

with its opportunities for enriching life for those whose heroism and unconscious unselfishness dwarf many recognized acts, and prove to the doubting the divinity in the race.

Many of the working-girls pay the whole or part of their board. This is done often at tremendous self-sacrifice by many girls. The employers do not, except in the rarest instances, pay wages during vacations. The girl who pays her board must pay it out of accumulations. That girl is to be envied. The great majority of the girls cannot accumulate money to meet their vacation expenses because their money helps to support their families. They could meet their expenses if they kept their small earnings for themselves. The vacation time is to many others a great protection against pressing anxiety and distress. They are out of work, a period that is always one of more or less pressure. If two weeks of this time can be spent in an atmosphere of rest and beauty, in new surroundings, it must follow that the battle of life, finding work—which is always the battle of the poor—will be fought with new vigor and courage, and with renewed hope, that forerunning angel that saves men and women from despair.

At least four thousand dollars are necessary to meet the opportunities open to our readers through this vacation work. To cure men is inspiring; to not only cure but to save from physical failure young girls who assume the burden of self-support at the age when they should be most carefully sheltered and protected is to meet the ideal of God for man when He created him in the likeness of Himself, and implanted in him the attributes of divinity.



The Bible and the Child

The Higher Criticism and the Teaching of the Young¹

By the Very Rev. W. H. Fremantle
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The Higher Criticism is often supposed to mean negative criticism, but it really means the criticism, not of texts, but of the underlying ideas of a work; it is, therefore, much more congenial to the faithful and Christian teacher than the Lower Criticism, which deals with manuscripts and readings. Of the works of Lachmann or Tischendorf, or of Westcott and Hort, on the text of the New Testament, only a few scholars can judge; but of the questions raised by Ewald or Kuenen we can all judge. Could the Book of Deuteronomy, they ask, which assumes that there is only one altar, and vehemently condemns worship in the High Places, have been in existence when Samuel, the chosen leader and inspired prophet, sacrificed at the High Place in Ramah; or could the words, "Who saith of Cyrus, Thou art my shepherd, saying to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid," have been written by Isaiah one hundred and fifty years before the Temple was destroyed, and two hundred before Cyrus reigned? Of such questions, I say, we can all of us judge. And, further, we are all of us unconsciously among the "higher critics" when, for instance, we read Psalm cxxxvii., and ask whether the words, "Happy shall he be that taketh and dasheth thy little ones against the stones," express the mind of the Divine Spirit, or whether they belong to a class of ideas and feelings which have been done away in Christ. Here Christian faith is itself the Higher Criticism.

Such questions are sure to be asked as the child grows into the man or woman, and it is of the utmost importance that we should so teach the Bible that they may not prove a fatal stumbling-block. The late M. Taine, one of the foremost writers and thinkers in France, became a Protestant because he felt sure that if his children were taught the literalisms which, in the hands of French priests, made the Bible a tissue of incredibilities, they would, as they grew up, cast away their religion, whereas the sane explanations of the excellent pastors Bersier and Hollard, to whom

he intrusted them, would make possible a continuance of belief. We may well ask ourselves whether the cause of the alienation from Christian faith is not often this, that we have bound up with religion during childhood a number of ideas which the adult finds to be untenable, but from which he finds it impossible to disentangle it.

This danger may be to a great extent obviated by showing that what is paramount in the Scriptures, as explained by criticism, is the religious interest. Take the question of the books of the law, on which so much criticism has been expended. The higher critics have mostly come to the conclusion that Exodus, Deuteronomy, and Leviticus contain successive handlings of the law, the rudiments of which came from Moses, just as the Psalms have their source in David, but they believe that each re-editing of the law has a distinctly religious purpose. On this, therefore, the teacher should fix the child's attention. He should show how stress was laid in each epoch upon the points most needful for the religious life: first, in Exodus, for the primitive social life of the nation; next, in Deuteronomy, for the final struggle against idolatry in the period from Hezekiah to Josiah; and, lastly, in Leviticus, for the time after the captivity, when the sense of sin and the need of sacrifice were so fully developed. It is not necessary to go into minute criticism with the young; but it is a distinct gain to the teacher, say in reading Deuteronomy, to be able to describe the "hill-altars" and the "Asherim" existing in every corner of Judæa, and the degradation of the worship of God as described by Hosea and the early prophets, and thence to show the need of the limitation of sacrificial worship to the central sanctuary at Jerusalem. And, similarly, it is a gain to realize the state of mind of the Jews in the great revulsion from idolatry under Ezekiel and the second Isaiah, and to associate the lamentations for national apostasy which we find in Nehemiah ix., or Psalms cvi., or the denunciations of Leviticus xxvi., with the passionate longing for atonement with God which brought into prominence the priestly code of Leviticus.

The Psalms and the prophets and histories are comparatively easy to deal with in the light of criticism. In the histories the chief difficulties are caused by various traditions which have been placed side by side, as in the varying accounts of the elevation of Saul to the kingdom, and of David's introduction to Saul. When these are frankly admitted, as they would be in any other case, the difficulty is gone, but the religious lesson is unimpaired. As to the Psalms, the dates and construction of them are still *sub judice*; but this is of little concern for their religious bearing; they are of all ages, and give voice to the universal needs of the human soul. The criticisms, however, of Cheyne, which show that they have a national as well as an individual bearing, should be of use to us in training the young to public and social duty, which is among the greatest needs of our time. As to the prophets, criticism has made them stand out as vivid, struggling personalities, their words gaining force from the clearer disclosure of the special circumstances of their time. How much more real does such an utterance as that of Isaiah lxiv., 10, 11, become—"Zion is a wilderness, Jerusalem a desolation; our holy and our beautiful house, where our fathers praised thee, is burned with fire"—when we think of it as springing warm from the heart of the great unknown prophet of the exile as he depicted with patriotic sorrow the actual state of desolation, than when we try to conceive of it as written two hundred years before, in the time of Hezekiah, when the Temple stood firm and Jerusalem was unscathed by fire.

Let us now pass to a different sphere, that of the narratives which have created most controversy. Take the account of the Creation. If we believe it to be a poetic vision of the upgrowth of the world under the hand of God, we can surely make the pupil understand this. To be sure, children are, as Goethe said, "inveterate realists," and are sure to ask, "Was it all true?" But the great religious lessons—the universe a great unity, the manifestation of one principle, one agent, and that the Holy One; the world prepared for man, who is to master it and use it according to God's will; the spiritual element supreme over

¹ Previous articles in this series have been by the Very Rev. F. W. Farrar, Dean of Canterbury (The Outlook for March 21), and by the Rev. R. F. Horton, D.D. (The Outlook, April 18).

the material, the consecration of the whole by its issue in a Sabbath of holy rest; man made after God's image, his innocence as the witness that sin is not a necessary part of his nature, the sanctification of human love and family and social life by the blessing on the first parents of the race—all this is so preponderant, and in the hands of an earnest teacher can be made to stand out so clearly, that the mere process of creation falls naturally into a subordinate place.

This may rightly lead us to consider the attitude which we should take towards the miracles of the Old Testament. We should dwell on the divine purpose and its result, not upon the particular mode of working. The word miracle, as used in Scripture (put Paley aside), is quite undefined, and simply implies to the religious mind a wonderful and striking fact which makes us realize the presence of God. On the action of God, therefore, we should fix the attention. Take the account of the deliverance of Israel by the passage of the Red Sea. We may take the old precritical view which made even Matthew Arnold speak of the narrative as instinct with supernaturalism, or we may, with the "Speaker's Commentary," take it as wholly natural. The latter is surely the most vivid and attractive; we see, and make the pupil see, the sea driven back by the strong east wind, the storm-cloud helping the Israelites by its lightnings, but beating in the faces of their enemies, the sun as the eye of God looking forth in the morning watch from the pillar of cloud, and the tide returning in its strength. Yet upon none of these in themselves must the attention be fixed, but upon the combination of all these forces under the hand of God for the deliverance of Israel. We need not be anxious to explain the processes through which God wrought, either as identical with or as differing from the processes known to human experience. What we want to impress is the sense of God working out his righteous and loving purpose, whether in ways within or in ways beyond our comprehension. And, further, we want to make the pupil realize that the wonder of old time is the heightened or concentrated example of that which is in its essence repeated day by day in the action of God towards us. Even now, with all our advance in knowledge, how little do we know of the secret forces of nature! The saying of Newton is still true, that we are like children picking up shells on the shore of an ocean whose depths are unexplored. Our philosophers have to speak of an "energy" which is the source of all action, yet is in its essence unknown. We may, therefore, with entire frankness, adopt in our teaching such words as those of the Psalmist: "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known."

There are, we must admit, some stories in the Bible which we cannot take literally, such as that of the ax-head swimming at the word of Elisha, or the three children in the fiery furnace. But a tactful teacher will know how to get over the difficulty. In some cases he will pass it by, as the Germans say, "with light foot," especially where, as in the first of these instances, no spiritual lesson is directly connected with it. In other cases, as in the second of these instances, he may rightly say that the story being told after three hundred years, it is quite possible that its details have been altered, but that in any case it represents an instance, such as has often been known, of faithful confessors delivered from a cruel death; and he may thus suggest what is the real religious use of the story to us—that God's people are constantly passing through the "smoking furnace" (Gen. xv., 17; compare Deut. iv., 20, 1 Kings viii., 51), and are like the bush bathed in fire, which has suggested the motto of the persecuted Church, "*Et tamen non consumebatur.*"

A similar mode of treatment may be adopted as to the moral difficulties of the Old Testament; they must in some cases be avoided, in some cases explained. But here we are on firmer ground, having the plain declarations of our Lord himself to guide us. He admits the doctrine of development in moral matters. What was "said to the men of old times" needed to be corrected by what he said. Moses gave laws for the hardness of men's hearts which he repealed. The disciples were not to imitate Elijah in calling down fire from heaven. We need not

scruple, therefore, to tell our children, as they are able to bear it, that expressions like the long curses of Psalm cix., ending with "Let this be the reward of mine adversaries from the Lord," could not be allowed in the mouths of Christians. With the younger children such passages may best be left unread, and in devotional exercises they must not be introduced. I presume that few pastors who have free choice would dwell upon them in the congregation; and I think that when these passages are set down to be read in the appointed order in church, the liberty which the law now gives to vary the Psalms under special circumstances may be held to justify the exclusion of expressions of hatred. Our congregations contain persons of all classes and all ages, and we must beware of suggesting to young or old what will be certainly perplexing, and may lead to deadly error.

It is in the teaching of the Old Testament that the difficulties chiefly arise which it is the design of these papers to meet. But there are difficulties also in the New Testament; and though these are not so numerous, they are aggravated by the fact that the critical results are far less clear. The time at which the Gospels were composed, the account to be given of the wide variations and the minute agreements of the first three Gospels, and of their relation to one another and to the fourth Gospel, are as yet undetermined. On the other hand, many of the discrepancies which have perplexed pious souls, and which have been met by strange evasions or attempts at reconciliation, become non-existent to us as soon as we put aside the fictitious assumption of an exact accuracy in the narratives. We can then say: It matters nothing whether Christ healed two blind men going out of Jericho, as St. Matthew reports, or one blind man coming into Jericho, as St. Luke states; or which of the versions of the title upon the cross, which is given differently by each Evangelist, is the true one. We hardly ask such questions in the case of other books, but are content to say: "These are different versions, slightly varied, of the same transaction." There is no difficulty in saying the same as to the Gospel accounts either to ourselves or to our children. What is more difficult is to make them understand the state of human nature which existed in Palestine in our Lord's time and long after—a state in which leprosy and hysterical affections and demoniacal possession were common phenomena, and in which, therefore, the presence of a divine personality must produce effects to which our later Western life presents hardly any analogy. But something of this kind must be suggested in order to prevent in later years a sense of unreality besetting the subject and obscuring the character and teaching of Christ.

In conclusion, I think that our own religious experience on these subjects is our best guide in teaching. If we are thoroughly persuaded of the main results of modern criticism, and have rearranged the Bible in our own minds as the history of an orderly development culminating in Christ, the true Prince of mankind, and if this has fortified our own faith by a sense of historical veracity, we need not fear to speak plainly to the young; for we can hardly fail to convey to them the consciousness that the religious aim is paramount with us, and that we wish it to be so with them. When they can realize that, through the results of criticism, Christian piety and zeal are not slackened but increased, and that both the Old Testament history and Christ himself are made to stand out in clearer outline, the danger lest light and truth should in maturer life come to them as destructive and disintegrating powers will have passed away, and we may trust that the Bible will grow to them more real and more precious the more their knowledge and experience extend.



To the true servant of God there is in service no great nor small. Infinite power is as careful in gilding a butterfly's wing as in guiding a hurricane. The only degradation possible to God's servant would be a moral one—to find the moral character of his work less than the highest; and this he can himself always control.—*Rev. Frederic Palmer.*

Taxation Frauds in Chicago

By William E. Lewis

Like all other cities in these days of municipal degeneracy, Chicago has a Civic Federation. It is an association of citizens, whose motto is Purity of Administration, and whose end is Reform. Wisely enough, this Civic Federation has decided to begin at the root of considerable of the municipal evil, and its principal committee is at work inventing a new revenue law. The city is cursed with political machines of great power, and the conduct of the corporation has been under direction of one or another of these almost since the time of the Fort Dearborn massacre. Citizens' movements in local politics, attempts of reformers to take the management of affairs, have utterly failed. Either the "gang" triumphed at the polls or was able to retain such controlling power as to make futile any effort at purification of methods. It was found that the organic law, the charter under which the city is governed and in virtue of which its officials discharge their functions, is radically wrong. There is no opportunity for a remedy by statutory enactment, as a constitution provided by statesmen of a remote generation interposes insurmountable obstacles to the rehabilitation of the city charter of Chicago. Constitutional amendments, to be followed by legislation, are the sole remedy for the evil and corruption which now exist, and which, paradoxical as it may appear, are made almost necessary by the constitutional provisions. At all events, if fraud is not a necessary accompaniment of the administration of the law, it is made easy under the uncommon provisions of the system of taxation. Of all frauds the abuses under the revenue laws are the worst, and the most wide-reaching in their effect. Nearly all other forms and developments of municipal corruption may be traced to the departments where taxes are levied and collected, assessments made, or special privileges—what we call franchises—are granted. All these fall within the scope of the revenue laws.

It is to discover means to make frauds in the departments of taxation as impossible as they are now apparent that the committee of citizens employs itself. It is hoped that, by making virtue and honesty necessary by the law's operation, the moral standard of those who administer the laws may be built up, the average of the office-holders' integrity raised.

This is mere generalization, and the expression of what may be after all a vain hope, an illusion of the committee. Leaving out of consideration the various kinds and forms of public and official dishonesty, with which a large volume would be filled in the exploitation, and coming down directly to the matter of evils which are connected with taxation, a sinful condition is found.

Perjury is an offense committed yearly by the property-owners and assessors of this city. This is not an idle assertion. Its proof is found in the assessors' returns. It lies herein: In the year 1873 the total valuation of all property, real and personal, listed for taxation amounted to \$312,072,955. The total valuation of all property upon which a revenue for the expenses of the current year must be raised is \$243,476,825. In round numbers, as shown by city and county statisticians, the property of Chicago is worth some \$65,000,000 less now than twenty-three years ago! In that period the area of the city has grown nearly fourfold, and the population is now more than five times as great as it was in 1873. As a familiar comparison, let it be said, the valuation of property in Chicago is less than twice the bonded indebtedness of New York City; the bonds of the latter city aggregate nearly \$130,000,000. Would any violent Chicago patriot admit the truth of the statistics? Once a year only, when he is drawing a check for his taxes. The law of the State of Illinois provides that real and personal property shall be assessed for taxation at a fair cash value. The listing must be verified by the affidavit of the owner. Has any one so little understanding of values as to imagine that Chicago realty is worth less than \$200,000,000? The personal property valuation is about \$55,000,000, which would leave the real estate,

including vacant and unimproved, at \$198,000,000. Hear Mr. Higinbotham's views:

"The value of the real estate alone bounded north by the main river, east by Michigan Avenue, south by Harrison Street, and west by the South Branch, is worth not less than \$200,000,000."

This territory thus described is the most valuable in Chicago; the improvements are worth nearly as much as the lands. The area is probably less than a two-hundredth part of that of the whole city.

Mr. Higinbotham's statistics are not those of an idle dreamer. He has all the information necessary to afford basis for judgment. His views also carry weight, as he is one of that often-quoted class described as "prominent citizens." He is a partner in one of the greatest mercantile establishments of Chicago—its annual transactions amount to \$30,000,000—and was President of the World's Fair Association. Mr. Higinbotham's remark just given was made in the course of an address delivered at a meeting of the Commercial Club. This institution also is bending its efforts toward the production of a reform in taxes, and Mr. Higinbotham's speech had direct bearing on the inequalities, the inequities, and the frauds under the present system. The Commercial Club has expert real estate men preparing a list of values in the down-town business district, carrying in adjoining columns the value of the real estate, the worth of the improvements, and the assessors' valuation of both. The figures already obtained would be startling if Chicago folk were not past that stage of mental development in which they might be capable of being astonished by improprieties under the tax system. There is a certain hotel property fronting on the lake. This building, which includes also a theater, public halls, and business offices, cost in excess of \$2,000,000. It is assessed at \$87,000. The hotel furniture and equipment, which would sell under the hammer for \$175,000, pay a tax on \$13,000.

Corporate associations are even more kindly treated than individuals, however influential the latter may be. Take the Union Stock-Yards Company as an instance. This is one of the greatest companies in the United States. Its paid-up capital stock amounts to \$25,000,000, and its dividends range from fifteen to twenty per cent. per annum on the capitalization. As a commercial investment it leaves nothing to be desired; it is ideal. As a contributor to the public purse it is diffident and retiring. It pays \$2,500 in taxes, based on a property valuation of \$25,000, or one-tenth of one per cent. of its capitalization!

Next to the Stock-Yards Company in the evasion of taxes the street railway companies take imposing rank. Of these there are three great corporations. One embraces the principal North Town lines, one the West, and one owns the principal means of public transportation on the South Side. New franchises are ceded to one or the other of these at almost any meeting of the City Council. The West and North Town lines in particular have received uncommon favors from the municipality. They have been given, free of cost, two tunnels which were constructed under the river by the city. These were originally designed for team traffic, and cost the taxpayers a matter of \$2,200,000. They are now in effect the property of Charles T. Yerkes, and are used wholly by his street railway cars to the exclusion of any other description of wheel traffic. Tunnels and millions of dollars in exclusive rights have been bestowed by complaisant city officers on the companies controlled by Mr. Yerkes and the South Town lines, known as the Chicago City Railway. What have these concerns done for the city? Their performances are of negative character. It is for what they do not do that they are celebrated—or infamous. The Chicago City Railway's capital stock and tangible belongings are together assessed at \$1,360,000. The paid-up capital stock is \$9,000,000. At current quotations on the Stock Board the stock is worth \$25,650,000. It pays a great percentage of profit on this amount, and under the law should be assessed accordingly. It is rated this year at one-twenty-fourth of its value. Two years ago it was listed at one-thirtieth, but an assessor with a perception of righteousness raised it a point or two. The North Chicago Street Railway Company is taxed on a basis of