

## Correspondence

### "Ought All to be Paid Alike?"

To the Editors of *The Outlook*:

Your correspondent "M. B." says in the issue of March 7: "As a Socialist I have never heard any convincing reason why all honest endeavor should not receive the same wages." Until recently I have felt the same way; but the suggestion of a friend put the whole matter in a different light. The suggestion was this: "Each man is entitled to receive the product of his labor, or its equivalent. That is what he earns. To give him more is charity; to give him less, robbery." Looked at in the light of this principle, for society to enact that all honest endeavor should receive the same wages would be to take from the superior worker a part of what belongs to him as the product of his labor, and bestow it on the inferior worker who has not earned it. I regard myself as having been delivered from a very subtle and dangerous fallacy. T.

### Fifty Years Without a Strike

To the Editors of *The Outlook*:

Referring to Dr. Abbott's sermon on "The Labor War," in *The Outlook* for February 22, your readers may be interested in the unique industrial history of Waterbury, Conn. Here is a place (city and town together, according to the old-fashioned Connecticut way) of toward 40,000 people, a center of manufacturing for some fifty years, the principal brass town of the country—two-thirds of all the brass rolled in the United States is rolled here, or between here and the Sound—and yet the town has never known a strike; that is, any more of a strike than the going out of employees of a single room for a day or so, and that very rarely. The local branch of the Knights of Labor was given up from lack of interest. There is at present a Socialist-Labor party that meets on Sundays and discusses social questions in a hot-headed way; but few people, I fancy, know of it, so small is the influence.

I attribute this unique condition of things to a number of causes. Wages have always been high, and the returns to labor have been (in the opinion of many manufacturers) unfairly large compared with the returns to capital. The disposition among manufacturers, however, is to let this arrangement stand—not to make more money by squeezing wages. As a result we have no millionaires here—only one man, I think, who is worth a million. On the other hand, the general average of prosperity is high, and many of the older workmen own their own homes and are small capitalists. The managers of the concerns live here, know the men, and as a rule keep up pleasant personal relations. Should all the brass concerns be united in a big trust, managed in New York—as some desire—the situation would, I think, soon change for the worse. Combination on the one side would lead to combination on the other. The Catholic Church is very strong here, and exerts a conservative influence. K.

### "Israel Among the Nations"

To the Editors of *The Outlook*:

In *The Outlook* of February 15 there appears a review of "Israel Among the Nations" (Leroy-Beaulieu, translated by Frances Hellman) which shows that the reviewer, even after reading the book, could not quite free himself from the very prejudices which the author purposed to overcome. He starts by saying: "If we do not deceive ourselves, the Jews have recently manifested an unusual degree of what we were about to call racial aggressiveness, only we are now reminded by Leroy-Beaulieu and others that the Jews are not in reality a race at the present." I notice that often what is termed "racial aggressiveness" in Jews, when applied to Christians is called "progression," "advancement," "Christian Endeavor," "Church Unity," or "missionary work." What is "racial aggressiveness"? Is it to defend one's rights, one's principles, and one's faith, and in so doing demand fairness and justice, and only the same laws and privileges accorded to others? The candid observer must confess that the Christians, who spend a great deal of money and vitality in endeavoring to proselytize non-Christians, and who attempt to exclude them from the benefits of civilization and culture until converted, are far more aggressive in their attitude than the Jews, who believe in allowing all men to worship God as they choose, and who only wish to be allowed to support their families and bring up their children according to their own ideas. Leroy-Beaulieu says: "The Jew has the domestic virtues; even his enemies have never denied him these;" and Brunetiere says: "It is not race that has made the differences between the Jews and us; it is we ourselves and our ancestors that have made them."

The reviewer goes on to say: "The business methods by which the Jews can always drive all other

competitors out of the markets of the world, as witnessed by the change of merchants' signs on our Broadway during the last twenty years, is surely a matter by itself." What are the business methods of the Jews? Do they differ in any way from the business methods of the Christians? Are there not, in proportion, just as many honorable and high-principled Jews doing business as there are Christians? Leroy-Beaulieu points out that the wonderful financial abilities and mathematical training which the Jews have attained are owing mainly to the fact that for centuries the Christians allowed them to pursue only certain callings which have produced these results. What were the business methods of the Christian fur-peddlers, beer-brewers, real estate and stock speculators, and trust monopolists which have given America its multi-millionaires? And who have been the railroad schemers and bank-wreckers who have destroyed public confidence?

MAUD NATHAN.

### "For the Promotion of Christian Unity and Spiritual Experience"

To the Editors of *The Outlook*:

During the Lenten season Christian hearts are drawn toward each other in more than ordinary sympathy and love. There is a tendency in other than Episcopal churches to observe the season to some extent. Easter services are now almost universal, and Good Friday is beginning to be marked by special services. Many earnest Christians are convinced that the Puritan reaction went too far in rejecting the memorial days of our Lord's life and work. A pamphlet has been printed on the subject, entitled "A Plea for the Christian Year, by a Congregationalist." Concerning this treatise Professor Charles W. Shields writes: "It is not only a philosophical vindication of the Christian Year, but a timely and popular appeal, well fitted to promote its devout observance and increase the spirit of Christian unity."

Dr. Lyman Abbott says: "The observance of such days as Christmas, Good Friday, Easter, Whitsunday, and perhaps the whole of Lent, seems to me admirable as a means of promoting both Christian unity and spiritual experience."

Canon Fremantle, of Canterbury, England, writes "I have read with much interest your pamphlet on the observance of the Christian Year. It seems to me written in a manner both to convince and to win. I think also it will do much for Christian unity."

Many Christians of different denominations are distributing this pamphlet for the reasons given by Dr. Abbott, "as a means of promoting both Christian unity and spiritual experience." I will mail them for the following prices: Single copies, 10 cents; \$1 per dozen copies; \$6.50 per hundred copies.

THEODORE F. SEWARD.

East Orange, N. J.

### The Book of Jonah

To the Editors of *The Outlook*:

There are two prejudices which are widespread. One is scorn of the Book of Jonah. The other is suspicion of the work of the higher critics of the Bible as destructive of the religious value of the Old Testament. It is therefore striking when one comes across a passage which runs directly counter to these prejudices, as do the following words of a German professor taken from some lectures delivered in Frankfurt about two years ago on the subject of Israelitish Prophecy. The author, Carl Heinrich Cornill, is Professor of Theology at the University of Königsberg, and his handbook on Old Testament Introduction, published in 1891, showed him to be among the advanced critics on all the great questions now at issue. Yet it is this man who speaks as follows concerning the Book of Jonah:

At the mention of this name an involuntary smile passes over the face, for the current conception sees in the Book of Jonah nothing but an absurd fairy story, which simply excites derision. Here one feels himself compelled to make sport of the Old Testament with senseless sarcasm and cheap wit, in which the ass of Balaam which spoke appears as number one, and the prophet in the whale's belly as number two. I have read the Book of Jonah certainly a hundred times, and I will openly acknowledge, since I am not ashamed of my weakness, that I cannot yet read this wonderful book, yes, cannot even speak about it, without my eyes becoming moist and my heart beginning to beat faster. This book which appears to be so absurd is one of the deepest and grandest that has ever been written, and I would say to every one who approaches this book, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. With this book Israelitish Prophecy leaves the field as conqueror, and as conqueror in the hardest conflict of all, that against its own self. In this book Israelitish Prophecy has succeeded in separating the ordinary from itself, and finding again its better self.

In illustration of his meaning, Professor Cornill explains the greatness of Jonah in the following comment upon the question with which the book closes:

Nowhere else in the Old Testament is the idea more grandly and effectively expressed that God, as

Creator of the whole world, must be equally the God and Father of the whole world, to whose loving, gracious Father's heart all persons stand equally near, before whom there is no distinction of nation and creed, but only human beings whom He has made after His image. Here Hosea and Jeremiah live again. To both these giants the unknown author of the little Book of Jonah extends the hand. In the celestial harmony of the infinite love of God and the infinite mercy of God, Israelitish Prophecy ceases, the most precious legacy of Israel to the whole world.

These are strong words for any book. They do not present a new view of the Book of Jonah. An equally high place was given it by Dr. Whiton in an article in *The Outlook* some years ago. But as an expression of an advanced critic on a book whose value has been obscured by many trivial things, these words are both significant and stirring.

P. W.

### Frugality and Missionaries

To the Editors of *The Outlook*:

In his article "Are Foreign Missionaries Frauds?" in *The Outlook* of January 18, Dr. Bradford says: "I affirm unqualifiedly that they live in the simplest and most frugal way." Is it not possible that this unqualified affirmation of the superlative gives a false idea to many whose standard of frugality differs from Dr. Bradford's own? One who begs leave to differ from him has lived in Japan for five years, and has been in the homes of many of the missionaries, including those of the American Board, and that one thinks that some of the missionaries live very frugally, and that others do not live as frugally as they might if they had been trained to frugality before they became foreign missionaries. The latter class find that one thousand dollars a year is barely sufficient for a comfortable living; the former find that they can live comfortably, give liberally, and save a good sum for the education of their children. The latter find that one thousand dollars means less in Japan than it means in America; the former find that it means more. The man who has been trained to frugality has an inestimable advantage over his fellows. The missionary who cannot keep his family and himself comfortable on the salary provided by his Board ought to come home or engage in self-supporting mission work. No generous man who knows what the foreign missionaries' life is can urge a reduction of their salaries.

The charge against the missionaries of selfishness and unfitness for their work is not wholly groundless. If there is any dross in a man, it is almost sure to make its appearance when he gets into the foreign mission field. But any person who is disposed to condemn any foreign missionary on that charge would do well to leave his home, where it is comparatively easy for him to live an exemplary life, and become a foreign missionary for a number of years, and in that extremely trying position be ever and always just what a foreign missionary ought to be, and then come home and consider the advisability of picking up the first stone. The missionaries know, better than any one else can know, their own unfitness for their work, and their great need of the refining fire; but they know, too, that God can and does use just such unpromising servants for the spread of his kingdom of righteousness among men; and they can say to their would-be judges, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Having lived for five years alone among the Japanese, where for months at a time I saw no one of my own race, and having been with many missionaries both in Japan and in China, I know something of what it means to be a foreign missionary. I think that the supreme hardship of their life is what may be called social starvation. They are not, and never can be, homogeneous elements of the society around them, and they cannot find sufficient nourishment to satisfy the cravings which every man deprived of congenial society feels. Their sufferings are more intense than are the sufferings experienced by men who are starving to death for lack of bread. From man's point of view, this is the way in which these heroic men and women are living and dying day after day and year after year. My words can convey but a faint idea of what the experience really is. I can only say that that organization assumes an awful responsibility which places men and women in such a position without the unmistakable evidence that there is where God wants them.

And I would say to all young people who think that God wants them to become foreign missionaries, If you could know all the intense and long-continued suffering involved in the sacrifice which you are contemplating, you might well pray with the earnestness with which Jesus prayed, "O my Father, if it be possible, let this cup pass from me;" and then, if He still shows you, without doubt, that it is His will that you should go, you can go in His strength and with His blessing to a life and work and death which are the nearest to the life and work and death of Jesus Christ of anything that can come to men and women in this world.

E. E. H.

## The Tuskegee Negro Conference

From a Special Correspondent

"We've been sleepin' up," said one of the women at the recent Conference at Tuskegee. It does not take words to thoroughly convince us that we are indeed waking up, men and women, black and white, yet the words are inspiring when they come from the hearts of those who feel and understand.

It is now five years since the first Tuskegee Conference was organized by Mr. Booker T. Washington, and last week about a thousand colored people gathered in the chapel of the Normal School to discuss education and improvement. There were farmers with their families, who had driven many miles from distant counties; teachers of the country schools, local preachers, laborers, and representatives of Conferences in other States. In addition, there was a sprinkling of white people, teachers in the South, and those who have the welfare of the negro much at heart. A more earnest and inspiring gathering could scarcely be found—the eager faces, the appealing voices, the truth and sincerity of it all, and the unconscious pathos that would be heartbreaking were there not such depths of resignation, forgiveness, and faith. Truly, though there was neither spoken nor implied reproach, I was ashamed to be white! Tuskegee is a good school for colored people, but it is a mightier school for us.

As Mr. Washington says: "The object of these conferences is confined to matters which we have in our own power to right. Better hit a few things and hit them hard rather than scatter the shot."

So, with frankness and zeal, they discuss the terrors of the mortgage system, which they interpret as "death, hell, and the devil;" they plan the abolishment of the one-roomed cabin and its attendant evils. One woman 'lowed it was "apparently most too confin' to live all scrouged up in one room." It is a great thing to have this realized, as can be seen in the constant increase of two and three-roomed cabins, whose advantages need not be dwelt upon. "Dey air jes' gwine right along."

Organizations for procuring land have been started in various communities to enable the people to buy land and own their homes. The general feeling is that the desire to become landowners is increasing. This is occasionally found in excess, when a man cares only for the amount of land he possesses and is unable to cultivate it all, with the result that he cannot raise money enough to pay his taxes, and is swamped in debt. The advisability of having small farms and making the most of them, of raising produce for eating instead of cotton, was strongly dwelt upon. With less cotton there will be fewer mortgages, and with more corn, poultry, and vegetables raised at home there will be less debt.

It was touching to hear a man from the neighborhood of Miss Georgia Washington's school, where much has been accomplished. He said: "Mount Meigs is jist the most loveliest spot of ground in all de earth to me. If we keep on with such marked improvement, I think we can make this earth almost like heaven."

The women are earnestly doing their part to keep their husbands out of debt. One community reported that the women earned all they could by raising poultry, canning berries, and sewing, and then put their savings together and bought meat in the city at wholesale, to be divided among their families. The women also reported in their own special meeting on the progress in home life, cooking, and the upbringing of their children. Mothers' meetings are being established in many vicinities for the frequent discussion and arrangement of household improvements.

During the Conference some fine addresses were made by the white presidents of schools and colleges for the negroes—among them President Meserve, of Shaw University; President Thirkield, of Gammon Theological Seminary; President Mitchell, of Leland University, and many teachers, white and colored, as well. There was much of encouragement and inspiration in what they said, but to a Northerner nothing was more impressive than the quick humor, the rude eloquence, the eager

longing, and the loving spirit of our colored fellow-citizens.

### DECLARATIONS

The judgment of the Fifth Annual Tuskegee Negro Conference, as to the matters brought before it, is expressed in the following declarations:

1. We are more and more convinced, as we gather in these annual conferences, that we shall secure our rightful place as citizens in proportion as we possess Christian character, education, and property. To this end we urge parents to exercise rigid care in the control of their children, the doing away with the one-room cabin and the mortgage habit; we urge the purchase of land, improved methods of farming, diversified crops, attention to stock-raising, dairying, fruit-growing, and more interest in learning the trades now too much neglected.

2. We urge that a larger proportion of our college-educated men and women give the race the benefit of their education along industrial lines, and that more educated ministers and teachers settle in the country districts.

3. As in most places the public schools are in session only three or four months during the year, we urge the people, by every means possible, to supplement this time by at least three or four additional months each year, that no sacrifice be considered too great to keep the children in school, and that only the best teachers be employed.

4. We note with pleasure the organization of other Conferences, and we advise that the number be still more largely increased.

As we look back over the five annual sessions of this Conference, we are convinced that marked improvement has been made, among the masses, in getting rid of the one-room cabin, in the purchase of land, in greater economy, in getting out of debt, in the raising of more food supplies, in the more considerate treatment of women, a greater desire for education, a higher standard of morals, and a widespread and intense purpose to get into better conditions.

M. H. B.

## Aid for Armenia

It must not be thought that because we hear of no more massacres in Armenia there is no further need of help. As the winter goes on, the sufferings of the helpless people increase constantly, and though the work of relief is well organized, it can reach only a part of those who have been plundered or deprived of their natural supporters. The following extract from a letter written by Miss Clara Barton on February 25 will show what is being done in one direction

Dreadful news comes in from the battle-field of Zeitoun. Sir Philip Currie has asked that I send relief to Zeitoun, and we are getting our supplies ready for shipment via Alexandretta. Our agents are to-day purchasing supplies to be taken by caravan from Alexandretta. Our dragomen are ready, the Turkish guard will be provided, and General Field Agent Dr. Hubbell will lead the first detachment up into the snows and mountains to hunger, nakedness, smallpox, and typhus. We find supplies as cheap here as at home; some even better. It is said that food such as grain, flour, etc., can be found all through the interior; therefore we shall not have to transport that. Dr. Hubbell will see what need there is for seed and other materials for helping the destitute people to raise something for themselves.

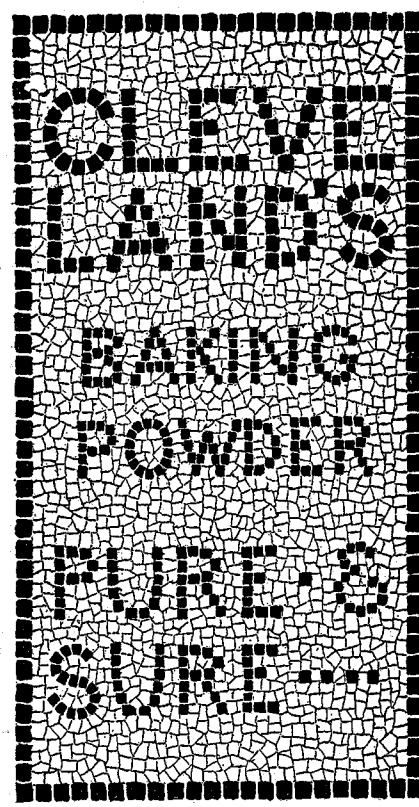
The following more general statement of the situation is from one of the circulars of the National Armenian Relief Fund, which is acting in co-operation with Miss Barton:

The destitution is vast, extreme, and continuous. The region given over to rape, murder, and robbery is 500 miles long and 300 miles wide, including hundreds of cities and villages. At least 40,000, the male breadwinners, have been already killed; 300,000, mostly widows and orphans, are dying of starvation, exposure, and sickness; 47,600 houses and shops have been plundered, and many of them burned; 41,000 Christians have been forced into Mohammedanism.

Second, extensive relief is now practicable. The Sultan has officially authorized relief under Miss Clara Barton of the Red Cross, the American Minister, and the British Ambassador, who are all in consultation at Constantinople. Protected by them, American residents and British consuls are already distributing food and clothing in over fifteen centers. The salaries of all these trustworthy and competent agents are otherwise provided, so that all the money given goes directly to the sufferers. One dollar given now may save a human being from starvation or from forced acceptance of Mohammedanism.

### THE ARMENIAN FUND

Previously acknowledged.....	\$4,663 57
One who would Help.....	1 00
From a Friend.....	1 00
Anonymous.....	1 00



E. W. R. and C. E. B., Irvington-or-Hudson, N. Y.....	5 00
Anonymous, Eaton, N. Y.....	1 00
Y. P. S. C. E., Congregational Church, Cortland, O.....	2 00
Mrs. L. L. Cortland, O.....	1 00
H. M. B. H., Akron, O.....	5 00
Clergyman, Waterville, Me.....	2 00
M. B. and M. D., Connecticut.....	30 00
W. C. T. U., Orangeport, N. Y.....	2 00
A. E. G., Lockport, N. Y.....	3 00
A Lady of Virginia.....	5 00
H. S. Canton, Pa.....	10 00
G., Northampton, Mass.....	5 00
H. C. N., Hayward, Cal.....	5 00
J. L. H., New York, N. Y.....	10 00
W. C., Attleboro, Mass.....	2 50
A Friend, Blairtown, N. J.....	2 00
C. F. P., Lawrence, Mass.....	2 00
C. A. H., Albany, N. Y.....	10 00
A King's Daughter.....	5 00
Pittsfield Ladies' Aid Society, Ypsilanti, Mich.....	5 00
W. D., Schenectady, N. Y.....	1 00
R. D. A., Peoria, Ill.....	3 00
Subscriber, Providence, R. I.....	2 00
C. N. A., Cincinnati, O.....	1 00
Y. P. S. C. E., Calvary Presbyterian Church, Chicago.....	3 00
The Churches of Newark, N. Y.....	35 28
Constant Reader, New London, Conn.....	2 00
Mrs. C. H. S., Hudson, O.....	1 00
Total.....	\$4,827 35

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## Notes and Queries

Will you kindly answer the following questions in The Outlook to settle differences of opinion in a circle of your readers? 1. What were the revenues derived by the United States from imports during the last year that the McKinley Law was in force, and what were the revenues derived by the United States from imports during the first year of the Wilson Law? 2. Can you find room also for a brief history of the increase in our National disbursements for pensions, with statistics, and your own views of the justifiability of the cries of "fraud" that we hear raised in some quarters indiscriminately against honest and dishonest holders and claimers of pensions? This latter with statistics, too, please, and oblige

### A NUMBER OF CONSTANT READERS.

1. The Wilson Law went into effect August 1, 1894. During the fiscal year ending June 30, 1894—that is to say, the last year of the McKinley Law—the customs revenue had fallen to \$132,000,000. During the following fiscal year, during eleven months of which the Wilson Law was in effect, the revenue rose to \$152,000,000. This contrast, however, is not fair to the McKinley Law. During the fiscal year ending June 30, 1893, before the fall of prices and the partial suspension of importations, the McKinley Law produced customs revenues amounting to \$203,000,000. The estimated customs receipts for the present fiscal year, ending June 30, 1896, are \$172,000,000. 2. When the pension system was established, just after the close of the Civil War, the annual appropriations were for many years in the neighborhood of \$28,000,000. At the beginning of the last decade, however, this figure was doubled, and at the beginning of the present decade it was quadrupled or quintupled. For the fiscal year ending June 30, 1895, the pension appropriation amounted to \$141,000,000. It is our opinion that the earlier pension laws were good and the later ones bad. It is also our opinion that many of the disabilities of present pensioners attributed to service in the army are due to other causes. As a rule, army service was of a kind to either make or break constitutions. If disastrous effects of it were not clear within five years after the war's close, it is probable there were no disabling effects. Generous pensions to disabled veterans we believe in, but we think figures prove that generosity has been abused.

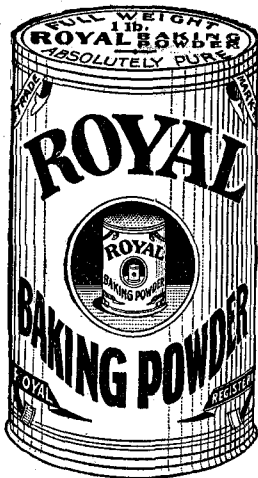
In an editorial on the Raines Tax Bill The Outlook states in regard to its high tax features that "experience demonstrates that this reduces somewhat the amount of drinking, and very considerably the amount of drunkenness and disorder." I have frequently seen these statements made, but have never seen them accompanied by statistical proof. Will you kindly quote the figures in a few instances, either in the case of cities or States, which will show the truth of the above statements as a result of high license or tax? C. J. McK.

We frankly admit that "statistical proof" cannot be given for our proposition. The "statistics" only demonstrate that high license greatly reduces the number of saloons. It is, however, a matter of common observation that where such reductions have been radical enough to exclude saloons from whole townships, as in some of the Southern States, and from large residence districts, as in some cities North and South, the amount of drinking and drunkenness is reduced. Even where high license has worked best, however, it is the general observation of temperance people that it has failed to secure the moral advantages anticipated. We have ourselves been disappointed in these results, and for that reason have for several years been urging temperance people to demand the suppression of the saloons through local-option measures rather than their taxation through high license.

1. Is it right, or in accord with Christ's teaching, to pray to Jesus? Did he not teach his disciples to worship the Father, and pray to him (God) in his (Christ's) name? 2. Please give your interpretation of the phrase, "Who only hath immortality," as it occurs in 1 Tim. vi., 16. 3. Is it true, as I heard stated last Sunday from the pulpit, that the Presbyterian Church excommunicated Drs. Charles A. Briggs and Henry Preserved Smith from their Church fellowship, or did they not simply suspend them from the ministry? The same preacher who made the above statement also affirmed that Dr. Briggs joined the Salvation Army. I regard both statements as incorrect. Please give us the facts. 4. What, in your opinion, is the best up-to-date history of the United States of moderate compass, and giving in concise yet moderately full language a readable history of our country? B. F. V.

1. See John xiv., 13, 14, and compare Acts vii., 59; ix., 14; 2 Corinthians xii., 8, 9. Those who pray to Jesus do not pray to another than God, but to "God in Christ." 2. It is explained by John v., 23. 3. They were merely suspended from the ministry. We feel certain that it was not the Army, but its Auxiliary League, that he joined. 4. We can fully recommend Dr. John Fiske's History as being all that you want.

Why was it necessary—and, if not necessary, why was it desirable—that our Lord should be identified, designated (by Judas in the betrayal), in order to his apprehension and arrest? He was a very familiar figure. In the very moment of his arrest he



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reminds the chief priests and their adherents of their familiarity with his face and his doings; yet the accent seems to imply their inability to recognize him. E. B.

Observe the difference of John's narrative from that of the other evangelists. That Judas kissed his Master seems certain, but whether to identify him in the night scene, as the tradition assumes, is not so certain. Still, as the band making the arrest was composed in part of Roman soldiers, utter strangers to Jesus, and as contingencies of mistake arising in the dark had to be counted on, it may well have been that the token of a kiss had been agreed on.

Can you tell me where I can get the list of New York stores which deal fairly with their employees? Do you know also whether such a "white list" is published of Boston stores? L. C.

Address the Secretary of the Consumers' League, Miss F. J. Pomeroy, 101 Park Avenue, New York, for the "white list" which the League publishes. We are glad to say that the "white list" contains the names of thirty-two firms in this city who, it is believed by the Consumers' League, deal justly with their employees. Boston has as yet no "white list."

Kindly tell me which musical arrangement of the revised hymnal is used most generally in the Episcopal Church, and by whom it is published. E. B. W.

It is by the Rev. C. L. Hutchins, and is obtainable through any bookseller.

Please inform me as to the Rev. John Watson's (Ian Maclaren) agent in this country. A. H. W.

Major J. B. Pond, the Everett House, New York City.

Can any reader tell me where I can find a poem by Sophia P. Snow called "Annie and Willie's Prayer," or whether the author is living. G.

## Books Received

ALLYN & BACON, BOSTON  
Carlyle, Thomas. Selections. Edited by Henry W. Boynton. 75 cts.  
AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA  
Doane, W. Howard. Songs of the Kingdom. 35 cts.  
AMERICAN BOOK CO., NEW YORK  
Shakespeare, William. Hamlet. 25 cts.  
Southey, Robert. The Life of Nelson. 40 cts.  
D. APPLETON & CO., NEW YORK  
Snaith, J. C. Mistress Dorothy Marvin. \$1.  
Ebers, Georg. In the Blue Pike. Translated by Mary J. Safford. 75 cts.  
T. Y. CROWELL & CO., NEW YORK  
Stackpole, Rev. E. S., D.D. Prophecy, or Speaking for God. 75 cts.  
Ingle, Edward. Southern Sidelights. \$1.75.  
HARPER & BROS., NEW YORK  
Bangs, John Kendrick. The Bicyclers and Three Other Farces. \$1.25.  
Ridge, W. Pett. The Second Opportunity of Mr. Staplehurst. \$1.25.  
The Danvers Jewels and Sir Charles Danvers. \$1.  
Lee, Albert. Tommy Toddlers. Illustrated by Peter S. Newell. \$1.25.  
Hardy, Thomas. The Hand of Ethelberta. \$1.50.  
Tribby Souvenir. \$1.  
MACMILLAN & CO., NEW YORK  
Balzac, Honoré de. The Atheist's Mass and Other Stories (La Messe de l'Athée). Translated by Clara Bell. Preface by George Saintsbury. \$1.50.  
THE PENN PUBLISHING CO., PHILADELPHIA  
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