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The Outlook

THE Presidential election is taking place as we go to press, and the result will be known to our readers before our next issue can reach them. The leaders of each of the two great parties profess great confidence in the victory of their party. This confidence is so positive that it produces an impression on the candid historian either that the political leaders are assuming confidence for effect, or else that they, or some of them, are relying upon corrupt methods to determine the election. The campaign has been an extraordinarily quiet one. This may be due to lack of public interest in the issue, but is more probably due to other causes. Both the Democratic and the Republican Presidential candidates have personally the confidence of the American people. Both have proved themselves in the past men of moderation and integrity, and the personal issue is therefore eliminated. The difference in principle between the two parties is clearly defined and explicitly expressed in their respective platforms and in the letters of acceptance, and when this is the case voters are not easily won to one side or the other by brass bands and torchlight processions. The old campaigners on both sides are giving to the candidates a not very enthusiastic support, and to this may in part be attributed the lack of old-time methods of creating fictitious enthusiasm. The lingering illness and pathetic death of Mrs. Harrison have produced a quieting, not to say a solemnizing, influence on the American people, whose mercurial temperament responds quickly to such an incident, and who are not inclined to flags and fireworks in the presence of death. Finally, the Columbian celebration has given full opportunity for the ebullition of popular enthusiasm, and has absorbed much of the time and attention usually given to boisterous exhibitions by those who make political campaigning a holiday affair. It would be worse than idle for us to essay prophecy when our words cannot reach our readers before the election has become a history, and the issues involved in it have been for the present time determined.

The last week of the campaign witnessed the withdrawal of the Democratic electoral ticket in Oregon and South Dakota, making eight States in all in which the Democrats, hopelessly in the minority, merged themselves into the People's party in order to prevent Republican victory. In just eight of the Southern States also the Republicans practically abandoned the field. In two or three of the Southern States, notably Alabama and Louisiana, there was formal fusion between the Republicans and the People's party, but in other States the People's party was unwilling to fuse with the Republicans because of the number of its own supporters who would thereby be forced back into the Democratic ranks. In Virginia the Democratic majority in the last two Presidential elections has been so slight that fusion with the People's party might easily have given most of its electors to Harrison. At one time last week such a fusion was announced, but the

People's party leaders indignantly denied the report. They prefer to carry on the campaign this year in such a way as to strengthen themselves for the next State campaign, and alliance with the Republicans would defeat this object. In the South the Republican party has little to gain from the withdrawal of its electors in favor of the People's party, since the substitution of Weaver electors for Cleveland electors could at best only result in throwing the election into Congress, where Mr. Cleveland would be chosen President by the House, though Mr. Reid would be chosen Vice-President by the Senate. Some of the papers supporting the People's party talk of the possibility of the Weaver electors uniting with the Harrison electors in support of some free-coinage Republican. But there is little chance that even four years' longer tenure of office could persuade Eastern Republicans to consent to such a combination. On the other hand, it would be difficult for the Weaver electors, who are generally as hostile to the McKinley tariff as is Mr. Cleveland, to cast their votes for a Republican. If there is any future for the People's party, it lies, not in the number of electoral votes it shall receive this year, but in the possibility that it may build up a National party out of the elements opposed to the conservative financial and industrial policy which either Mr. Harrison or Mr. Cleveland is certain to pursue.



As the campaign has progressed the only new issue presented—the repeal of the ten per cent. tax on State bank notes—has steadily lost in importance. On the one hand, it failed to satisfy the demand for “more money” in the debtor States, and, on the other, it failed to arouse the fear of cheap money in the creditor States. Of the “straw” votes taken at the close of the campaign, there was none so surprising as the poll of the National bank presidents in this city taken by the “Evening Post.” Thirty-seven out of sixty-seven declared themselves for Mr. Cleveland, while several of the Republicans expressed themselves as having no fear that a depreciated State bank currency would be authorized under Mr. Cleveland's administration. Several of the most conservative Boston bankers last week issued an address urging that the demand for more money in the agricultural sections must be met, and that it was best it should be met by a State bank currency not made legal tender. “Wildcat banking,” the address argued, is next to impossible in these days, when the credit of every firm is reported all over the country by business agencies. There is little danger that any State would permit its banks to issue currency unless the redemption of this currency were amply secured. “If,” however, “any State has a predilection for cheap money, may it not be well to confine the experiment within its own borders rather than to allow it to throw its influence in favor of experiments in the whole Nation?” This argument is quite satisfactory from the banker's standpoint, especially as our northern neighbor, Canada, permits its banks to issue paper money with great profit to themselves, and (thus far at least) without depreciation at any point. The argument is less satisfactory, however, from the standpoint of those who insist that, inasmuch as the public alone can make and keep

oned as a unit, forty-two names. There are five party tickets in the field, and, as the official ballot must contain all the tickets, it will be an imposing document, and one eminently fitted to bring confusion upon the accountants and compilers in the city room of a newspaper.

The returns that come by telegraph involve less labor in editing—perhaps because there are less of them and they have been edited to some extent before being put upon the wires. Eight or ten telegraphers in the operating-room of the newspaper will be kept busy receiving the reports, and a constant stream of messenger-boys bringing Associated Press matter and "specials." All this volume of telegraphic news goes to one man, who swiftly assort it; this hook he fills with dispatches for the man who is editing the State legislative vote, that with matter for the editor who attends to Congress, another with Presidential returns. Boys strip the hooks as fast as the slips of telegraph paper pile up, and carry the messages to their proper destination. All is done speedily and quietly. There are few more silent spots than a newspaper office when work is being done under high pressure. If a harsh and strident voice breaks the silence, it is apt to be the city editor reasoning with the inevitable imbecile who always begins ringing up a newspaper by telephone about midnight to ask "Who's elected?"

By eleven o'clock the sheets of copy are flying fast to the composing-room, and the types which are to tell the story of another Presidential election are clicking in the compositors' sticks. Standing in one of the forms is a table of the electoral votes already set, the votes of the invariably partisan States being entered in the appropriate column—Maine 6 votes, Republican; Mississippi, 9 Democratic, and so on. After the doubtful States the figures are omitted, to be inserted as the summaries from the State capitals come in. "Heads" written and set up in advance stand on the "make-up" stone—one exultantly announcing the victory of "our man," the other grudgingly admitting that the wrong candidate has pulled through. How many are the matters to be considered at 3:45 A.M. in deciding which of these blocks of type shall be set in the form, and how slight is often the determining evidence, only the man upon whom the responsibility of the decision rests can say. And after it is all done, when the wheat has been sifted from the chaff of tens of thousands of words of telegraph, when hundreds of columns of figures have been digested and put into a head-line, when at 6 A.M. the general result of an election in which twelve million votes were cast has been correctly announced, the managing editor will still feel that he has fallen short of fulfillment of his programme, and will believe more than half correct the scoff of the oldest printer in the "chapel," who invariably remarks at this season, "I've worked under every managing editor of this paper since old Nestor's time, and I never saw an election report balled up like this 'ere one."



A Moravian Vesper

By Ethelbert D. Warfield, LL.D.

President of Lafayette College

It was on one of the first gray days of autumn that an invitation came from a friend asking me to go with him as his guest to the annual "Vesper" of the Moravian Historical Society at Nazareth. I had never had an opportunity to be present at any of the meetings of our neighbors at Nazareth and Bethlehem, although many pleasant reports of their Old World customs had come to me from time to time, and I was delighted to join in one of their most characteristic celebrations. We left our own beautiful situation in the historic "forks of the Delaware," and, climbing the shoulder of richly wooded Paxinosa, descended into the valley of the Bushkill. The long line of the Blue Ridge stretched its front before us, broken by the three gaps—the Water Gap, the Wind Gap, and the Lehigh Gap. The gray of the autumn day half revealed and half concealed the stern mountain barrier, and in lines of haze tracked

the watercourses through the valley, leaving the open fields of new-cut corn and the half-plowed uplands outstanding in their tender tints of brown and yellow. The air was fresh with the first frost, and the rapid drive brought us with flushed faces and cold fingers to the hospitable streets of Nazareth.

It is a German town. Name and location have sought in vain to trace its characteristics up to an older, or bring them down to a newer, date. The atmosphere is full of the same influences which I breathed long ago in the rambles of my *Wanderjahr* among the hills of Saxony, Cassel, and Bohemia. But it is no worse for that. It may be not a little better for it. Certainly it has an added interest because of it.

But we were already late, and hurried to the building of the Historical Society. It stands on a fine site in the eastern quarter of the town. A sturdy, rectangular building, simple and strong, built of gray mountain stone. Just above the windows of the first story runs a line of red brick, like the layer of slate between two strata of limestone, showing where the archaic sea ebbed and flowed. This line of brick must catch even the most casual visitor's eye, and, even though we miss a portion of the day's programme, we must know its *raison d'être*. Its story proved brief and interesting. William Penn gave the tract of land on which Nazareth stands to his daughter Lætitia, it then amounting to five thousand acres, with the privilege of having it erected into a manor, and of holding a *court baron*. It was sold to one William Allen, who in turn sold it to George Whitefield, the great evangelist. Here Whitefield intended to found a colony which he was to bring from Georgia, but, becoming discouraged, he sold it in 1741 to the Moravians. He had, however, begun a school building and carried it up to the second story. This was the building. The Moravian purchasers ran a course of bricks around the building to mark the point reached by their predecessor, and then carried the work on to completion.

Whitefield left more than one mark on the quaint town. It is generally supposed that the names Bethlehem and Nazareth are landmarks of Moravian occupation. But Whitefield gave the town its name, and from him the grant was known as the Barony of Nazareth. This incongruous combination—this lordship of Nazareth—died stillborn. With accustomed wisdom, the Moravians abandoned all thought of manorial organization, and began their labors with characteristic simplicity. The memory of the Counts Zinzendorf is fragrant in Nazareth, but it was not the rich but humble nobles who left the memorial of worldly lordship in the little town, but the Pennsylvania Quaker and the founder of English Calvinistic Methodism.

We enter a door overshadowed by a vigorous ivy brought from one of the old homes in Moravia, and, ascending to the main hall on the second floor, we find the company assembled. It is no common history which this house and this society keep the records of. It is a history of struggle through many long centuries for religious and personal liberty—a struggle against principalities and powers, against treason and violence at home, against assault and persecution from abroad, against open enemies and secret defamers; from the day on which John Hus suffered by the command of the Council of Constance to the day when Zinzendorf found persecution even in free America, this history has been one of menace and martyrdom, but also of heroism and triumph. In this room are gathered many memorials of the men who have lived and died for the glory of God in the bonds of the *Unitas fratrum*; not merely of those who lived and died in the eyes of the world, but of those who, unfaltering and unfailing, have carried the spirit of Paul into many a mission field, as well as this at Nazareth.

The company was a large one, both of men and women, old and young, for all have a part in this glorious history. Nor was it a local gathering only, but there were many from distant cities, notably from New York and Philadelphia. They were gathered round long tables on which a substantial but simple meal was served, and after the meal the women took their sewing and their knitting, after the

good custom of the Fatherland, and the men smoked, after the bad custom of the New World, while the feast of reason and of song was entered on. The songs were all hymns and printed on slips for distribution, but they seemed so familiar that few used the printed slips, while all joined with delightful zest and heartiness in the singing. The songs were in some cases quaint in language and phrasing, reminding me of the early psalm-books of New England, and in one or two cases the theologic and dogmatic forms of expression were as unusual as they were accurate. The tunes were German chorals, always pleasing to my ear, sweet and full, and carrying the quaint, strong words to heaven with no uncertain sound.

There were four papers on the programme; papers which for solid merit, sustained interest, and original research will bear comparison with the best work of the larger Historical Societies. The first paper was by Professor E. Leibert, for many years the honored Principal of Nazareth Hall, the general school for college and business preparation. It was a translation and brief comment on a sermon preached against John Hus in 1416, just prior to his condemnation by the Council of Constance. This was followed by an account of the work of "Moravian Evangelists among the Swedes of New Jersey," by Professor J. Taylor Hamilton, of Bethlehem; and Professor H. A. Jacobson, of Bethlehem, read a part of a paper on "The Journey of Bishops Hohl and Etwein in Eastern Pennsylvania in the Eighteenth Century." But the paper which was of the greatest interest to the ordinary listener was read by the Rev. W. H. Rice, of New York, and was an account of "A Journey of a Bethlehem Boy to Ohio for his Bride in 1808," translated from the diary of Owen Rice, the father of the boy, and, if I am not mistaken, the grandfather of the reader, of the paper. I have rarely heard a more delightful account of a trip through the "wilderness" than this. The writer was shrewd and observant, and at the same time a devout and outspoken Christian. The story abounds in incident and amusing situations, some of which must have been vexatious as well, but the narrative is told in such a spirit of sympathy with nature and trust in God that it is almost a forest idyl, and quite a beautiful epithalamium. Not the least of the vexations which beset the way was bad roads, and one of these, after October rains, proving utterly impassable, the wagon was abandoned, and the bridal party pushed on upon their homeward path on horseback. But, on crossing a river at a ford, the girths of the bride's saddle broke and let her fall into the stream. The daughter of a Moravian missionary to the Indians was of too well-tried a temper to mind so small a mishap, and, a settler's house being found not far off, the necessary change of raiment was quickly effected. So they rode on, making merry by the way, laughing, as love is wont to do, at obstacles, until the bride's new home was safely reached. At the conclusion of the paper, a cap which the bride wore was shown to the company upon the shapely head of a descendant of the rising generation.

Some impromptu speeches followed, speeches of congratulation and appreciation of the regular programme; some little discussion, also, with regard to the propriety of holding these "Vespers" in a larger hall elsewhere, which was almost, or quite, unanimously voted down; and then the meeting was adjourned, and little groups moved slowly here and there among the memorials of the elder days of strife and struggle, or out in the peaceful little grounds that surround the building.

As I drove homeward in the gathering shades of evening, a strong sensation of simplicity and of strength remained with me as I remembered the papers and their readers, and, most of all, their hearers. I have never seen an audience of the same size and of the same diversity of age, sex, and worldly interests participate in a meeting of the same length and the same seriousness of purpose with such universal interest and attention. There seemed to be among them still the spirit of those who with Hus had caught the force of John Wyclif's teaching and had not let it die; of those who had fought under John Ziska and triumphed under the great Procopius, only that they might the better study under Comenius, and by precept

and example preach the true, "unity of the brethren in Christ."



What Sectarianism is Doing in Washington

By the Rev. George E. Hooker

Outside of cities of five thousand people or more in this State, it would hardly be an exaggeration to say that the feature, *par excellence*, of church work is denominationalism.

The writer has recently gathered statistics from about thirty towns of the State, ranging in population from 150 to 2,500; and the results shown will hardly fail to be surprising both to home missionary contributors in the East and to catholic-spirited Christians everywhere. These towns were taken at random. Here are some of the facts brought out, no account being made of Roman Catholic churches.

Six of the towns, ranging in population from 150 to 300, have two church organizations each. Three of these churches have a membership of two, four, and five respectively. The largest membership is thirty-six, and the average less than fifteen. The reporter for one of these towns says: "The Congregational church was the first organized. What Methodists there were seemed desirous of joining with Congregationalists to maintain one church, but the presiding elder held them off and urged future organization. Neither organization has any reasonable hope of becoming self-supporting for a long time." The total resident membership of these two churches is under thirty-five. Both have buildings, built with \$400 and \$500 missionary aid respectively. The Congregational pastor receives \$600 missionary aid per year. What the Methodist pastor receives was not learned. Of another town the following report is given: "I desire to call your attention to —, a small village in this county, having a population of about two hundred, where there are four struggling church organizations—Presbyterian, Congregationalist, Methodist, and Baptist. Two years ago the Congregationalists organized there, in violation of denominational comity, when there was not the least need of it, because the Presbyterians had had an organization for years, though at the time without a minister. It is a great pity and waste of means and energy that such things are done."

Fourteen of the towns, ranging in population from 400 to 1,000, have forty-five Protestant organizations, or an average of $3\frac{1}{4}$ for each town. Eleven of these have a membership ranging from two to ten. Only two of the towns show any church with a membership reaching 100. The average membership of the churches of thirteen of these towns is $25\frac{1}{3}$. One reporter says of a church newly organized in his town: "They are working around on the borders—we think doing more harm than good." Another writes: "I am glad that something is going to be done, of an interdenominational character, to stop the ruinous growth of small church organizations. May the plan proposed have the sanction of Heaven and the adoption of the ecclesiastical leaders!" Another says: "I hope and pray that something may be done speedily to prevent any further waste of time and money, by discountenancing weak and rival churches." In one of these towns, having a population of 400, there are two organizations with a membership of four and seven respectively, and a third denomination has regular preaching services in the place, though no organization. The two organizations have lately erected buildings, both with missionary aid, and both pastors receive missionary aid. In another town of 600 people there are two organizations, with a membership of three and six respectively. In another of the same size there are four organizations; two have buildings, one of which was erected with \$400 and the other with \$500 missionary aid. Three of these churches have pastors, and each receives missionary aid toward pastor's salary. Other instances just as significant could be particularized.

Two of the towns with a population of 1,200 each, and