
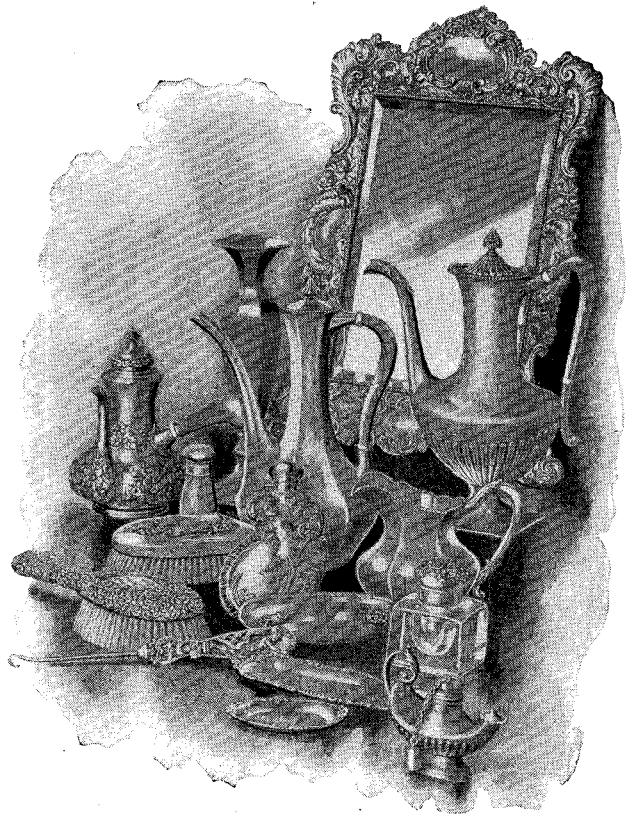


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## Notes and Queries

1. If you have read "Ideal Suggestion through Mental Photography," by Henry Wood, of Boston, what do you think of views therein expressed? 2. What books besides "Science and Health," by Mrs. Eddy, are considered authorities on Christian Science? 3. What is known as the "Western School of Christian Science?" SUBSCRIBER.

1. We have not read it; but general knowledge of Mr. Wood's position enables us to say that it is based upon a valid principle. To what extent his deductions are valid is now the subject of discussion. 2. We are reliably informed that there is no book of equal authority among Christian Scientists with Mrs. Eddy's work. It is read in their churches side by side with the Bible. Other works, well esteemed by persons who are mistakenly classed with Christian Scientists, are: "The Way, the Truth, and the Life," by Dr. Dewey; "The Mental Cure," by Dr. Evans; "Practical Metaphysics," by Mrs. Barnet, a book for beginners; "What Shall Make Us Whole?" by Mrs. Merriam; "The Gospel of Healing," by Dr. Simpson. 3. We are not able to say. There are several societies of some prominence in different parts of the West, but they are described to us as "much broader" than what is strictly called Christian Science.

1. What is the best comprehensive discussion of the single and double monetary standard—a book for a candid, intelligent inquirer? 2. Also, will you give me some information concerning the Brotherhood of Andrew and Stephen? S. G.

1. The best comprehensive discussion of the single and double standard to which we can refer you is the report of the Brussels Conference. You can probably secure a copy on application to your Congressman. Professor F. W. Taussig's "Silver Situation in the United States," published by the Putnams, presents the monometallist's side of the question, and Mr. Charles A. Towne's recent speech in Congress presents compactly the free-coinage side of the question. Mr. Towne's speech can doubtless be had on application. 2. The headquarters of the Brotherhood of Andrew and Stephen is in the Church House, corner of Fourth Avenue and Twenty-second Street, this city. At least that is where the "St. Andrew's Cross" is published.

1. Please give me reliable and recent books of reference concerning the folk-lore of the Bible. 2. Is Fredenburgh's method of seeing in most of the Old Testament stories of the J and E writers a sun myth approved of by scholars? 3. Please name any

works treating of prophecy of the Old Testament, also any work treating the Old Testament simply as a literary product. 4. Could you suggest any broad line of treatment or underlying unification for a paper in which folk-lore, prophecy, and the Talmud had to be taken up together? M. O.

1. We refer this to any specialist in that line among our readers. 2. The sun-myth hypothesis is discredited. 3. Moulton's "Literary Study of the Bible" (D. C. Heath & Co., Boston), and "The Bible as Literature" (in press by T. Y. Crowell & Co., New York). 4. We cannot.

I am very much in need of a book of organ voluntaries from composers like Beethoven, Rossini, Mendelssohn, Weber, Handel, and others. Please tell me of a book full of short selections, also its price, and where it may be purchased.

E. B. G.

For cabinet or church organ, Shelley's "Gems for the Organ," \$2, retail; for church organ only, Shelley's "The Modern Organist," \$2.50, retail; more difficult, "A Collection of Organ Arrangements," H. W. Parker, \$2; "The Junior Church Organist," Charles H. Morse. These books may be ordered direct from the John Church Company, Cincinnati, O., or from G. Schirmer, 35 Union Square, New York City.

Kindly inform me: (1) Whether there are apocryphal books of the New as well as of the Old Testament, and where they can be obtained. (2) What is the best history of the Council of Nice? W. L. W.

1. A translation of Tischendorf's edition of the New Testament Apocrypha, reprinted from Clark's (Edinburgh) Ante-Nicene Library, and edited by Professor Riddle, is published by the Christian Literature Company, New York. 2. What you will find in Stanley's "History of the Eastern Church" is as good as any.

Please tell me if the terms King of Israel and Judah are used interchangeably, or rather if Israel is ever used (after the division of the kingdom) as applying to either kingdom. Otherwise I cannot understand why, in 2 Chron. xxviii., 19, Ahaz is called King of Israel, and again, in 2 Chron. xxi., 2, Jehoshaphat is mentioned as King of Israel? M. E. J.

The distinction between Israel and Judah is made even before the permanent division of the kingdoms. See 2 Sam. ii., 9, 10. The terms you quote are, as a rule, not used interchangeably, but the texts you refer to show that this rule, like others, has its exceptions.

H. E. B.—The title of the poem by Dr. J. Addison Alexander is "The Doomed Man." The sixth

verse of this awful hymn was suppressed by the author, as an old friend who originally inserted it in the "Sunday-School Journal" of April 5, 1837, thought it was "too horrible;" it runs thus:

"But angels know the fatal sign,  
 And tremble at the sight;  
 And devils trace each livid line  
 With desperate delight."

C. K. J.

The title of the poem asked for by "H. E. B.," in The Outlook of March 14, is "The Spirit Quenched," by the Rev. James Alexander. The verse quoted is the first of ten verses. M. D. E.

R. G.—The lines asked for in The Outlook of March 14,

"Sing to my soul the sweet song that thou livest,  
 Read me the poem that never was penned," etc., are part of a poem by Mary H. C. Booth, beginning:

"There are poems unwritten and songs unsung  
 Sweeter than any that ever were heard."

It may be found in the book called "Sunshine in Life: Poems for King's Daughters," published by G. P. Putnam's Sons, New York.

E. G. T.

Can any one supply the two words missing from the following verse which appeared in one of the monthlies of some three or four summers ago:

"He smote his brother, and slew him;  
 He scorned his wife, and she died;  
 And then — — threw him  
 Over the sea-cliff's side."

I would like also to know the author's name.

F. F.

J. S. B.—In the "Kindergarten News" of February, 1896, published by Milton Bradley, Springfield, Mass. (single copy of magazine 5 cents), "J. S. B." will find on page 54 a poem, "Kind Acts," by Cyrus J. Cole, which may be what she desires, though the lines are slightly different from her verse.

V. E. G.

Can some one give name of Building Association organized on the plan of life insurance, making the value of property purchased the policy of insurance, so that at death or on making a certain number of payments, the purchaser or policy-holder shall become entitled to a deed? F. H.

The author of quotation asked for by "H. C. P." is James Jeffrey Roche, and it is from a poem printed in "Scribner's" some years ago. The title is "Sir Hugo's Choice." I can furnish your correspondent with a copy if desired. J. E. S.

Margaret Sangster is the author of "The Sin of Omission," in regard to which "J. S. B." inquires. My copy of the poem, which is clipped from a newspaper, is entitled "Left Undone." L. P. Y.

## Correspondence

"Ought All to be Paid Alike?"

To the Editors of *The Outlook*:

"M. B.," in your March 7 number, is easily answered, on the foundation of natural—therefore inevitable—law. Things are of value, that is priceable, in proportion to their rarity. Muscle-pay must always be inferior to brain-pay, because brawn is more plentiful than brain. There is no help for it. Custom did not make it so, nor could Socialism or any other ism unmake it. "M. B." himself shapes himself by it, as he will see if he narrowly scrutinize his estimates and practices.

WM. CURTIS TAYLOR.

Canon Gore and George Romanes

To the Editors of *The Outlook*:

Those of your readers who have known George Romanes, the English biologist, through his books will be interested in the accompanying letters from Canon Gore, of Westminster Abbey. It may not be generally known that early in life Romanes published a book in which he stated that, as the result of scientific study, he was constrained by loyalty to truth, although it cost him keen suffering to do so, to affirm his belief that all the phenomena of nature could be adequately accounted for without assuming the existence of a personal God. Towards the close of his life his views were completely changed, and he was preparing for publication a treatise in which he appears as a sincere supporter of Christianity, when he sickened and died. The notes for this work which he left were carefully edited by Canon Gore and published in 1895, together with extracts from his earlier writings, under the title of "Thoughts on Religion."<sup>1</sup> The volume is extremely valuable as a contribution to Christian apologetics. But its influence for good has been qualified by the statement made in high scientific circles in this country that none of Romanes's later works were worthy of confidence because during his later years he suffered from softening of the brain. I wrote to Canon Gore inquiring concerning this statement, and I have received the following letter in reply:

4 Little Cloisters, Westminster, S. W.  
March 7, 1896.

My Dear Sir:

The report you refer to is a malignant slander. The best refutation of it is to be found in the statement made by Dr. Burdon Saunderson, who is an acknowledged authority of the first class on biological subjects, made before the British Association the year before last, shortly after George Romanes's death, that he had retained his intellectual energies up to the last unimpaired. This is fully and absolutely true. I will see to Dr. Burdon Saunderson's statement being published.

Yours sincerely,  
CHARLES GORE.

Canon Gore also writes in a letter just received:

I send you the following passage from an obituary notice of George Romanes by Dr. Burdon Saunderson which appears in the "Proceedings of the Royal Society," Vol. LVII., page 8: "Up to the end he preserved not only his mental vigor, but the keenest interest in his scientific pursuits." No one could possibly speak with greater impartiality or more scientific authority than he. I should be very grateful if you would give it circulation on your side of the Atlantic.

Yours truly,  
GEORGE S. PAYSON.  
New York.

Immigrants and Immigrants

To the Editors of *The Outlook*:

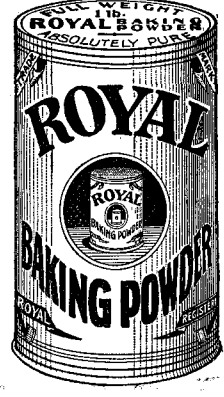
In an article on "Crime in the United States" printed in *The Outlook* lately there are some conclusions which seem to me not sufficiently well considered. The fact commonly enough stated by penologists, that our foreign population furnishes a proportion of crime largely in excess of their numbers, ought to be more carefully analyzed. The facts will be found, I think, to be differentiated by race, by occupation, and by environment. It is a loose form of statement to say that our people of foreign birth are predisposed to crime when among the various elements of that population a very wide difference may be noted. The term foreign is too general, and there must be a study of the Irish, German, Italian, and Scandinavian to procure valuable results. Again, it will be found that the bulk of crime in this country is among urban populations. Now, while it is true that our great cities are largely made up of foreigners, is the crime due to the foreign parentage or to the urban life? A marked difference between city and rural population in this particular must be noted. Then how much crime is individual and how much is social must be weighed in connection with the notorious misgovernment of our cities. Municipal misrule is conspicuously and unfortunately American. What is the relation of the gambling-house, the saloon, the brothel, and political corruption to criminal statistics?

The same scrutiny is obviously necessary with reference to the statistics of pauperism. The paupers

<sup>1</sup> Open Court Publishing Company, Chicago.



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of the country are largely foreign-born, but they are largely found in cities, and if the paupers are foreign-born, it will be found that the people who pay the taxes for their support are largely foreign-born also.

Again, it must be noted that we need an instrument a little more delicate than any statistical inquiry yet instituted to judge with entire accuracy the facts with reference to the prevalence of crime. Unfortunately, we are compelled to build upon the number of persons convicted of crime rather than the number of persons who commit crime. Other things being equal, the more rigid the administration of law, the worse the statistics. As a very pointed example of the value of these suggestions, it may be said that while the blacks of the South undoubtedly commit more than their proportion of crime, no intelligent person believes the convictions secured in Southern States indicate the real relation between the white and the black races with respect to crime. A careful scrutiny of police administration is evidently necessary in comparing the criminal statistics of various cities and communities.

Yours truly,

SAMUEL G. SMITH,  
Lecturer on Sociology, University of Minnesota.

We concur with most of these criticisms, but would recall the fact that our contributor could present only the main outlines of the subject within the space-limits assigned him. We dissent, however, from our correspondent's declaration that "municipal misrule is conspicuously and unfortunately American." It would be nearer the truth to say that municipal misrule varies directly with the proportion of immigrant citizens. The rule is that wherever a majority of the population is of native white parentage "the gambling-house, the saloon, and the brothel" are suppressed in a way not even attempted on the Continent of Europe.—THE EDITORS.

A Critic Criticised

To the Editors of *The Outlook*:

The reviewer of Dr. Tiffany's "History of the Episcopal Church" has been less careful in his statement of a fact than the historian reviewed. The reviewer states: "The effort made by Dr. Coke in behalf of the Methodists, and also the advances made by the Lutherans to receive Holy Orders from the bishops of the Episcopal Church, are mentioned." I am quite sure that the reader of the above sentence would be led to believe that the prime motive of certain Lutherans in making their overture was the securing of Episcopal ordination. On the other hand, no reader of Dr. Tiffany's reference would be led to such a conclusion. The careful author of the history thus states it: "There was a movement of the Lutherans in the State of New York to join the Episcopal Church in 1797; but the convention to which the proposition was referred was unfortunately delayed by prevalence of the yellow fever, and would not meet until 1801. After Bishop Moore was consecrated, Zion Church, the first English Lutheran Church in New York City, became (rector, officers, and congregation) Episcopal, having previously sent out an offshoot in St. Stephen's Church to the same communion. Such movements were, however, due more to the attractiveness of the Church, as possessed of an English liturgy, than to the solicitation or interest of the members of the Episcopal communion." There was no hankering on the part of these churches after "Holy Orders," but an out-and-out joining of the Episcopal Church by reason of its attractive English liturgy. The two communions were on the most

friendly terms. The Ministerium of New York resolved to "never acknowledge a newly erected Lutheran church in places where members may partake of the services of the said English Episcopal Church." Negotiations were actually in progress for a union of the two Churches, with a perfect willingness to receive ordination from the hands of an English Bishop. But this was due more to the prevalent rationalism in many churches, and to an unwillingness to build up English-speaking Lutheran churches, than to any desire for "Holy Orders." Dr. Jacobs, in the same series of Church Histories, makes this whole matter quite clear. The truth of the matter is that, in the search for "Holy Orders," the Episcopal Church in America made overtures to the Danish Government for this much-disputed distinction. (See Penna. Archives, 1783-1786, Vol. X., p. 433.) If the Lutheran Church in America shall ever feel the necessity for such ordination, she will look to the Swedish "succession" rather than to the Anglican. Good Bishop White, referring to certain Americans in England seeking ordination, who were doubtful of securing it until they learned of John Adams that it could be had from "the Danish Church, by signing the Thirty-nine Articles of the Church of England with the exception of the political parts of them," adds: "This conduct is here all the more cheerfully mentioned to the honor of the Danish Church, as it is reasonable to presume that there would have been an equal readiness to the consecration of bishops had necessity required recourse to any other source than English Episcopacy, under which the American churches had been planted."

EDWIN HEYL DELK.

Hagerstown, Md.

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