

of gold monometallism. There has been and is great and widespread distress throughout many sections, caused by the fall of prices. It is simple blindness to deny this fact, or to deny to the great majority of men who are now advocating the free coinage of silver entire honesty of purpose. With the remedy for the present distress proposed by the free-coinage men The Outlook has, however, no sympathy. In its judgment the free coinage of silver by this country alone would invite disasters greater than those which have already fallen upon our productive interests. In the judgment of The Outlook it would do more than this. It would fasten upon the country for an indefinite period the policy of monometallism—not the monometallism of gold, from which the country is now suffering, but the monometallism of silver, which, save that the silver product is larger than the gold product, would, in our judgment, be even more unscientific and unsatisfactory. It would postpone indefinitely the adoption of a genuine bimetallic policy among the great commercial nations. It would very seriously impair our credit abroad, where the feeling is generally entertained that the policy of free coinage, if adopted by this country, will mean a practical repudiation of a considerable percentage of our foreign debts; and it would create a distrust which for years to come would alienate foreign capital from this country. This country might be able to live independently of Europe for a time, as Europe could afford to live independently of America, but the adoption of such a policy on the part either of America or of Europe would be short-sighted and ruinous in the long run. The Outlook, therefore, is unqualifiedly opposed to the free coinage of silver as an immediate remedy for present difficulties.

The platform declares that the tariff duties should be levied for purposes of revenue and should be so adjusted as to operate equally throughout the country, and not discriminate between classes or sections, and that taxation should be limited by the needs of the Government economically administered. As a statement of a general principle, from the standpoint of a tariff reformer nothing could be better than this. It is the Democratic doctrine in its entirety. Unfortunately, the declaration of a Democratic Convention on the tariff question carries very little weight in the light of recent history. After preaching the doctrine of tariff reform for years, the Democratic party not only failed to reform the tariff when it came into power backed by an immense majority, but so discredited its own motives and beclouded its own action in dealing with the tariff question that it completely forfeited the confidence of the country. It is impossible, therefore, to attach any weight to this declaration of policy, especially in the light of the fact that, from the standpoint of the Chicago Convention, the currency question overshadows all others, and the tariff will be a matter of indifference until that issue is settled. On the question of the attitude of the country towards foreign governments the Chicago platform is significant rather by its silence than by what it says. With the demand for the reduction of Government expenses men of all parties ought to be in thorough sympathy. On the question of pensions neither party has the courage of the best conviction of the country, and there is no evidence in any direction that the pension question will ever be dealt with by any existing party along lines creditable alike to the country and to the men who really suffered for it. The declarations against the issue of National bank notes; in favor of such action on the part of Congress as will make it possible to impose an income tax; for the enlargement of the powers of the Inter-State Commerce Commission and such a control of railways as will protect the rights of the people, are all Populistic in their

origin, and are concessions to the Populist element in the Convention. An objectionable feature of the platform is the denunciation of the Federal authorities for interference in local affairs, which means the prompt and efficient action of the President in using United States troops to quell the dangerous Chicago riots—an action rendered necessary by the passivity or cowardice of the local authorities, and an action which was distinctly in the interests of peace and order. It will be a great mistake for any party in this country to take any position which may be construed as sympathizing with the elements of disorder. Whatever grievances the man of English blood on American soil may have, he will redress them by the ballot, not by violence, because he understands by the very instinct of his race that the appeal to force under such conditions as obtain in this country destroys the value of free institutions. The platform also antagonizes the sound sense of the country in its reactionary attitude toward Civil Service Reform. The Convention was evidently under the old delusion that the old system was American and that the new system is somehow foreign. If it is foreign, it is high time that it should be Americanized; but it is not foreign; it is American in spirit and method.

President Slocum

Dr. William Frederick Slocum is a New Englander by birth, and is now, at the age of forty-four years, in the prime of life. On his mother's side he is a direct descendant of the Puritans, and on his father's of the Quakers, and he possesses in a marked degree the characteristics of these two lines of ancestry. In all moral questions his loyalty to truth is uncompromising, while his Quaker heritage is plainly discernible in his calmness and evenness of mind, and in his cheerful and kindly nature.

Dr. Slocum's early education was received in the public schools of Massachusetts. He entered Amherst College, and soon after his graduation from that institution he received an appointment which sent him to Europe and enabled him to carry out a cherished plan of post-graduate study. Although engaged also, at that time, in journalistic work, he found time to supplement his regular studies by investigation of social and political questions on the Continent, and especially in Germany. On returning to America, in accordance with the plans formed in his college days, he entered Andover Theological Seminary, and while there, in addition to a course in divinity, he continued his reading and study relating to economic and public questions. After his graduation from Andover he accepted a pastorate in Amesbury, Mass., and in that manufacturing town he found opportunity to apply those principles of economic adjustments which had so long occupied his mind. His influence in modifying many conditions of life in Amesbury soon became apparent. Later he accepted a call to the First Congregational Church of Baltimore, Md., and in connection with his study of the problems of pauperism in that city he took an active part in the formation of the Charity Organization Society and of the Evangelical Alliance.

The same mental alertness that had made him eager to improve opportunities now prompted him to continue his studies in philosophy and political economy in Johns Hopkins University. In 1888 the Trustees of Colorado College offered Dr. Slocum the presidency, and, although reluctant to turn away from the well-established relations in the East, nevertheless he accepted this offer, and since that time has thrown all his energies into the

interests of the young College and its parent State. The College, situated on a plateau at the base of the Pike's Peak range, and commanding a remarkable view of the mountains and the foot-hills, was founded in the territorial days, and is the pioneer institution of the new country. When Dr. Slocum came to it, its finances were in a deplorable condition, and many of its friends were seriously advocating the abandonment of the enterprise. Those who knew the new President were not surprised by the complete organization which in time was effected in the College management. The College debt was canceled, a large stone dormitory building was erected, and an additional sum of one hundred thousand dollars was raised for endowment purposes.

The campus includes sixty acres, and on this there stood, when Dr. Slocum assumed the presidency, two small buildings. There are now seven substantial buildings, including an observatory and a library building which is said to be the finest separate library building between the Missouri River and the Pacific coast. The Faculty now numbers thirty-three members, and includes some of the most gifted and scholarly men in their departments in the United States. Several of the buildings have been founded through the liberality of friends. Dr. D. K. Pearsons, of Chicago, already known for many public benefactions, offered the College fifty thousand dollars, provided that sum could be raised within one year to two hundred thousand dollars. Sixty thousand dollars of this sum yet remains to be raised, although Dr. Pearsons generously extended the time another year, which will soon expire. The Organized Charities of Denver was the result of one of Dr. Slocum's addresses, and it was his influence, combined with that of others, that led to the establishment of the State Board of Charities and Correction, and of the Board of Pardons. He has taken a prominent part in important legislation concerning the penal and reformatory institutions of Colorado, and his appointment to the chairmanship of the State Board of Charities has enabled him to be influential in many movements which have made the State a leader in penal and reformatory measures. All this work has been done so quietly and unaggressively that its significance is scarcely apparent to Dr. Slocum's contemporaries.

During the administration of Governor Waite Dr. Slocum held office on the State Board, and, although he had received his appointment from a Republican Governor, nevertheless he retained it through the Populist régime, and his equable and dispassionate spirit was manifested in the restraining influence which he frequently exercised during this administration.

During the strike at Cripple Creek, known as the "Bull Hill War," Dr. Slocum showed characteristic courage and wisdom. He believed that the matter could be peaceably adjusted by appealing to the better nature of each of the factions, and he knew that, in the event of a settlement by arms, many miners and many of the most promising youth of the country must be sacrificed. Having ascertained the terms on which arbitration might be based, he sent word to the leaders of the strike that he was coming to Cripple Creek to confer with them. Accompanied to the camp by some of the leaders of the labor unions of Colorado Springs, he went alone through the lines of the strikers, in spite of the warnings of most of the leaders and of many of the people. To the leaders he made an appeal which was not in vain. Negotiations were opened and arbitration was finally secured. Dr. Slocum was much criticised at the time for his interference in the matter, but his timely service is gradually receiving recognition from thoughtful people.

In 1894 Dr. Slocum was urged to allow his name to be used as Republican nominee for Governor, but he declined, preferring to confine his energies to the advancement of Colorado College.

Dr. Slocum has done well to focus all his energies on Colorado College. The Outlook has more than once pointed out the great natural advantages of position which the College possesses, and the exceptional opportunity which it offers for higher education to hosts of young men and women in the East who need the tonic quality of the Rocky Mountain air. The College has been exceptionally fortunate also in securing a body of very competent and thoroughly trained teachers. Its aims are high, its methods sound, and its management free from that inflation which characterizes some Western institutions. Had it not been for the exceptionally disastrous times in the Rocky Mountain region, the College would before this have been on a strong financial basis. Under present conditions, its annual deficit is \$10,000 or more, in spite of the fact that it is growing very rapidly. A determined effort is being made to raise the \$150,000 necessary in order to secure the gift of Dr. Pearsons already spoken of. Much of this money will come from Colorado, but the College does not propose to exclude from the privilege of giving those Eastern benefactors who appreciate its advantages and understand its services.

Breadth of Life

One of the prime characteristics of the man of culture is freedom from provincialism; complete deliverance from rigidity of temper, narrowness of interest, uncertainty of taste, and general unripeness. The villager, or pagan in the old sense, is always a provincial; his horizon is narrow, his outlook upon the world restricted, his knowledge of life limited. He may know a few things thoroughly; he cannot know them in true relation to each other or to the larger order of which they are a part. He may know a few persons intimately; he cannot know the representative persons of his time or of his race. The essence of provincialism is the substitution of a part for the whole; the acceptance of the local experience, knowledge, and standards as possessing the authority of the universal experience, knowledge, and standards. The local experience is entirely true in its own sphere; it becomes misleading when it is accepted as the experience of all time and all men. It is this mistake which breeds that narrowness and uncertainty of taste and opinion from which culture furnishes the only escape. A small community, isolated from other communities by the accidents of position, often comes to believe that its way of doing things is the way of the world; a small body of religious people, devoutly attentive to their own observances, often reach the conclusion that these observances are the practice of that catholic Church which includes the pious-minded of all creeds and rituals; a group of radical reformers, by passionate advocacy of a single reform, come to believe that there have been no reformers before them and that none will be needed after them; a band of fresh and audacious young practitioners of any of the arts, by dint of insistence upon a certain manner, rapidly generate the conviction that art has no other manner.

Society is full of provincialism in art, politics, religion, and economics; and the essence of this provincialism is always the same—the substitution of a part for the whole. Larger knowledge of the world and of history would make it perfectly clear that there has always been, not only a wide latitude, but great variation, in ritual and worship;