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Coffee.

The recent history of the great crops of the world, both of food and fibre, has been one of steadily increasing production and steadily declining price. A notable exception to this was the comparative failure of the wheat crop in many countries last year, by reason of which this country profited largely; nevertheless, wheat is back again to prices not very far from its old low average, and there is a promise of good crops for the coming season in all the grain-producing lands. Whether from considerable enlargement of the areas devoted to the cultivation of these crops, or from more thorough and scientific means of agriculture, or from freedom from the insect pests and weather damage which in former times made the results of agriculture so precarious, the tendency mentioned holds true.

No staple product illustrates this to a greater extent than that staple of universal use, coffee. The appended table shows the fluctuations in its supply and price for several years past:

	1899.	1898.	1897.	1896.	1895.	1894.	1893.	1892.
Price No. 7 Rio, New York, at present time	6¾	6⅞	7¾	13⅛	16⅛	17⅛	16¼	18⅛
World's visible supply (in thousands of bags):								
April 1.								
	6,516	6,175	4,182	3,685	2,754	2,806	3,321	3,056
July 1.								
	?	5,488	3,976	2,588	3,116	2,146	3,101	2,955

Among the specific reasons which have brought about this state of affairs, in addition to the general conditions above referred to, is the extreme cheapness of labor in Brazil and the fact that people there are willing to accept the inflated Brazilian currency in payment for their work. Whatever may be the cause or causes, it is conservatively estimated that the fall in the price of coffee represents a decrease in wealth of about $200,000,000 in gold per annum to the coffee-producing countries of the world, and a commensurate decrease in the power of these coffee-growing countries to purchase the other things which the world has to sell. The depressed state of the coffee-growing industry and the gloomy outlook for its future has led to the proposal of a very striking remedy by Don JOSÉ ANTONIO OLAVARRIA of Caracas, Venezuela. A very full account of Señor OLAVARRIA'S scheme appears in the March *Bulletin of American Republics*.

The plan is, that there should be formed a league of the coffee-growing countries, or practically, a gigantic coffee trust or consolidation which, by limiting the export of coffee from each of the countries of the league, shall enable the world's consumption finally to equal the product.

Señor OLAVARRIA would have a central committee of the league sitting constantly in one of the European capitals, which would from time to time send to each one of the countries in the league instructions as to the amount of coffee that it might export in a season. The Government of each country in the league is to enter into a solemn covenant to implicitly obey the committee's directions. Señor OLAVARRIA proposes that this league should be immediately formed by a Congress of Economists of each of the countries concerned, which should meet in Washington as soon as possible. He foresees for the operation of his plan the greatest benefit to the manufacturing and exporting interests of the United States and of their customers, the coffee-growing countries of South America.

Señor OLIVARRIA'S plan is for a trust on a scale not hitherto dreamed of by any expert in either the making or the denouncing of trusts. It is for a trust on an international basis, and of official standing. It is magnificent, even if time should prove it not to be business.

What Next in Cuba?

The dissolution of the so-called Cuban Assembly is to be immediately followed by the disbandment of those ex-insurgents who have thus far retained their arms and the semblance of an organization. Henceforward, there will not exist in the island any pretext for the assertion of any authority, military or civil, outside of that belonging to the provisional administration established by the United States. The ground is, therefore, cleared for the first move toward the fulfilment of our promise to give Cuba a free and stable government. That first move is, obviously, an enumeration of the inhabitants of the island, for without the information derivable from a proper census, we cannot even define the conditions under which the wishes of the liberated people are to be signified at the ballot box.

It is the belief of those best acquainted with the methods of discharging public functions which prevailed in Cuba under Spanish rule, that a trustworthy enumeration of the population has never yet been made. It would not answer our purpose, however, merely to learn how many adult males have survived the atrocities of the Weyler régime. We must know, also, what proportion of these were born in Spain and still consider themselves Spanish subjects. Remembering, moreover, that emancipation in Cuba is of relatively recent date, being an outcome of the ten years' war which ended in 1878, it might be well to ascertain, with a precision not heretofore attained, how many Cubans are pure whites and how many should be classed as "colored." It would be useful, likewise, to secure some accurate statistics regarding the prevalence of illiteracy, together with data indicating the amount of property, real and personal, possessed by each adult male.

Why do we need so much and so various information? Because it is a grave duty that we have undertaken to discharge in the case of Cuba. We are bound to safeguard her against the fate of Hayti. To that end we must give her a government not only good upon its face but invested with the guarantees of permanence. How we are to confer those guarantees is a question that requires serious reflection in the light of full and authentic information. Let us not forget that everything depends on the qualifications for the suffrage prescribed by us with reference to the election of delegates to the convention called for the purpose of framing a constitution for Cuba; or, it may be, with reference to a plebiscite responsive to an even more fundamental inquiry, whether, namely, the Cubans desire absolute independence or annexation. Suppose the outcome of a careful census should be to show that a majority of the adult male population of Cuba, after a deduction has been made of those resident Spaniards who decline to renounce their allegiance to the Spanish Crown, consists of colored persons; that of these nearly all are illiterate, and that very few of them are possessed of any property, real or personal. Should we, then, holding, as we do, the position of trustees, and keeping in view the state of things which obtained in our Southern States for some years after the civil war, have any moral right to say that the destiny of Cuba should be determined by manhood suffrage?

It may be said that, although the Federal Constitution is, of course, inapplicable to Cuba under our existing relations to that island, yet the principle embodied in the Fourteenth and Fifteenth amendments forbids us to make any distinction on the score of color in territories even temporarily under our control. That principle, however, does not forbid us to prescribe an educational or property qualification for the exercise of the suffrage at a preliminary election held to determine whether the Cubans do in fact desire absolute independence, and, if so, to choose delegates to a constitutional convention. No one disputes that the convention, once assembled, should have power to determine for itself what shall be the conditions of the franchise in independent Cuba; but on us will rest the responsibility of deciding whether the majority of that convention shall represent education and property, or that class in the Cuban community which is practically indistinguishable from the present population of Hayti.

To end aright, we must begin aright. The condition precedent to a wise and just solution of the Cuban problem is a census. The census, moreover, should not be a mere enumeration, but should supply us with information, no less essential, relating to color and to the distribution of education and property. Then we should be able to avoid mistakes in the far-reaching and momentous business of defining the terms on which the suffrage shall be exercised in Cuba at the preliminary election.

The Warning from New England.

The declaration in the Fast Day proclamation of Governor ROLLINS of New Hampshire that there is a "striking decline of religion, particularly in our rural communities," is provoking much discussion in the various Churches and some more or less decided protests and denials. Governor ROLLINS, however, must have spoken from knowledge of the actual religious condition in his State when he said that there are towns in which no church bells are rung, and where the dead are buried without religious services and the marriages are civil only. That religious indifference has succeeded the earnest faith of the past in many New England communities has been apparent of late years to all careful observers of them.

Nor is this decline of religious faith confined to New England or peculiar to rural districts. It is observable in other States, and in the cities also, to a significant extent. Formerly the religious revivals which swept over this country periodically infused new vitality into faith when it had begun to grow cold and stirred whole communities with the profoundest spiritual anxiety. The Baptists and Methodists, who together comprise nearly one-half of the religious believers of this country, received their first impetus from such revivals and made their subsequent remarkable headway because of them; and the same was true of the Presbyterians, though to a less extent.

When WHITEFIELD came to this country in the last century the religious condition of New England bore some resemblance to that described by Governor ROLLINS as existing now. Society had fallen from the moral and religious elevation to which it had been raised by the earlier Puritans, education had declined, and immorality had become prevalent; but through the efforts of WHITEFIELD and JONATHAN EDWARDS a great revival of religion was aroused and a notable change in the spiritual condition of the communities occurred. Passing by other and many widespread revivals of like transforming influence, there is one of which very many now living have a vivid remembrance—the Great Awakening after the business depression of 1857. That wave of religious enthusiasm swept over the country, and so intense was the interest aroused by it that the churches could not hold the throngs who were moved to anxious spiritual concern. Here in New York, for instance, theatres were secured for their accommodation, and at the midday hour crowded prayer meetings were held regularly in the business districts. Religion was the great theme of conversation, and eternal salvation rather than merely temporal advantage appealed first to the thoughts of a large part of the people.

Since then more or less earnest and profound religious revivals have occurred, but none of them has approached in its sweep that Great Awakening. Of late years, however, there has been none at all except here and there in a particular community, where its range has been small. They have not been extensive, like the revivals of old. Individual churches have been recruited to some extent by reason of such special efforts, but there has been no broad transformation affecting whole denominations. The Methodist camp meetings, once the scene of the most passionate religious manifestations, have become simply places for summer resort, of which religion is only an incidental and comparatively insignificant feature.

Meantime professionally religious newspapers are secularizing themselves, apparently as a necessary means of self-preservation. Churches which were once kept in vigorous life by free-will contributions are groaning over financial exhibits which show a money loss, and pastors are held responsible for the deficit, on the ground that they are not "paying" attractions. The consolidation of churches is advised, as a financial necessity, in order to lessen the oversupply, and "star" preachers are substituting somewhat callow literary prettinesses and sentimental philanthropic disquisitions for religious doctrine and appeal. Dr. SHIELDS of Princeton University left Presbyterianism simply to gratify his secular taste. Dr. BRIGGS abandoned it because he had lost belief in the infallible authority of the Bible, which is its sole foundation. Dr. VAN DYKE looks upon "culture" as the only salt which will save this republic. Dr. HALL'S simple doctrinal sermons palled on the taste of many of his prosperous parishioners. The Rev. Dr. RAINSFORD goes in for Sunday sport. The Rev. Dr. SCUDDER favors church dance halls. The Rev. Dr. HILLIS preaches on the great novelists, and many other clergymen of prominence are concerned rather about the temporal condition and æsthetic satisfaction of men than with the old aim of religion, or the salvation of souls. They are giving indubitable signs that the decline of faith spoken of by Governor ROLLINS extends to the pulpit itself, and the same indications appear not less strikingly in the theological seminaries.

The Bible has come to be criticised like any other book. Doubt as to immortality begins to be suggested even by the pulpit. Sacerdotalism in the Episcopal Church in England and this country is making war on the essential principles of Protestantism.

Meantime religious skepticism is increasing ominously among the laity; it seems to be prevalent among young men of what is called education. The profound influence which the English Bible has had on English literature seems to be departing. We do not find its spirit, its tone, or its language in the writings of the younger literary aspirants of this period. They seem not to be familiar with it.

Now, all this is of portentous significance, and the Governor of New Hampshire, in expressing his alarm because of such indications, gives utterance to a feeling which is widespread among devout believers of the old school of religious faith. Never was there a time when a Great Awakening was so much needed as now to revive faith in religion. The old infidelity was a feeble eccentricity as compared with the rejection of the scientific possibility of the supernatural by the agnosticism of this period.

The Commercial School at Columbia.

There has been nothing more surprising in the administration of SETH LOW as President of Columbia University than his new project for the establishment of a commercial school in that institution to be supported by a subvention from the New York Chamber of Commerce.

The commercial school, if established and maintained upon the plan proposed, will, of course, be under the control of the men who hold the purse strings. These men will be the members of the Chamber of Commerce. If they do not like the manner in which the school is managed, they can stop the supplies. When their subvention ceases, the school must cease also. By its control of the money necessary for its maintenance, the Chamber of Commerce can and will dictate the policy of the proposed commercial school; and Columbia University will play only a subordinate part in its management.

Is this a fine or dignified attitude for a great institution of learning? We think not. It seems to us a humiliating sacrifice of independence, almost amounting to degradation. Obviously the teachings of the Columbia commercial school must be made to suit the Chamber of Commerce.

How about the study of political economy? Would the Chamber of Commerce tolerate the teaching of any political economy which it did not approve in a school which it was supporting at an expense of $10,000 or $20,000 a year? Hardly.

Establish a commercial school at Columbia University, if you like, Mr. Low; but only on conditions which will make it absolutely free and independent of the control of outsiders. You cannot do this, and have it depend upon the Chamber of Commerce for its financial sustenance.

Black and White in Africa.

The efforts of Mr. JOSEPH CHAMBERLAIN, the British Colonial Secretary, to secure for British Indians in Natal the same rights as other British subjects of lighter hue, do not appear wholly successful. The English colonists are acting with much determination in their resistance to the Colonial Office, and pay no attention to its attempts to persuade them that the Queen's subjects from India have claims they are bound to respect. To the colonists the Indian is an undesirable person who must be excluded from the country, and they have given Mr. CHAMBERLAIN to understand that such is their decision. Mr. CHAMBERLAIN'S rejoinder is that "It is not because a man is of a different color from ourselves that he is necessarily an undesirable immigrant. But it is because he is dirty, or immoral, or a pauper, or has some other objection which could be defined by an Act of Parliament." But it is no use. The whites of Natal are resolved that their Aryan brothers, as Lord CURZON recently called the Hindoos, shall in future be kept out of the country, and that those already in it shall be made to leave as speedily as may be.

One SOMNATH Maharaja, a well known Indian who has been in business in Natal for thirteen years, held a license for over six years at Mooi River and was reported sanitarily irreproachable by the Sanitary Inspector. He applied for a license to trade in Durban, three well-known European merchants testifying to his respectability, and he engaged a European bookkeeper according to the law. But the licensing officer refused the application and would not give his reasons for so doing. When compelled by a judicial finding to state them, he said "that the applicant had no claim whatever upon Durban, as the class of trade he was engaged in was sufficiently provided for in the town and borough." And the Town Council upheld his decision.

DADA OSMAN has been in Natal for fifteen years, was connected with the first Indian firm in the whole of South Africa, is English educated, lives in English style, and pays house rent of $55 a month. A prominent British merchant, a Mr. ALEXANDER MCWILLIAM, testified to his character and worth, but the license he asked for was refused, on the ground that the act of 1897 was meant to check the issue of licenses to "undesirables"; and Mr. OSMAN came under that head. Appeal was made to the Town Council, but without avail. No attention was given to Mr. CHAMBERLAIN'S definition of an undesirable, which was quoted. A Councillor moved that the Licensing Officer's decision against Mr. OSMAN should be confirmed, and was seconded by a former Mayor and Deputy Mayor. Another member admitted that if the license was refused the reason was not "because the applicant or the premises were unsuitable, but because the applicant was an Indian." The final result was that the appeal was dismissed without redress.

At another place, Dundee, the local board met to discuss the question of allowing Asiatics to trade in the township. The Chairman opened the discussion by declaring that "it was their endeavor, if possible, to rid the town of the Asiatic curse." The rest of the board coincided with this view of the matter, and it was resolved "that the Local Board do all in its power to prevent the granting of further licenses to undesirables; that the Licensing Officer also be instructed to this effect, and that steps be taken to cancel as many of those licenses as possible."

From these examples it is made plain that the white settlers in Natal mean to have their own way. But it is not only in Natal that the British Indian finds himself an undesirable. At Umtali, one of the principal towns in Mr. RHODES'S territory, the Indian traders had been assaulted and their stores pillaged, with the object of compelling them to leave the country. The situation is for the British Colonial Office exceedingly complicated; and it will be interesting to see how it will be smoothed over without compromising the authority and dignity of the Crown or affecting Colonial loyalty toward it.

War, Latin Poetry and a Springfield Moralist.

The wear and tear of the Philippine campaign are beginning to tell upon Gen. SAMBO BOWLES of Springfield. The undaunted little man has rallied around AGUINALDO and charged against MCKINLEY so long and so hard that the usual moral demoralization and degeneration produced by war are to be discerned in him. Nothing but the clearest evidence could have persuaded us that the curse of militarism had fallen upon that tribune of peace; that in the heat and fury of conflict the moral perceptions of the most sensitive of moralists had been blistered. The thing is incredible, but it is true. Mournfully must we set forth the facts.

Gen. SAMBO BOWLES'S *Springfield Republican* publishes the Latin poem, "To Virgins Vowed to God," lately written by Pope LEO XIII. Gen. BOWLES prints the Latin for the benefit of scholars in the Connecticut Valley, and then voluntarily appends "this translation, almost literal," in blank verse. We shudder to relate that this translation, which is thus put forward as an independent poetical labor, follows slavishly the prose translation attributed to the *Tablet*, which has been printed in many American newspapers. Gen. SAMBO BOWLES has not followed the Latin, but the English. That this is the case is evident not only by the close agreement of the *Tablet* version and the Bowles version, but by the fact that the latter repeats the errors of the former. For example, the line which reads in the Latin

"Intima recludit sacri penetralia cordis,"

that is, "He opens the inmost recesses of his sacred heart" is translated in the prose version: "He incloses you in the deepest recesses of His holy heart." So Gen. SAMBO BOWLES, careless of the Latin, follows the erring pony and translates:

"Draws you into the sacred closure of his heart."

Again, the prose version renders "Instruat insidias SATAN artesque malignas," by "SATAN prepares his snares and wicked arts." The translator has changed the Latin subjunctive into the indicative, possibly from a feeling that SATAN was bad enough without the Latin subjunctive. "Let SATAN prepare," the translator should have said. Gen. SAMBO BOWLES, innocent of Latin, meekly follows the translator, who perhaps purposely laid a snare for him:

"SATAN his snares prepares, his arts malign."

For Gen. SAMBO BOWLES, SATAN has indeed prepared snares and malign arts, and the weary warrior has fallen into them. In the days before his moral delicacy had been tarnished by the hell of war, would the General have stooped to a paltry deceit and let SATAN trick him so cheaply? Would he have tampered with the seals of truth in this saddening fashion? Would he have prigged a translation without the consent of the translator? Would he have conquered and annexed that translation without color of right?

Alas! Such is the penalty of a philanthropist up to his chin in war while howling for peace. Before Gen. SAMBO BOWLES began to command the Philippine situation and to cry out against the usurper MCKINLEY, the undaunted little man wouldn't have laid hands upon a Latin subjunctive save in the way of kindness; and now see what he has done and what a wreck his once celebrated moral nicety is become! We don't say that the man who is capable of conveying a translation is capable of conveying an island or series of islands, if worst comes to worst, but we beg Gen. SAMBO BOWLES to watch himself carefully and to get the Massachusetts Reform Club to watch him. The hell of war in the tropics must not be allowed to consume utterly a precious monument of the Mugwump age in Agawam.

King George Tubou and the Tongas.

Exactly what sort of an arrangement England has concluded with the monarch of the Tonga Islands may not be known for a day or two. Honolulu despatches say that she has bought the sovereignty of the group, paying King GEORGE $125,000 cash and hoisting her flag at Nukualofa, the capital. But our London telegram says that the agreement secured from the King by the Captain of the cruiser Tauranga was only that he should not cede, sell or mortgage his territory or sovereign rights to any foreign power, Great Britain in return guaranteeing the independence of Tonga.

Even should the latter turn out to be the real transaction, it might be a check to Germany, which lately made a claim on the King for a sum said to be $100,000, based on the business accounts of German traders with his people, her Vice-Consul threatening that if these bills were not paid a German warship would seize the chief harbor. The Tongan group is a little south of Samoa, and allied to it not only geographically, but somewhat through consular jurisdiction.

Judging from the municipal elections in Kansas, the Populists of that State are too busy cutting coupons to go the polls. We have forgotten the name of the Populist or Democratic sage who said that "Prosperity is a curse," but he knew his party and foretold its fate. Can nothing be done to stop these regrettably good times and save Populism and Democracy?

The Mazet Committee, to judge from its first day's session, promises more sensational exposures than any made in past years.

A committee of Harlem residents and property owners, representing, it is said, real estate to the value of $60,000,000, called on Third Deputy at the office of the Mayor, at the City Hall, to state their grievances in some matters of local concern and to complain against the alleged neglect of some city departments concerning such causes of complaint. They asserted that on one Harlem thoroughfare the street lighting was insufficient, and the responsibility for this they ascribed to the Commissioner of Buildings, Lighting and Supplies, as that functionary is called. They objected to the condition of the pavement of one street on the ground that its condition was dangerous and detrimental to health, and urged that, receiving no satisfaction from the Commissioner of Highways, to whom in the first instance they complained, and being referred to the Board of Health, the President of the board did not comply with any of their demands or abate in any particular the abuses of which they complained. Dissatisfied with their treatment by Messrs. KEARNY, KEATING and MURPHY they appealed to the Mayor, as the head of the city administration and the appointing power of these three officials.

The Mayor's response was caustic, characteristic and very encouraging. He informed his visitors that the Legislature was at fault, the Legislature which had "passed a bill giving the Governor the right to permit entertainments in armories for which the State does not pay a cent."

This item of valuable information furnished, he referred the complaint against the Commissioner of Buildings, Lighting and Supplies, KEARNY, to Commissioner KEARNY, the complaint against Commissioner of Highways KEATING to Commissioner KEATING and the complaint against President MURPHY of the Board of Health to President MURPHY.

THE GREAT MAN OF GREENLAND.

Something About the "Eskimo Millionaire," Kor-ko-ya.

When the Arctic whaling fleet returned from the north last season it brought word that Kor-ko-ya had placed a new window in his house. As a matter of news in ordinary building circles this would pass unnoticed, but to those who have travelled where the sun shines at midnight the intelligence is extremely interesting.

For a decade of years the growing opulence of Kor-ko-ya, otherwise known as "the Eskimo millionaire," has been watched with great curiosity by the whalers and the occasional explorer. He has long been known as a thrifty man, as thrift goes in the Arctic regions, but it is only of late that his fortune has assumed really wonderful proportions.

It is said that he now owns no fewer than seven kayaks and a full twoscore of bone-tipped double-bladed paddles. His stock of blubber for the winter of 1897-8 consisted of over sixty "parcels" weighing 100 pounds each. In addition to this he sold to traders half as many, receiving in part payment the new window already mentioned.

His thirty dogs are all crossed with the Newfoundland breed, which makes them especially valuable for hauling purposes, and of a better flavor as an article of diet in time of famine. Of sealskins, foxskins, bearskins, raw eiderdown feathers, whalebone, narwhal ivory and reindeer hides he has enough to keep him in plenty for some years.

But it is in wives that he is considered richest. In his home igloo up on the western shore of Baffin Bay he has ten, all particularly strong of jaw, and able to keep Kor-ko-ya's stock of clothing ever soft and pliable. The importance of this will be understood when the Eskimo custom of chewing skins is understood.

Kor-ko-ya was born in 1841, at a small native settlement a short distance north of what is now the Danish town of Julianehaab, in Greenland. He left his home at an early age and crossed Baffin Bay, making his igloo with another tribe famous as hunters of seal. He was known to some of the early explorers and acted as head guide and chief teamsman to them.

He attracted notice even in his teens as a thrifty youth, and from that time became prominent among the Eskimo. Saving is an unknown art to the Indians of the Arctic regions, and it is seldom they accumulate enough to last them throughout the long winter. Certain rules of the tribes make it incumbent upon them to help their overjoyed neighbors, and for that reason the individual members neglect to lay by stores for the morrow.

Kor-ko-ya became an exception. He was a skilful hunter and a shrewd trader, and, before he was 20, his main igloo became the centre of the village in regard to dittings and attractiveness. The tribe to which he had attached himself was one of the largest and most influential of that part of the country, and by his twenty-fifth year Kor-ko-ya was recognized as the head of it. It is said that men came 200 miles to consult him in affairs of the chase and trade.

He became well known to the hardy whalers, and to-day his doings form a subject of comment and interest in more than one country. And that is why the news that he had placed another window in his house was carried over 2,000 miles on ice and water, to be discussed over pipes and ale in a dozen civilized seaports.

Commerce and Universities.

TO THE EDITOR OF THE SUN—*Sir*: I see that President Low of Columbia University wants the Chamber of Commerce to put up the money to run in it a Commercial School or course.

Is that what is wanted at this time, and more especially in a community which like New York is dominated by commercialism? It seems to me that rather the need is for our universities to resist this spirit of commercialism, more strongly now than ever before, and to represent and inculcate what may be called the artistic ideal, or the endeavor to produce results for the measure of whose value there is no standard in the commerce for material gain.

Either Columbia University should have no commercial school or it should become wholly an adjunct to the Chamber of Commerce, so that everyone shall know the spirit impelling it. ALUMNUS.

NEW YORK, April 8.

Need of Fireproof Houses.

TO THE EDITOR OF THE SUN—*Sir*: In view of the terrible loss of life in the recent fires occurring in our city, does it not seem almost criminal negligence on the part of the citizens that they do not give heed to the new and simple methods of improving the fire protection of their homes?

There are upon the market to-day manufactures of fireproof materials which have been thoroughly tested and which are known to impede the progress of flame.

May it not, therefore, be a benefit to the public at large if papers of your standing call attention of the public to the need of more careful attention on the part of householders to the fireproofing of their homes? W. W. O.

NEW YORK, April 8.

The Vassar Servants and Their Friends.

TO THE EDITOR OF THE SUN—*Sir*: You spoke lately of fire at Vassar College, but you can also speak of the way servants are used.

Thursday night the matron showed her authority by keeping in her twenty servants, for what reason they do not know. Some of us fellows went as usual to meet our lady friends and returned with the news that our friends would not be out this evening on account of their new boss's feelings. One of us said to the other: "I suppose the girls will have to give up their company or else break the new rule." Some one must set them free.

S. D. C., ONE WHO KNOWS.

Negroes and Mulattoes.

TO THE EDITOR OF THE SUN—*Sir*: In my article of the 1st inst. I did not want to be understood as holding the opinion that the negro has never made his mark in the world. As the article appeared it can be seen that the quotation is only made to show that the mulatto is not a degenerate and is not intended to reflect on the negro. The quotation in full is as follows: "No full blood African has ever made his mark in the world. Those who have been invariably mixed bloods, and some have shown that there has been no loss of intellectuality as a result of the mixture. Fred Douglass, Booker Washington, Kelly Millar and perhaps Paul L. Dunbar are examples. Any one of these men would be or would have been distinct in the eyes of the world had his color been different."

I have seen Mr. Millar, and Mr. Dunbar introduces himself as a negro, pure and unalloyed. I am at a loss to understand how the ability of these gentlemen can be attributed to an admixture of blood, for there is no sign of such a mixture.

I think those who have read my previous articles will see my purpose in using the quotation. I am quite sure I am anxious to have it understood that I do not agree with Prof. Mojsso in reference to the negro not having made his mark in the world.

MARCUS F. WHEATLAND, M. D.

NEWPORT, April 6.

The Ministry Overcrowded.

From the Philadelphia Press.

The Rev. S. D. McConnell, rector of Holy Trinity Church of Brooklyn, states in a communication to the *Churchman* that there are in the United States at present but two vacant parishes of the Episcopal Church prosperous enough to afford to a rector with a family a salary of $1,000 per year.

Dr. McConnell says that he has been disturbed in mind for a long time over the question, "Is there any room in the ministry?" To determine the matter he sent a message of inquiry to every Bishop of a diocese or missionary jurisdiction in the country. Fifty-nine replies were received to the seventy letters of inquiry mailed, with the result as stated.

Dr. McConnell believes that the chief cause of the overcrowded state of the ministry is the sweeping change which is going on in the religious habits of the people. Society has taken the ground that some "church connection" is not necessary to social standing or to moral respectability. This goes far to account for the present excess of clergy.

M. FAURE'S GIFT TO M'KINLEY.

Two Sevres Vases He Selected Before His Death Presented by President Loubet Through Ambassador Cambon Yesterday.

WASHINGTON, April 8.—M. Jules Cambon, the French Ambassador, presented to the President to-day two beautiful vases made at Sèvres, the gift of President Loubet. M. Cambon was accompanied to the White House by Secretary Hay, and after greeting the President, he said:

"MR. PRESIDENT: Some months ago Mr. Felix Faure, the lamented President of the French republic, joined with you in opening for public use the new Franco-American cable, and when I saw him for the last time he recalled the incident to mind. It seemed to him that it would be fitting that some memento of that pacific solemnity should exist. He selected to this end two large vases made in the national porcelain works of Sèvres, and he expressed to me the desire that these vases, offered by him to the American people whom you represent, should be placed in the White House.

"Divine Providence did not permit him to realize his last wish, but his successor, Mr. Emile Loubet, who has charged me to make known to you his sentiments of high esteem and cordial amity, has resolved that it should not be left unfulfilled. In his name, therefore, I have the honor to present to you these vases. They will ever remain as a pledge of the sympathy which draws closely to one another the two greatest republics of the world; they will also be an evidence that this cable which unites France to the United States across the ocean is but a type of the more potent ties that for so many years have united our glorious nations."

The President replied as follows:

"MR. AMBASSADOR—But a few weeks ago the generous American people joined the French nation in testifying their sorrow at the death of the lamented President of the republic, the Senate of the United States expressing by a resolution the regard of their countrymen toward the memory of one who, in the brief time of his chief magistracy, had continued the work of his predecessors and had contributed to still further strengthen the historic good will that links the two peoples. I am deeply touched at the proof you now give me that this high aim was, to the last, in his mind, and I no less warmly appreciate the act of his successor, President Loubet, in giving effect to one of the last purposes cherished by President Faure. In the name of my countrymen I accept the gift you offer. These beautiful vases, typical of one of the most celebrated arts of France, will remain in the nation's care as an evidence of the friendly sentiments of the French Government and people toward the United States and as a token of the auspicious event they were designed to commemorate. I beg that you will convey to President Loubet in my name and on behalf of the American people an adequate expression of the sincere appreciation with which this gift is accepted.

"The presentation recalled an incident that occurred last fall, when Mr. McKinley formally opened the French cable connecting Brest and Cape Cod. The ceremony of opening the ocean telegraph line took place in the "War Room" at the White House, where the telegraph and telephone instruments of the Executive Mansion are located. It occurred immediately after the signing of the Spanish-American protocol. Ambassador Cambon, who was present as the representative of the French Government at the cable opening, seemed more interested in the maps and charts on the walls, dotted with tiny movable flags indicating the progress of the late campaigns in Cuba and Porto Rico, than he was in the ceremony of opening the new transatlantic telegraph. President McKinley observed his interest, and pointed out for the first time to a foreigner the devices of the War Room, by means of which he had personally followed the progress of the campaign.

"Well, Mr. President," said M. Cambon, "I am not surprised at the outcome of the war when the President of the United States was enabled practically to take the field in person."

THE INDUSTRIAL COMMISSION.

Hearing on Immigration Restriction—Two Weeks to Be Spent on Mining.

WASHINGTON, April 8.—Prescott F. Hall, Secretary of the Immigration Restriction League, was before the Industrial Commission to-day. He testified that the league was the author of the Immigration bill, providing an educational test for immigrants, introduced in the Senate by Mr. Lodge and in the house by Mr. McCall. It was vetoed by President Cleveland and passed over his veto by the House. It was passed by the Senate in the Fifty-fifth Congress, but the House refused to give it consideration. Mr. Hall said the league, consisting of 700 active and 4,000 associate members, was still working for the passage of the bill, but, inasmuch as colonial matters would largely engage the attention of the Fifty-sixth Congress, little hope was felt that anything would be accomplished. Mr. Ross gave in great detail, and with the aid of statistical tables, the arguments advanced in Congress and elsewhere for restricting immigration.

The further investigation of this subject will be postponed until May. In the meantime the commission will spend two weeks on the subject of mining. The witnesses on this branch will be George W. Schlouderberg, mine owner, and Edward McKay, mine worker, of the Pittsburg district; J. P. Zerbe, mine owner, and W. C. Pierce, Secretary of the United Mine Workers' Association of Ohio; S. M. Dalzell, mine operator, and Thomas W. Davis, Vice-President of the United Mine Workers' Association of Illinois; Benjamin James, mine operator, and R. C. Brooks, mine owner, of the Scranton, Pa., district; Neil Robinson and Henry Stephenson, mine operators, of the West Virginia district, and I. Smith Tolly, mine owner, and John Mitchell, President of the United Mine Workers' Association.

"AMERICANISM."

Views of a Liberal Periodical of Florence.

From the Fiaccola Nazionale.

"Besides having dissipated all equivocation and justified the American episcopate, the letter of the Pope has conferred another great advantage.

"True Americanism has never been theological or religious, as is pretended by Abbé Maignen and company, but political, inspired by the great liberty of the American Constitution, whose benefits all enjoy, above all the Catholic Church. This system has nothing to do with the unity of the Catholic hierarchy, nor with the virtues, nor with religious orders. And Abbé Maignen, who created out of his imagination this new Americanism, if he had the satisfaction of seeing it condemned, must feel keenly the clear words of Archbishop Ireland and the protests of Mgr. Keane, for both are in accord in affirming that they have not even dreamed of such extravagances.

"This condemnation of theological Americanism contains implicitly an approval of political Americanism, which was and is the real programme of the Catholics of the United States. Nor will such a conclusion appear unwarranted; because the fact of not finding any marks of disapproval of the American political programme in a document entirely concerned with Americanism leads us to suppose, as is natural, that these political ideas are not opposed by the Holy See. In fact, the See of Peter does not mix in politics.

"But it is not only not disapproved; on the contrary, we find in the letter of the Pope clear indications of approval of political Americanism. When in the beginning the Pope mentions his admiration for the 'noble character of the American people, ready for any noble enterprise and for the gaining of anything that adds to civil wellbeing and national glory;' when at the end of the letter the Pope proclaims that 'there is no reason to reject Americanism,' understood as the synthesis of those peculiar qualities of mind which adorn the American people like other qualities adorn other peoples, or the state of your cities, the laws and customs you live under.' With such expressions the Sovereign Pontiff has given a clear approval to a logic of political Americanism, which in substance is not and does not wish to be a scholastic system, but is constituted by the usages, customs and laws of American liberty.

"This Americanism is a warrant of liberty and of progress.

"It is the first time that the supreme authority has approved these principles of American progress and liberty, and it is passing strange that some liberal newspapers, when commenting on this letter, have considered it as if it were an act of summary justice (giustizia) upon modern Americanism. It is easy to see that they have not caught the real bearing of the document.

"After what I have said it is beautiful to open one's soul to a greater hope for Italy—to the hope that also here we shall at length see the conditions between religious politics dissipated; that at length the Church and State meet in true concord on the common ground of liberty, which produces such good results in America; to the hope that, this concord once being reached, the conditions in Italy may become as prosperous as they are in America.

"The Ultramontanes of France and Italy ought sorely to repent for having provoked a condemnation which falls upon their own heads: true Americanism will now flourish more than before." MONACHUS.

POPULAR VOTE FOR U. S. SENATORS.

Subsidence of an Agitation Which Was as Formidable as "The War on Trusts."

WASHINGTON, April 7.—One effect of the adoption of biennial sessions of State Legislatures in many States has been to prolong the period between the choice of Senators and the beginning of their respective terms. The division of the United States Senators into three groups is such that the terms of thirty expire in each "odd-numbered" year, and, where the Legislature is chosen in an odd-numbered year and there are biennial sessions, the choice of Senators must necessarily be made not in the year during which the term of the Senator expires but in the year preceding, and hence, in some instances, Senators are chosen as long as four-teen months in advance of the term of a Senator.

Prior to 1885 there was a good deal of agitation in various parts of the country, more particularly, perhaps, in the States of the West, in favor of the so-called "direct election" of United States Senators by popular vote," a plan originally intended to do away entirely with the intervention of the Legislatures, in order that, as Populist orators described the process, "the people's right of choice might be restored to them." It was considered by some enthusiasts that this method of election would be certain to bring about a radical change in the character, qualifications and political attributes of the Senators chosen, and it gained prompt acceptance, of course, in Nebraska, Kansas, and other States in which the Populist party was then strong.

It was put to a practical test in Nebraska, where the term of Senator John M. Thurston expired on March 4, 1895. William J. Bryan announced himself as a candidate on the Democratic and Populist sides, and the legislative contest in Nebraska in 1895 was carried on between the Republicans committed to the reelection of Mr. Thurston and the Democrats and Populists who were pledged, if successful, to the choice of Mr. Bryan. The result of the poll was that 80,000 citizens of Nebraska expressed a preference for Congressman Bryan, 25,000 of them appeared to be in favor of Mr. Bentley, Prohibitionist and afterwards one of the Prohibition candidates in the field against Mr. Bryan. The Republicans of Nebraska took no part in the popular election of a Senator, but concentrated their efforts on the control of the Legislature, which they secured, electing Mr. Thurston with 67 votes, 17 being cast for Mr. Bryan, his opponent. This was a disastrous beginning for the project of electing United States Senators by popular vote, but it did not daunt the Populists from supporting it, and at their national convention held in St. Louis in 1896, and at which Bryan and Watson were nominated as their candidates, this plank was adopted:

We favor the system of direct legislation through the initiative and referendum, under proper constitutional safeguards. We demand the election of Presidents, Vice-Presidents and United States Senators by a direct vote of the people.

Nothing came of the demand and there was no general acceptance of it. The President of the United States cannot be chosen by popular vote without a formal and explicit amendment of the Constitution of the United States, but in the matter of choice of United States Senators, the plan which, where candidates are elected, as fixed by the third section of the Constitution, declares that members of the Senate shall be "chosen by the Legislatures," but in what way or subject to what conditions or through what expression of popular sentiment is left entirely open. The truth of the matter seems to be that the direct election of United States Senators, like every other panacea proposed by the ardent and radical Populists as a cure-all for existing economic and political conditions, of which they complain, has had to be rejected on account of its impracticability and its impossibility of securing any of the results desired.

In nearly all the States in which there are now biennial sessions the terms of members of the Legislature are thus fixed: Two years for Representatives or Assemblymen and four years for Senators. There are a few exceptions to this, as for instance, in Ohio, Michigan and Tennessee, where the term of legislators is the same in both branches, but generally speaking the term of Senators is twice as long as that of Assemblymen. To choose, therefore, Senators with reference to the