

# The Christian Union

"Saving the Family Saves the Nation."

Vol. 40.

NEW YORK, THURSDAY, OCTOBER 10, 1889.

No. 15.

## EDUCATIONAL.

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## RAYMOND'S VACATION EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

## A WINTER IN CALIFORNIA.

The first and second parties of the season will leave New York Thursday, November 14, and Thursday, December 12, for Pasadena, Los Angeles, and other points in Southern California.

The route will be via Buffalo, Niagara Falls, Chicago, Kansas City, Las Vegas Hot Springs, Santa Fe, Albuquerque, Barstow, and St. Bernardino. The trip to be made in a special train of magnificent vestibuled Pullman Palace Cars, with Pullman Palace Dining-Car.  
 Every ticket entitles the holder to visit Los Angeles. The Raymond at East Pasadena, Riverside, San Diego, Santa Monica, Santa Barbara, San Francisco, Santa Cruz, San José, Mount Hamilton, San Rafael, and other leading resorts in California. A Choice of Four Different Routes Returning. Fifteen Returning Parties under Special Escort. Return Tickets also good on all trains until July, 1890. Independent Tickets, covering every expense both ways, giving entire freedom to the passenger while in California, and also in making the journey homeward. Hotel coupons supplied for long or short sojourns at the Raymond, East Pasadena; Hotel Vendome, San José; Palace Hotel, San Francisco; Hotel Del Coronado, San Diego; Hotel Rafael, San Rafael; Santa Cruz; The Arlington and San Marcos, Santa Barbara; Hotel Arcadia, Santa Monica; and other famous Pacific coast resorts.

Dates of other California Excursions: October 14, January 6, 9, and 30; February 10 and 13; and March 6, 10, and 20.  
 Dates of Mexico Excursions: January 13; February 10; and March 3 and 10.  
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Send for descriptive circulars, designating whether book relating to California or Mexico tours is desired.  
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## OFFICE OF THE ATLANTIC \* \* MUTUAL INSURANCE COMPANY.

NEW YORK, January 23, 1889.  
 The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1888.

Premiums on Marine Risks from 1st January, 1888, to 31st December, 1888.....	\$3,865,166 38
Premiums on Policies not marked off 1st January, 1888.....	1,388,238 01
<b>Total Marine Premiums.....</b>	<b>\$5,253,404 39</b>
Premiums marked off from 1st January, 1888, to 31st December, 1888.....	\$3,267,269 52
Losses paid during the same Period.....	\$1,998,897 36
Returns of Premiums and Expenses.....	\$687,287 98
The Company has the following Assets, viz.:	
United States and State of New York Stock, City, Bank, and other Stocks.....	\$7,501,315 00
Loans secured by Stocks and otherwise.....	2,468,000 00
Real Estate and Claims due the Company, estimated at.....	569,947 20
Premium Notes and Bills Receivable.....	1,374,912 12
Cash in Bank.....	252,812 02
<b>Amount.....</b>	<b>\$12,167,986 34</b>

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the Fifth of February next.

The outstanding certificates of the issue of 1884 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fifth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1888, for which certificates will be issued on and after Tuesday, the Seventh of May next. By order of the Board.

**J. H. CHAPMAN, Secretary.**

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**23 MAIDEN LANE,  
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# THE CHRISTIAN UNION.

Vol. 40.

NEW YORK, THURSDAY, OCTOBER 10, 1889.

No. 15

For Table of Contents, Terms, etc., see opposite page.

## THE OUTLOOK.

THE International Congress of American States was formally opened at Washington on Wednesday of last week by the election of Secretary Blaine as President of the Congress and ex-Senator John B. Henderson as President *pro tem.*, and the appointment of various committees to perfect the organization when the Congress begins its work on November 18. The most interesting feature of the session on Wednesday was the address of Mr. Blaine, which worthily expressed the possibilities of a true and lasting intercourse between the different States in the Western world. After cordially welcoming the delegates to the Conference, Mr. Blaine called attention to the fact that no conference of nations has ever before assembled to consider the welfare of territorial possessions so vast as those represented in this conference; a territory more than three times the area of Europe, and little less than one-fourth of the area of the globe. This Congress will have the opportunity of showing to the world a conference of seventeen independent States frankly and honestly discussing matters of international moment without diplomatic subterfuge or secret treaties of any kind. The time is not far distant when the railway systems of North and South America will meet on the Isthmus. It is possible to establish such relations between the great States on this Continent as will remove forever the guarding of the boundary lines by fortifications and military forces, and of sustaining any other standing armies than those which are needed for public order and for the safety of internal administration. "It will be a great gain," said Mr. Blaine, "when we shall acquire that common confidence on which all international friendship must rest. It will be a greater gain when we shall be able to draw the people of all American nations into closer acquaintance with each other—an end to be facilitated by more frequent and more rapid intercommunication. It will be the greatest gain when the personal and commercial relations of the American States, South and North, shall be so developed and so regulated that each shall acquire the highest possible advantage from the enlightened and enlarged intercourse of all." Mr. Blaine's words were cordially received, and were interpreted as expressing the common desire to discuss frankly and fully, and in a large-minded way, the common interests of all the American States. At the close of the conference the President received the delegates, and on the following day the latter were taken by special train to West Point; thence they will begin their inspection of various industrial centers throughout the country, to reassemble for the business in hand at Washington on the 18th of November.

In the elections in the four new States last week the Democrats paid the penalty for their long-continued denial of self-government to the people of the Northwest. Four years ago it was obvious to every one that Dakota, at least, should be admitted to the Union. Yet to the Democratic leaders its admission seemed to imperil the Presidency, with the 115,000 offices dependent thereon. The principle involved in a people's demand of State's rights was as nothing compared with the interests involved in the \$50,000,000 of salaries attached to those offices. A few years ago Washington and Montana were both Democratic Territories. Last year they both went Republican by majorities upward of 5,000—Washington electing a Legislature

in which there were thirty-one Republicans to five Democrats, and Montana one in which there were twenty-eight Republicans to eight Democrats. This year Washington persevered in the Republican column by about the same majorities as last, but Montana seems to have been regained by the Democrats, though the election of the Republican candidate for Congress is conceded. In South Dakota there was apparently more interest in the question of the location of the State capital than in anything else. Most of the farmers voted for the comparatively small town of Pierre, because of its location near the center of the State. This farmer vote carried the day. In Montana the election was conducted under the Australian ballot system—the State furnishing the ballot, and each voter marking his ticket uninspected. Not only was bribery reduced to a minimum, as we have constantly claimed for this system, but the votes were polled quickly and without confusion.

The most important issue decided at any of the elections was the fate of prohibition in Washington and in the two Dakotas. In Washington it was defeated, as everybody knew it would be, but in both of the Dakotas it was victorious. In North Dakota the liquor interests confidently expected victory, and in South Dakota they made a hard fight, using money lavishly. The success of prohibition indicates that the defeats in Pennsylvania and Rhode Island and Connecticut have been in no sense fatal backsets to the cause. In the East, State prohibition has been defeated because of the many large cities in which the law could not be enforced. In the Dakotas, as in Kansas and Iowa, the population is chiefly agricultural, and the outlawing the saloon means that, outside of a few inconsiderable cities of refuge, it will be banished from the State.

The action of the Trustees of Columbia College in the election of Mr. Seth Low as the successor of Dr. Barnard will be interpreted by all friends of that institution as an indication that Columbia has committed itself to the most progressive policy. Mr. Low is an alumnus of the institution, where he led his class, and his subsequent career, although that of a man still young, is too well known to be recounted again in these columns. Mr. Low stands in this community for whatever is intelligent, honorable, courageous, and Christian. As the Mayor of Brooklyn he showed what a man of absolute political purity and political conviction could do in the way of governing a city as a city ought to be governed. More than once he has displayed that resolute courage in public life which is just now the one thing needed above all others by our public men, many of whom are privately protesting against tendencies and measures which they are not willing to publicly oppose. Mr. Low would bring to the presidency of Columbia College sound judgment combined with remarkable executive capacity, and an openness of mind and progressiveness of spirit which we are confident would in time realize in Columbia College that dream of a great university which many citizens of New York have long cherished.

An event of great interest and importance in the educational history of the country was the formal opening of Clark University at Worcester on Wednesday of last week. The exercises were characterized by academic simplicity, and were of deep interest to the large audience which crowded the University hall. The chief features of the occasion were the statement prepared by Mr. John G.

Clark, the founder of the University, and the inaugural address by President G. Stanley Hall. Both the statement and the address still further elaborated the declarations which have already been made concerning the purpose of the University—a purpose which may be summed up, so far as its position among the other great educational institutions of the country is concerned, by the statement that it is to be their ally and in no sense their rival. Its own special field as an institution for the training of advanced students has been so distinctly marked out that the founder's purpose cannot be mistaken. In his statement Mr. Clark declared that the University was the outcome of a definite purpose which had been clarified by time, and which was possible of fulfillment by reason of the great advantages already secured by other universities, and upon which a new institution can draw generously and freely. "We propose," he said, "to put into the hands of those who are members of the University, engaged in its several departments, every facility which money can command, to the extent of our ability, in the way of apparatus and appliances, that can in any way promote our object in this direction. To our present departments we propose to add others from time to time as our means shall warrant and as the exigencies of the University shall seem to demand, always taking those whose domain lies nearest to those already established, till the full scope and purpose of the University shall have been accomplished." The opportunities of the University are to be placed at the disposal of those who wish to pursue the study of science in its purity, and to engage in scientific research and investigation as free as possible from all trammels and hindrances. President Hall's inaugural address elaborated more fully the aims and methods of the institution. The opening of this University for the express purpose of providing a few advanced students with every possible facility for original work is likely to prove an event of historic importance in our educational development. It will further enlarge the facilities for the production of men of first-class scholarly power, and it will put a premium on advanced scholarship which will tend directly to foster the spirit and advance the interests of pure scholarship. Such an institution, like the Johns Hopkins University and the advanced departments in some of the older institutions, are among the most hopeful indications of genuine progress in this country. They predict an intellectual development which shall be commensurate with our material strength and growth.

The opening of the Barnard College for women in this city on Monday of this week is an event of more than passing interest. The college has secured an admirable building at No. 343 Madison Avenue, within a convenient distance from Columbia College and at a central point in the city. It begins its work with a Freshman class of eighteen—a very encouraging number, taking into account the brief period of preparation which the friends of the institution have had in which to launch the new enterprise. Columbia College has shown a cordial spirit of co-operation with the new enterprise, which at the very start gains position and prestige by its affiliation with an old institution of the highest rank. The instructors in Barnard College are drawn from the ranks of the Columbia College Faculty. Its examinations for entrance for degrees are the same as those prescribed for the students of Columbia College. New York has long needed an institution of this class. There are hundreds of young women in the city and its vicinity who,

be discovered, the Chairman of this Conference is hereby authorized and instructed to appoint a committee of three to examine the scope of existing legislation on this subject, and to suggest to Congress such amendments as shall be found necessary to accomplish the beneficent purposes of the act.

IV. The condition of affairs in the Indian Territory demonstrates the futility of all efforts to secure adequately the civilization and development of the Indians under those tribal relations against which we have so earnestly protested. The complex questions arising from the relations of Indian, negro, and white man, the fact that non-citizen whites already outnumber the Indian population in the proportion of two to one, and that this large white population is without schools and to a large extent uncontrolled by law, render the question of the Indian Territory one of the gravest importance. The wonderful progress of the five civilized tribes, in the face of many difficulties and under the most unfavorable conditions, demonstrates the capacity of the Indians for a larger life and a better civilization; and the time has come when they are ready for the duties, responsibilities, and privileges of American citizenship. The Conference rejoices that there is a growing sentiment among these people in this direction. As the beginning of better things, the establishment of a United States Court, with partial jurisdiction, has had a beneficent influence; and it is urgently recommended that the same jurisdiction be given to this court as is possessed by any United States District Court.

V. This Conference is deeply impressed with a sense of the injuries done to the Mission Indians of California by the repeated delays in settling their lawful claims, and urges upon Congress the passage of a bill at the next session which shall settle their claims justly and give the Indians a legal right to their lands.

VI. The condition of the Indian reservations in the State of New York, with some notable exceptions, continues to be not only unsatisfactory, but positively bad, degrading to the Indians themselves, demoralizing to their neighbors, and humiliating to those who have brought so imperfectly to them the appliances of Christianity and civilization. While there are many among them who have accepted, so far as their circumstances allow, our Christian and English civilization, yet the controlling influence on many of the reservations is still that of a pagan superstition which fosters ignorance and vice, and degrades or denies the family life. We owe gratitude to those who have called attention to their condition and have tried to correct it; and especially do we rejoice that the Legislature of the State has been considering the subject, and we trust that such legislation will be perfected as shall supply these Indians with facilities for higher education similar to those provided for other tribes by the general Government, and shall, in a way just and right, substitute the full operation of the laws of the State for the present laws of their tribal organizations, and thus secure all the rights and all the duties of citizenship.

VII. The Conference renews its earnest request that Congress will consider the bill proposed by the Law Committee, still pending in the United States Senate, intended to provide needed facilities for the administration of law on the reservations. B.

### A JUST BALANCE.

BY THE REV. JAMES M. WHITON, PH.D.

SEVERAL State Legislatures have lately passed measures adverse to the combinations known as Trusts. It is a subject on which the law of Christ has spoken in advance of the civil law. It is about time for Christian opinion to declare itself. Consolidation is the natural tendency of things. Astronomical, geological, political history shows that all things have gone the course that industrial and financial matters have recently taken.

The consolidation of separate but similar interests under a common management is good economy. It is better to have the sections of a transcontinental railway operated by one company than by many. So far as combination aims at economy of service or of production, it is a good thing. But a publicly avowed purpose of many recent combinations, of which the "Trust" is a type, is to "regulate competition." What does this mean?

The general answer is that competition has been "ruinous." Competitors have undersold each other. Profits have been cut down. The result in many a line of business was that there was "no money in it." This in most cases only means that there was less money in it than before. Where there is no competition a man fixes his own price. This includes three items: (1) Wages for his personal service; (2) interest on his investment of capital; (3) "pure profit," as the economists term it. It is this third item which competition cuts down. So long as competitors can secure compensation for personal service and for their investment of capital, they accept successive reductions of the "pure profit," the item which represents neither service nor capital, but is simply a

bonus or premium which invites competitors into the field until the ranks are full. When the ranks are full this bonus is no longer obtainable. The "pure profit" has disappeared. Then they say of such a business, "There's no money in it." But the other two items remain. Men are still able to obtain, in normal cases, the wage of personal service and the interest on invested capital. If competition has been excessive and unwise, so as to impair these, the evil cures itself. Enough leave the business to restore these items to their normal level, because men will not work for less than this.

Thus we discover what is meant by the attempt of combination to regulate competition. It is to check competition from reaching its natural limit in reducing to zero the bonus, or pure profit, which individuals have it in their power to add to the natural price (consisting of wages for their service and interest on their capital) so long as the ranks in their line of business are not full.

Such an attempt is at present legal. But is it also moral? Morally, a man is entitled to no more than a just balance between the value of service given and service received assigns him. A just wage for his labor and interest on his capital, to cover risk and wear, is all that he can justly demand. Any bonus or pure profit beyond this is something which he is not entitled to receive, because there is nothing which he has given as an equivalent for it. Natural self-esteem inflates a man's idea of what is just compensation for his services. Free competition is at present the natural and only corrective of his exorbitant demand. To check it is immoral, because directly promoting exorbitancy and injustice.

Society is justly entitled to an unhindered exchange of service between man and man. The competition by which men make a living is competition in this exchange of mutual service. The natural result is a full supply at a just value. To check this is a social wrong. I am obliged to pay for white sugar thirty-seven per cent. more than recently, to the regulators of competition known as the "Sugar Trust." I can stand it. Many can not. They go unserved. A grocer told me that his poorer customers bought much less. Both for buyers and non-buyers the result is the same—not service, but spoliation.

Morally, this regulation of competition is a *strike* of the most unjustifiable kind. Society is swift to consider itself wronged when workmen in receipt of fair wages for reasonable hours strike for more. But capitalists in receipt of the fair remuneration which free competition establishes go about to get absolute control of a certain industry, and then strike for an advance. You must pay us thirty-seven per cent. more, or you can have no more white sugar. No labor union in its wildest mood ever struck so foul a blow at social rights, nor could all the rant of all our demagogues, native or imported, go so far to breed social mischief and revengeful schemes as the strikes of the wealthy Trust-makers.

Morally, these proceedings to regulate competition are on the level of the highwayman. You must pay me, not because you ought to, but because I can make you. The object is not social service, but individual spoils. In a social point of view it is a blow at one of our cherished popular rights. The right to lay a tax is the prerogative of the nation in its sovereignty. Our fathers rebelled because of a tax imposed without conceding the right they claimed to be consulted about it. No political party in this country has ever dared, except in a war crisis, to lay such a tax as a few captains of industry have imposed by the power of combination, amounting, in the single case of the Sugar Trust, to an estimated profit of \$14,000,000 on a capital, largely fictitious, of about \$50,000,000. Here it might be asked, How is it morally better to reap a profit on the "water" of fictitious capital than to take money as the forger does for mere paper and ink that represents no real value? In either case it is the moral wrong of taking something for nothing.

It is time for church teaching to attend more to the spoilt morals of the market. These stand most in the way of social reforms. "Trade," says a distinguished economist, "has become openly predatory, and the weak have been its victims." The flagrant wrong is in fixing price by power rather than by value. Our mighty men imitate Brennus, who flung his sword among the weights that measured Rome's ransom, crying, "Woe to the vanquished!" What are *honest* profits? This is now become an urgent question for Christian consciences

Profits, or rather gains, are honestly and justly made only so far as they are regulated by an equalizing competition, correcting exorbitant demands. In proportion as a man honestly desires no more than what he can earn by his services to other men, he will reprobate interference with this as a social wrong. When the community is taxed to pay certain partners in a Trust for *not* working their factories, the "regulation" of competition is palpably iniquitous.

We are bound to care for our giving out as well as for our taking in; to measure our right to take by others' right to receive; to take nothing by mere power to take, apart from that right to take which is measured by what we give. These principles constitute the *just* balance. The man who does business on these principles has God for his partner. He who repudiates them has gone into partnership with certain enemies of mankind, described in Scripture as "the devil and his angels."

### THE WESTMINSTER CONFSSION AND THE TRADITIONAL DOGMA.

BY PROFESSOR CHARLES A. BRIGGS, D.D.

THE discussion of the revision of the Westminster Confession in the Presbyterian Church is bringing to light a great many interesting facts. It is clear that there is a widespread and irrepressible cry for relief from bondage to the Confession, and that this bondage is distributed over a very considerable proportion of the chapters and sections that are included in the Confession. Some are pinched here, others there, all tender consciences somewhere.

Another fact of still greater interest is forcing itself on the minds of attentive observers of the situation. It is clear that the traditional dogmatics, that has claimed to be the most conservative, has really drifted from the Westminster Confession as far, if not farther, in the one direction than the advocates of the so-called New Theology have drifted in the other direction. Some men seem not to know that they are just as much out of line if they bend backwards as those who bend forwards. No one doubts that the progressives have advanced beyond the Confession. They admit the fact and glory in it. The conservatives are the ones who are anxious for orthodoxy. Their orthodoxy is, however, traditional orthodoxy and not Confessional orthodoxy. It is dogmatic orthodoxy and not Biblical orthodoxy; it is scholastic orthodoxy and not the orthodoxy of the Reformation.

I propose to show, in three brief papers, that the traditional orthodoxy has departed from the three great principles of the Reformation: (1) The sole authority of the Scriptures; (2) Justification by faith only; (3) Salvation by the divine grace alone.

The traditional orthodoxy, which we shall for brevity name Orthodoxy, has undermined the Reformed doctrine of the Scriptures. The Westminster Confession states the common doctrine of the Reformation when it says: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

The Reformers and Westminster divines saw that only the internal divine evidence of the testimony of the Spirit of God in and with the Word could give men a solid, infallible basis for their faith and life. Rome built the faith of the Church on the infallible authority of the Church; Protestantism built on the infallible authority of God himself, speaking in his Word directly to the hearts and consciences of men.

Orthodoxy, in its chief representations in modern times, has insisted upon the *verbal* inspiration of the Scriptures, and their absolute *inerrancy*; and has thereby come in conflict with the lower or textual criticism and the higher or literary criticism of the Scriptures. Here a dogmatic study of the Scriptures, telling us what the Scriptures *must be*, battles against the scientific study of the Scriptures which endeavors to find out exactly what the Scriptures *are*. The Reformers were free and broad in their textual and literary criticism. The Westminster Confession does not teach verbal inspiration and inerrancy.

Many of the best of the Westminster divines acknowledge errors in the chronology and lesser details of Scriptures, and with one voice they insist that the inspired Word of God was given in the translations as well as in the originals.

These scholastic refinements of the doctrine of inspiration are mere conceits and follies of dogmatists. They have no authority whatever from the Scriptures or from any of the creeds or confessions of faith of the churches. It is brazen-faced effrontery for any one to claim that verbal inspiration and inerrancy are orthodox. The orthodox doctrine of inspiration merely asserts the plenary inspiration and inerrancy of the essential contents of the Bible.

It is in entire accord with this neglect of the internal *substance* of the Bible in the interest of its external *form*, that Orthodoxy has neglected the internal divine evidence of its authority and sought a basis for faith in external evidence. Those who hold the Westminster doctrine of the Bible are not anxious about the human authors and dates of the Biblical books. It matters little to them whether Moses wrote the Pentateuch or not, whether there was one Isaiah or two Isaiahs, whether Solomon was the only author of the Wisdom literature or whether he was the master and founder of a large school of wise men, whether the epistle to the Hebrews was written by Paul or Apollos or Barnabas or an unknown writer. If God's Spirit speaks to us through these books, he does not speak any more divinely through Moses and Paul than he does through writers whose names have been forgotten in the evolutions of history. But these modern disciples of Orthodoxy think that the names of Moses and Paul give authority to these books, and American dogmatists have even gone so far as to say that we must first prove the authenticity of a book and attach it to the name of an apostle or a prophet before we can accept it as inspired. This is the reason of the widespread hostility to the Higher Criticism. Orthodoxy has abandoned the faith of the Reformation and denied the Westminster statement that "the authority of the Holy Scripture dependeth not upon the *testimony of any man*," and has taught the reverse, that the authority of the Holy Scriptures dependeth upon the testimony of men like Paul, Peter, Moses, Daniel, and Isaiah; and that no book is inspired that was not written under the authority of these holy men. The Higher Criticism destroys this error of Orthodoxy, for it shows that the most of the writings of Scripture are *anonymous*, and that the names attributed to them by tradition rest upon mere conjecture and hasty speculation. Orthodoxy bases the authority of the Scriptures upon the authority of the men who wrote them, and thus undermines the doctrine of the Reformation, that the authority of the Scriptures depends upon the divine influence that abides in them.

Those who build on this theory of Orthodoxy are in sore trouble because of the science of the Higher Criticism. They think the critics are destroying *their* Bible; and so indeed they are, but the critics are offering them the true Bible in its place, and are inviting them to let go of Paul and Apollos and Cephas and take hold of God and his Christ.

Luther said, "The church cannot give any more authority or power than it has of itself. A council cannot make that to be of Scripture which is not by nature of Scripture." The Reformers and Westminster divines with one voice declined to rest the authority of the Scriptures on the authority of the Church. And yet modern Orthodoxy has not hesitated to abandon this rock of the Reformation and seek for an intermediate position between Romanism and Protestantism. Rome builds on the living Church, Protestantism on the living God of the Bible; but Orthodoxy builds on cold, external, and lifeless ecclesiastical tradition. Orthodoxy anxiously searches the first and second Christian centuries for evidences of the canonicity of the Scriptures—as if we could rest our faith and life on the opinions of the early Christians. How do we know that they were right, even if they were unanimous? They were fallible men, and have left but few traces of their opinions, and these are not always clear. Modern Orthodoxy thus comes into conflict with historical criticism. This was the trouble with Robert Elsmere, the hero of that story which is so realistic that it has created a profound impression in the Anglo-Saxon world. Many Christian scholars are, indeed, in the same or similar difficulties. Historical criticism exposes the weakness of the position of Orthodoxy, and so soon as a truth-loving man sees how weak that position is he must abandon it. If he has no better position to take, his faith and life are lost. The Westminster doctrine of the Scriptures establishes us upon the solid rock of the divine internal evidence that will resist all the storms of skepticism and unbelief,

and that rises far above the uncertainties of historical and literary criticism. But Orthodoxy builds on the shifting sands of human tradition, which too often are transformed by historical criticism into quicksands that swallow up those who venture into them.

There have been many departures from the faith of the Reformation and the teachings of the Westminster divines, but none more serious than this. What is the use of a revision that will knock off the sharp corners of Calvinism when an Orthodoxy prevails in the Church that has changed the base of the Reformation and undermined the Westminster doctrine of the Scriptures upon which the whole Confession is built?

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## THE OUTLOOK IN GERMANY.

[EDITORIAL CORRESPONDENCE.]

SITTING in the park of the Kursaal at Wiesbaden, I entertained myself more than once by studying the faces of the throng about me. All Europe was represented there, but the Germans were in a large majority, and afforded the largest opportunity for observation. There is a fine opportunity for some one to describe and interpret German character in the thoroughly intelligent and catholic spirit which Mr. Brownell and Mr. Hamerton brought to the study of French manners and life; that spirit which is a standing rebuke to the narrow and vulgar idea of patriotism which identifies love of one's own country with scorn and contempt of every other country. It is hard to understand how any man of English speech can rid himself of the consciousness of kinship with the Germans, or meet them on their own soil without finding a great deal to respect and admire in their character and achievements.

The Germans impress one at the very start with their robust soundness and sanity. They are pre-eminently a healthy race; a race whose vitality has not been drained by vice nor reduced by luxury. The American who expects to find here evidences of that "effeteness" about which our local political orators are fond of declaiming will look long and look in vain. The Germans have an old civilization behind them, but they impress one as having the energy and hopefulness of a race which has just come to a consciousness of its power and its fortune. In a sense, this is literally true of them. The Germans have long been pre-eminent in more than one field of human effort, but they have been a poor people, and their commercial ambitions have been slumbering. Since the great war with France, resulting in the same rapid process of nationalization which has been going on with us since our own great struggle, they have been turning their attention more and more to trade, commerce, and manufactures; they have been rapidly growing rich; prices are advancing; incomes are increasing; the tide of commercial activity is steadily rising. The Germans have become conscious of their strength as competitors in the markets of the world; they have awakened to the fact that they are rapidly growing rich, and that there is no reason why, in the near future, they should not become very rich. The development of this consciousness of a great commercial future has been very rapid of late, and one sees its fruits in every direction. Many old German cities are growing with the rapidity of our Western towns; factories are being built in every direction; the German middle class, who formerly rarely went abroad, are now found in all parts of Europe, and veteran travelers are commenting on the fact that this class are traveling in crowds. A little picture on the Rhine comes to mind which may be regarded as typical of the present stage of national growth in Germany. It is the picture of a charmingly quaint old town at the foot of a hill; half way up the hill are the picturesque ruins of a once massive castle; on the very top of the hill rises a tall factory chimney dominating the whole landscape!

Everywhere one comes upon evidences of this new evolution of energy along business lines. There is a stir and movement, a hopefulness and activity, which strike one as American rather than European. The reason for this swiftly won success in a new field is not far to seek; it is simply the application of German training and character to a new set of objects. More than sixty years ago Goethe said in conversation that, while the Germans were digging at the roots of knowledge and laying bare the principles of philosophy, the English, with their more practical genius, were mastering the world. The

great thinker failed to take into account the enormous importance of the education which Germany was securing. Between her military rulers, from Frederick to the young Emperor William III., and her universities, Germany has received a training incomparably more thorough than any other nation has secured. Obedience, subordination to authority, thorough competency in all the occupations of life, have been drilled into the Germans until they represent training in a degree which no contemporary nation shares. We may dissent as widely as possible from the ultimate wisdom of the system, but we cannot evade the facts which demonstrate its immediate efficiency. Whatever the Germans take up they handle with the force, directness, and skill of trained men. Their splendid devotion to scholarship and science gave them pre-eminence a century ago as investigators and thinkers; those who know the works of their great writers know that the whole movement of modern thought is to be found, expressed or implicit, in them; while the indebtedness of the world to Germany in the field of pure scholarship is never questioned by any one competent to express an opinion on the subject. So far the German has been strong mainly along lines of abstract work; but this quality of training could be applied in any direction, and when the time was ripe the world discovered that Germany was the strongest military power in Europe. Every branch of the service showed a common thoroughness, mastery of details, perfection of equipment. Two decades have passed, and now German training has turned to commerce and manufactures. An extract from a recent editorial in the London "Spectator" reveals English feeling about German competition:

"The German is just now the bogey of the commercial world. That Germans make better men of business than Englishmen, and that our countrymen are losing their instinct for trade, is almost universally regarded as an indisputable, if exceedingly unpleasant, fact. From every counting-house come alarming reports as to not only the cheapness, but the greater efficiency, of the German clerks, who do double the work of Englishmen for half the pay, who are as well trained intellectually as they are steady and industrious, who can live comfortably on incredibly small sums, and who require little holiday and no amusements. And, in addition to the complaint that commercial prodigies, who will carry on correspondence in six foreign languages and do bookkeeping for ninety pounds a year, are crowding out English clerks, we are told that all over the East and in our own colonies the Germans are monopolizing trade and driving out all competitors. In India they are to be found upon the country carrying on concerns once owned by our own countrymen, while in China, in Australia, and at the Cape they are not less ubiquitous and not less successful. In a word, if the talk of many English merchants is to be taken literally, our commercial supremacy, if not actually at an end, is fast approaching destruction owing to the fact that our rivals can now meet us on our own ground, and beat us completely."

It is true the "Spectator" goes on to disprove these forebodings, but that they are very generally entertained in England no one can doubt.

An American who believes thoroughly in the democratic principle will find himself out of sympathy with the absolutism and militarism to which Germany is just now, and apparently for years to come, committed; but he cannot withhold recognition of the wonderful organization of the German race. What the army has done and is to-day everybody knows; but not everybody realizes the strength and completeness of the social organization, the admirable thoroughness and system with which education is everywhere carried on, the grip of the Government on all classes and activities, and the rigid, impartial application of educational tests in all occupations. To one accustomed to a freer atmosphere the system seems intolerable, but its efficiency in many directions is very great. If society is to be governed by the few, Germany affords the best possible illustration of the strong points of that system. Her rulers have been men of iron; but they have imposed no burdens which they have not borne themselves. Their patriotism, their intelligence, their devotion to work, have been unquestioned. So far as administration goes, the German Government is probably the most honest, efficient, and economical in the world. Was it not Niebuhr who said that administration is two-thirds of liberty? The Germans are unquestionably reconciled in considerable measure to the loss of liberty by the intelligence, directness, and vigor with which all administrative and executive functions are discharged. The shiftlessness, thievery, and general incompetency with which the city of New York has often been misgoverned are entirely incomprehensible to a German, accustomed in all