his sovereign decree.

So far as I am able to determine, Dr. Newman's hymn written in 1833, when he was on a voyage in



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the Mediterranean, recovering from illness, and while his soul was passing through remarkable experiences and was watching with deep interest the religious movement going on at his home (England), was originally "Lead, kindly Light, amid," etc. I well remember first seeing the words in "The Shawm" in 1853. I am of the opinion that Send was a misprint, unless the word Light, spelled *light*, may have misled the person who first introduced it in the United States. As printed in "Hymns Ancient and Modern" the text quoted is, "In the daytime also he led them with a cloud, and all the night through with a light of fire."

H. P. M.

Dr. Charles F. Aked, of Liverpool, quotes a beautiful poem in one of his lectures beginning with,

"The Lion of Judah

Conquers the gods of Brahm and Buddha."

Can any one tell us where we can find the poem?
SEVERAL INQUIRERS.

Can some one state in Notes and Queries where the quotation is to be found, by whom spoken, and under what circumstances, "I think thy thoughts, O God! after Thee"? I think it was Kepler, but do not know the connection.

C. F.

"E. S." wishes to know authorship of "O That Mine Eye Might Closed Be," etc. It was written by Thomas Ellwood. The lines occur as his own in his journal. For some time it was credited to Milton.

T. S.

The Outlook, I believe, mentioned some time ago, in Notes and Queries, Matthew Arnold's "Death— and Afterwards." I cannot find it. Where may it be found?

H. S.



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"I want a new hat in the very latest style."
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Mrs. Sequel—I understand that your husband can't meet his creditors. Mrs. Equal—I don't believe he wants to, especially.—*Truth*.

The subsidence of big sleeves will be regretted by two classes—dress goods manufacturers and newspaper paragraphers.—*Concord Monitor*.

German Friend—De picture you haf bainted is most butiful; dere is only von vord in the English lanckgidge vich describes it—and I haf vorgotten it.—*London Tit-Bits*.

A Georgia man claims to have written seventy poems in thirty days. Well, seventy to thirty is a ratio that no lynching party can respect.—*Atlanta Constitution*.

"Mosquitoes are hateful, aren't they?"
"Yes; I don't mind their eating me if they didn't keep up such an everlasting complaint about the way I taste."—*Chicago Record*.

"Sister McGinnis, you must exercise patience with your husband's infirmities." "Dr. Fourthly, the weather is too warm for such exercise, and I won't!"—*Chicago Tribune*.

Bobby—Popper, what is a special providence? Mr. Ferry—A special providence, my son, is when we get something good that by rights belonged to somebody else.—*Cincinnati Enquirer*.

The "Church Times" says that on a recent Sunday in a church in Dublin the choir was startled during the singing of the psalm by the appearance of the organ-blower's head, who shouted out, "Sing like blazes; the bellows is busted!"

A traveler asked a man with a wooden leg, "Were you a member of the army?" "Yes, sir," was the reply. "I was membered by a recruiting officer, dismembered by an artilleryman, and remembered by a wooden leg manufacturer."—*Journal*.

A number of "bulls," by members of Parliament and others, have been printed lately; but bishops seem to perpetrate them sometimes. His lordship of Ripon, in a sermon the other day at Calverley, near Leeds, betrayed his Hibernian origin, not for the first time, in the same way. He said, "My brethren, I beg you to take hold of your own heart and look it straight in the face."—*Westminster Gazette*.

A man, whom the circumstances of traveling caused to sit in the same seat with a young lady who was unusually friendly for a stranger, said, as he was leaving the car: "I thank you for a very pleasant chat, but I am afraid you would not have been so kind to me had you known I am a married man." "You haven't any advantage of me," promptly responded the young lady; "I am an escaped

lunatic." And so, as it turned out, she really was.—*San Francisco Argonaut*.

Mr. Eugene Field and his wife once entered a street-car, to find all the seats taken save one at each end of the car; and they seated themselves accordingly. When the conductor collected the fares, Mr. Field announced in audible tones, as he gave him a dime, at the same time pointing to the far end of the car, "This is to pay the fare of the lady over there—the one wearing the new, beautiful brown silk dress." All eyes were turned toward her, and her pretty face took a most becoming rose-color; but back of the reproving glance she threw him was one of mingled indulgence, appreciation, and mirth at the unexpected and apparently truthful announcement.—*Youth's Companion*.

Ashamed of the Company He Kept

The Lewiston "Journal," a Maine paper, tells an instructive story of the times of the great temperance agitation in 1844. In those days practically every retail merchant in the country kept liquor for sale, or to give away. In a Kennebec village an old grocer, otherwise a reputable man, derived a considerable part of his income from the sale of rum.

The temperance revival had come to this village, and a question of action, friendly or unfriendly, to the liquor traffic had arisen in the town meeting. A division was demanded, and those in favor of the traffic went to one side of the town hall and those opposed to it to the other.

The respectable grocer referred to watched this process, and saw, evidently to his surprise, that the people to whom he had been dealing out liquor for years were not as good-looking as the people on the other side of the hall. Finally he rose and joined the opponents of the traffic.

"What are you over here for?" some one asked him. "Are you opposed to the sale of intoxicating liquors?"

"N-no—"

"Then that's your side over there."

The old grocer looked around angrily at the men on the other side and replied:

"You don't suppose I'm going over there with that crowd of red noses, do you?"

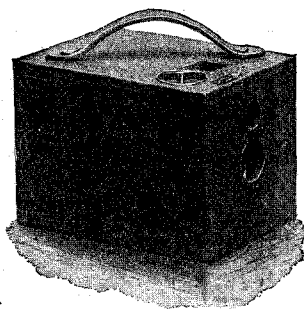
His view of his own customers, all in a bunch, had made a temperance man of him.

Recalled Stormy Times

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

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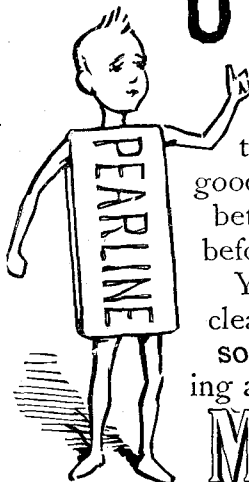
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An Open Letter

To those intending to enter Amherst College in the fall, or having friends who are to enter:

The Young Men's Christian Association of the College wishes to be of the greatest possible service during the next year to the new men. To this end it sends out this letter, hoping thereby to gain some information which shall fit it for more intelligent work. We can, perhaps, be of service to some who may desire help in becoming acquainted quickly with the College and town.

To all who wish to make inquiries before the term opens we will give any assistance in our power.

We shall be very glad to receive from parents or friends any suggestions that will enable us to be of special service. All incoming men are cordially invited to make the Young Men's Christian Association room, in Williston Hall, their resort. An information bureau will be opened there at the beginning of the term, and men acquainted with the College will be present to give any needed help.

CARL M. GATES,
President of the Association,
Dorset, Vt.

JOHN E. TUTTLE,
Pastor of the College,
Amherst, Mass.

An Interview with Mrs. Harriet Beecher Stowe

A number of years ago I called upon Mrs. Harriet Beecher Stowe to talk with her in regard to the temperance cause. I felt that nothing but a thrilling story, such as "Uncle Tom's Cabin," would awaken a strong and absorbing interest. When I told her how I felt in regard to it, and that she was the only one among our writers who had the ability or the genius to portray the evils of intemperance in such a way as to produce the desired result, a look of intense sadness came over her face. She said that she "could not attempt such a work—it would be too sad. There was a bright side to slavery—there were kind masters sometimes, and happy slaves; but there could be no bright side to intemperance." She said that "even the fun and frolic of young men when but slightly under the influence of strong drink was painful to her, knowing to what it might lead." "When she wrote 'Uncle Tom's Cabin,' she could have a change occasionally; after writing the trying scenes she could change to the humorous or the cheerful aspect; but in a story on the 'drink problem' it would be all dark."

She spoke of some short stories she had written some years before, and said I was welcome to have them republished if I chose. "Betty's Bright Idea" and a few other stories I recommended to the National Temperance Publication Society, and they were brought out in paper covers and sold for ten cents, so that they could have a wider circulation. The nearest approach to a high-class temperance story is "A Singular Life," by E. Stuart Phelps-Ward, but that would hardly be appreciated by the masses; it is better adapted to thoughtful and cultivated people, while "Uncle Tom's Cabin" had readers in all circles and among all kinds of people. But the writer will come yet—she is growing up—for it must be a woman, and I think a wife and mother, to fully enter into the sorrows of the inebriate's family.

There will be more self-sacrifice, too, for those degraded by strong drink. Men and women also will give their lives for those in our cities, as Emanuel Bayard, the hero of "A Singular Life," did for the intemperate fishermen in his obscure parish. And why should they not as well as for the heathen in foreign lands? Dr. Livingstone laid down his life for the poor Africans, and vast numbers of our noble missionaries have died for the cause they loved, and will not Christians in this favored land give up ease and comfort to help to wipe out this awful sin and lift up the families whom it is crushing beneath its terrible power? H.

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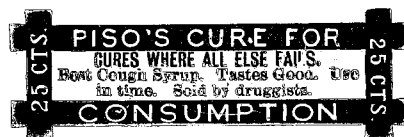
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The Business World

The Week

The New York stock market showed a strong and steady recovery from the terrible depression of the previous week. The advance was general, and continued on Monday of this week. The only important stock which fell off was Manhattan, and this was due to a very poor quarterly statement. Burlington closed on Monday at 60½, as against 53½ a week ago; St. Paul at 65½, as against 59½ a week ago. Sugar went up about 10 per cent. in the week, and the dealings were very large. Political prospects were assigned by many dealers as the cause of the gain in the market; reaction against an unreasonable scare by others. There were rumors that there had been a combination of large dealers to support the market. The bank statement showed a decrease in cash of \$6,858,100, in deposits of \$9,770,800, in loans of \$3,119,400. Money on call was loaned at about 6 per cent. The July gross railroad earnings aggregated \$39,259,000, an increase of about 4 per cent. over the gross earnings of July, 1895, and on the whole a fair showing. General trade is, of course, still dull, and prices are either unchanged or (as with many staples) even lower. Exports of wheat and flour were 2,635,000 bushels, as against 2,747,000 bushels the previous week and 1,824,000 bushels in the same week a year ago. "Bradstreet's" reports 258 business failures, as against 269 the week before and 195 the same week a year ago. Another effort to sell New York City gold bonds, bearing interest at 3½ per cent. (gold), has proved a dismal failure. The bids were a mere trifle over par, some even below par. The bonds ought to sell on a 3 per cent. basis, and would if money for investment was reasonably plentiful. Probably the sale will be postponed except where it is necessary for the city to have the funds at once.

Savings-Banks in New York and Brooklyn

Superintendent Kilburn, of the State Banking Department, has tabulated the reports of the financial operations of the twenty-five New York City savings-banks, and the fourteen savings-banks in Brooklyn. The reports are for the year ended June 30 last. Compared with the reports for the year ended June 30, 1895, this year's reports show that in New York City the total resources of the savings-banks have increased \$24,500,000, the amount due depositors has increased \$26,200,000, the surplus has decreased \$1,700,000, and the number of depositors has increased 38,997. In Brooklyn the total resources of savings-banks have increased \$6,700,000, the amount due depositors has increased \$6,800,000, the surplus has decreased \$105,270, and the number of depositors has increased 9,629. Superintendent Kilburn's table shows the following statistics:

New York City Savings-Banks—Total resources, \$441,975,394; due depositors, \$392,622,547; other liabilities, \$5,360; surplus, \$49,347,486; open accounts, 888,302; number accounts opened during year, 178,072; accounts closed during year, 139,075; amount deposited during year, \$108,225,810; amount withdrawn during year, \$95,670,278; amount of interest credited depositors, \$13,646,420; current expenses of banks, \$1,153,240.

Brooklyn Banks—Total resources, \$131,830,449; due depositors, \$115,564,925; other liabilities, \$36,317; surplus, \$16,229,206; open accounts, 290,376; number accounts opened during year, 52,003; number accounts closed during year, 42,374; amount deposited during year, \$34,241,184; amount withdrawn during year, \$31,397,362; amount of interest credited depositors, \$3,956,183; current expenses of banks, \$371,739.

Says the Portland "Oregonian": "Trans-Pacific trade, of which Portland has something and is promised still more, is appreciated in the Puget Sound ports. When the Northern Pacific steamship Braemar left Tacoma the other day, she had on board a cargo the value of which would crowd very closely \$1,000,000—the most valuable ever shipped from Puget Sound. Included in the merchandise shipped were 146,960 quarter-sacks of flour, over 10,000 barrels more than was ever carried to the Orient by a

Pacific liner, and bringing \$100,000 into the State for distribution among Washington mill men. The 5,300 bales of cotton drills carried to Shanghai were valued at \$200,000. There were also 65 cases of electric machinery, 23 cases of incandescent electric globes, 395 cases of condensed milk, 15 cases of insulated wire, 1,000 kegs of wire nails from the Everett nail factory, 519 pieces of fir timber from Washington mills, 100 casks of beer, 336 pieces of iron pipe, 5 cases of oleomargarine, and an immense quantity of general merchandise. The Braemar had stowed in her capacious hold freight which would require 275 freight-cars of 40,000 pounds capacity to transport, or about two miles of solid trains. Probably almost half of this outward cargo came from Portland, which continues to be contented with doing about half of its trans-Pacific trade through Puget Sound ports."

Japan Railway Advances

Recent advices from Japan indicate that the establishment of a large factory for turning out the rolling stock required for Japanese railways is under serious consideration. The native papers are discussing the subject, and point out that even with the present mileage there is a deficiency of rolling stock, as compared with the standard of English railways, to the extent of 275 locomotives, 1,390 passenger cars, and 15,950 freight cars. They suppose that it is possible that the mileage in operation may be increased during the next ten years to 20,000 miles—that is, to about ten times the present amount—and they calculate that if the rolling stock be purchased abroad nearly 15,000,000 yen will be required. If to this be added the funds necessary for other material, rails, bridges, etc., the exodus of money from Japan will aggregate an enormous total. In order to ward off this danger arrangements are being made to establish workshops for the making of locomotives and cars in Japan, sending abroad in the meantime for the raw materials. It is proposed to establish in Tokio and Osaka sufficient, to begin with, to turn out twelve locomotives, fifty passenger and two hundred goods cars per annum. In order to show the profits which may be expected, it is stated that in 1893 a four-wheeled locomotive, purchased by the Railway Bureau in Glasgow, cost 19,499 yen, and that if this locomotive had been constructed in Japan with material purchased from abroad, the cost would have been 13,369 yen, a difference of 6,130 yen.

The Finances of the Paris Exhibition of 1900

It is to be regretted that the love of gambling should be appealed to by the managers of the great Paris Exhibition of 1900 to assure its financial success, but its managers well understand the passion for lotteries among the French people, and their appeal to that passion will produce funds in plenty. They have announced the issue of 3,250,000 bonds of twenty francs (\$4) each. The 65,000,000f. (\$13,000,000) thus produced, coupled with the subsidies from the Paris municipality and the State, amounting to 100,000,000f. (\$20,000,000), are to be employed in starting and continuing the building operations. These buildings comprise a number of palaces and a bridge over the Seine, to say nothing of inferior edifices which will cover several scores of acres from the extremity of the Champ de Mars to the Champ Elysées. Each bond will entitle the holder to twenty admission tickets and to a chance in twenty-nine drawings. Yet the lottery bonds have fallen from a face value of twenty francs to sixteen francs, and even lower. The London "Standard" says: "The project of the exhibition is, however, in no way compromised by this partial failure, as fortunately the great credit establishments that undertook the issue had taken the precaution to form a syndicate of guarantee, the members of which will have to take up the bonds the public failed to subscribe for, and to dispose of them later on for what they can get for them. The loss of the syndicate, which was allowed a commission of one franc per bond, will probably be considerable."

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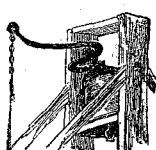
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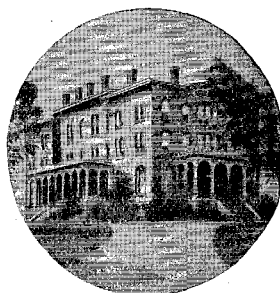
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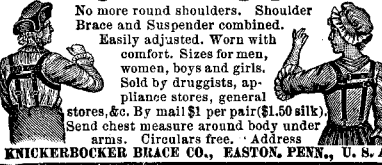
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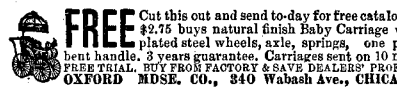


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