QUESTIONS OF RELIGION.

PROTESTANTISM.

It Must Stand for Its Faith or Surrender to the Church of Rome.

TO THE EDITOR OF THE SUN—*Sir:* The continuation of the modern outbreak of heterodoxy, agnosticism, even rank infidelity, and all manner of heresies, brings to mind the quaint complaint of Governor Winthrop, "I am ever in the midst of troubles—if it is not one thing, it is another." The Governor was not a man to put up with, or tolerate in any way, heresy, and with the eloquent and fervent Hugh Peter as aid and encourager, the famous trial for heresy became history. It seems remarkable that at a time when New England was so thinly settled, no less than eighty-two heresies were condemned at this trial. These were Puritan heresies, committed by Puritans, and now when our modern heretics boast of Puritan descent, it may be a descent from these early heretics. So blood will out. The modern heresies seem to be only a revival of those condemned so long ago.

Some very good men repented then. So fine a man as Mr. Cotton was contrite; but Harry Vane went on his way, he and others of his kind eventually bringing down ruin on the Puritan cause in England, and himself and Hugh Peter, singularly, fellow passengers to New England, were not long separated on the scaffold of the Restoration. Mr. Peter in bitterness of spirit saw the ruin coming long before it came. In New England, however, there was no toleration of errors in those days, and out of that came strength to meet the trials in store for some 150 years to come.

The days of political trial are past; but now with toleration the religious troubles return to vex again, and there is no Governor Winthrop or any of his kind to hold them in check. When Mr. William Pynchon published his book on Unitarianism, 1652, the Boston authorities had it burnt by the hangman. Pynchon and his pastor, Mr. Moxon, returned in disgust to England and never returned to New England. Oliver Cromwell was in a tolerant mood and remonstrated often with New England for its intolerance, yet that was the blunder in his policy which brought ruin on his son's head. New England men saw plainly that the time for toleration had not come.

Now in the fulness of time, as it were, "when every man can be his own Pope and infallible at that," we find a strange increase in heresy; nothing new, by the way—the same old thing. Long, long ago it was said that science and religion could not harmonize; yet they did, and will for many generations to come, for there is nothing new under the sun, not even in heresy.

It is a strange assumption on the part of modern critics, that of "superior knowledge of the ancient text." There was never a time in England or America when the pastors of churches could boast of superior knowledge of the humanities over the early period in New England and of that of the Westminister Assembly. Those ministers were the rich fruit of that fervent zeal of the Reformation, from Calvin's time, ever increasing up to the time of the "Restoration," when came ruin; and never since has there been such a critical knowledge of the ancient languages.

The writer had a singular experience of this a few years since at York, England. Happening there at the time of the Convocation, it was with great care that an early start was made for that splendid minster in which the convocation was held. No more glorious church edifice exists, and York has a population of 20,000. Therefore, in so quiet a city, so far removed, one would expect a great crowd to witness this splendid ceremonial of the opening of convocation, with the prelates and higher clergy in their official robes, with the choir and the grand edifice to inspire piety. There were exactly ten persons other than the participants; the church was dead. The next day a dean, rising in convocation, said: "Yesterday at the opening service the Latin tongue was used, and as I and several of my fellow members are unfamiliar with the Latin we beg of the Archbishop that in the future the service be in the English tongue" (Mind you, these were the higher clergy). The answer came short and dry: "That by the rubric the clergy were required to be familiar with the Latin, and by the Act of Uniformity learned bodies, such as convocations, were allowed to use the Latin tongue, but that if the request was made to discontinue the Latin on account of ignorance, it would be heard." Nothing further was said on that subject.

Here in this nineteenth century, in a convocation of higher clergy in the grand old minster of York, York where Alcuin once taught, a dean openly demanded a service in English, as he had no familiarity with Latin! Modern ministers, many of whom perhaps like the dean mentioned must confess no critical knowledge of even Latin, much less of Greek and Hebrew, are now posing as learned textual critics. The early fathers of the New England ministry and of the Westminster Assembly could converse in Latin, Greek and Hebrew, and among scholars in those days these tongues were used for communication and not the modern. Francis Bacon had his most pretentious works carefully written in Latin, for he said that was the language of the future. His mother and aunts, the famous daughters of Sir Anthony Cooke, tutor of Edward VI., were so well founded in the ancients that they translated books from these languages into English and it was no rare thing. Queen Elizabeth was fond of her Latin, and used it on her visits to the universities.

It was an apostate Jew who was excommunicated from the synagogue, who long ago established the "higher criticism." It lay dormant two hundred years, until in our day and generation some critics, making use of his critical knowledge, resurrected a forgotten scheme of Biblical destruction. Thus it is that now we are face to face with that heresy. Then came a demand for a new Bible, on the plea that the King James version was not good enough and a new version was introduced. In it hell was changed to hades, and that seems about all we have heard of it. Now comes a sudden outburst against the very life of Christianity as taught by the Fathers—the doctrine of foreordination and election. The latest thing is Christ, not theology; or Christ without theology—to be "Christ like," whatever that is.

The views of Ignatius (A. D. 107) on the deity of Christ, the Atonement, the office of the Spirit, the election of grace, are introduced in an artless and unargumentative way: "Our Lord Jesus Christ, the Sceptre of the Majesty of God, came not in the pomp of arrogance or pride, though who can understand the thunder of His power? But He was meek and lowly. Let us steadfastly behold the blood of Christ and see how precious it is in the sight of God, which being shed for our salvation, hath procured the grace of repentance for all the world. All these" [speaking of the Old Testament fathers] "were magnified and honored, not through themselves, not through their works, but through His will. And we also by His will being called in Jesus Christ, are justified, not by ourselves, nor by our wisdom, or understanding, or godliness, nor by the works which we have wrought in holiness of heart, but by faith by which the Almighty hath justified all who are or have been justified from the beginning. If the earnests of the Spirit be so precious, what must be the things which God hereafter hath prepared for them that wait for Him. Let us go to him in sanctification of heart, lifting up holy hands to Him, influenced by the love of our gracious and compassionate Father, who hath made us by His election His peculiar people. Since, therefore, we are the elect of God, holy and beloved, let us work the works of holiness." This is food for thought for Unitarians, and for those who question election.

Clement was not far removed from Christ's time; he served with St. Paul; St. John was in Patmos. This was the time of Ignatius, of Polycarp, who was successor to Ignatius, both martyrs, as Justin was also. These men were cultivated writers in the Greek. To the Proconsul of Rome, Polycarp said: "You threaten me with fire which burns but for a moment, while you are ignorant of the eternal fire into which the wicked shall be cast at the future judgment." A few weeks ago the writer attended a lecture at the Roman Church of St. Francis Xavier in Sixteenth street, where there was a week's mission. Never in any church or by any speakers have the terrors of death and the last judgment been more fearfully described than they were by those Jesuit priests, to a church crowded from end to end by men, for it was a special mission to men. At the end, after two speakers had expended all their strength in assailing the wicked, the men present were informed that ten confessors were present to receive their confessions—all this to a church crowded in every part for a week, night after night. What do we see in our Protestant churches? Empty pews, while at Catholic churches, preaching a God of vengeance for sin, a God of wrath, the several services of the day are each crowded with believers. Yet Protestant ministers think by modifying the creed, taking out the sting of original sin, preaching only a God of mercy, of loving kindness, a Christ of forgiveness, that the churches will fill? Whatever may become of my Protestant Church, there is a last resort. Rome stands faithful to the ancient creed in most things, and we can or must forgive her some shortcomings.

But it cannot be that our Protestant faith is to go down before the assaults of men who seem more regardful of self than of the time-honored faith of the fathers. By the "higher criticism" they would destroy the Old Testament for the sake of science and modern mock sentiment. The so-called myths are to be expurgated and original sin and the vengeance of a God of wrath for sin are to be eliminated. Pelagius it was who introduced the heresy that children were born sinless as Adam was created, and although he advocated baptism yet original sin was done away with. So, we must assume it, our modern heresiarchs would do. Pelagianism has plagued the Church ever since and seems to have a fresh hold now.

After the Nicene Council, Arianism, by policy and favoritism of the court, persecuted Trinitarianism, Athanasius was exiled time after time, and when Genseric in Africa at the head of the Vandal power—a brutal tyrant, Arian in name rather than in faith—persecuted with as much terror and barbarity as ever did any Roman Emperor, Augustine, worn with the labor of writing against the heresy of Pelagius, died; he, the ever faithful and steadfast Christian writer, from whom Calvin drew the inspiration of his faith and communicated it to the fathers of English and Scotch Presbyterianism. So predestination and election, effectual calling and salvation, became the faith of the early reformers in France, the Netherlands and in Great Britain, as against Lutheranism in Germany (and consubstantiation). The Church of England embraced it up to the time that Laud led it away out of malice into Arminianism, the nonconformists protesting.

In America, New England churches were also fervent in it, Harvard was founded to educate ministers in that faith. Now Harvard has fallen from grace. Arianism has made sad havoc there. In this last year Yale, ever the home of the Calvinist as Harvard was, no longer holds chapel services. It is too large, too rich. The last President elected was on a modern financial and not theological platform—elected for a purse-holder, and not to lead in prayer; and so they make merchandise of the ancient study of theology. Perhaps better so than a corps of professors who teach the destruction of faith in the old ideals, who spend their years picking flaws in the Scriptures of the Old and New Testament.

The finality of it all may be Rome. "All roads lead to Rome," said the ancient writer. It may come true in this later time, and we may live to bless the rock of St. Peter against which the waves beat in vain, as we may well do, if the Popes of the future prove to be as faithful as the last two. It may be, a Clement will come again—with temporal power put away as a temptation, and only spiritual power retained, spiritual power purified.

Let the Protestant Church make a stand for the early faith of the fathers, or go over into opportunism, and with that make merchandise of faith, as Harvard and Yale have done.

NEW YORK, April 20. THOMAS SCOTT.

THE IRISH OLYMPUS.

The Pagan Irish Said to Have Worshipped Many Deities.

TO THE EDITOR OF THE SUN—*Sir:* As a proof that the ancient Irish were worshippers of many gods and goddesses I beg to submit to you the following data: O'Curry ("Manners and Customs of the Ancient Irish," II., 14) tells us that at the feast of Teamair, held every third year, they made offerings to all their gods. Elsewhere (Ibid. II., 67, 227) he says that during the reign of Tighearnmas, B. C. 1620, the worship of idols was introduced, and especially that of Crum Croich on the plain Magh Slecht. Crum Croich was of gold and stood surrounded by twelve other idols. He was the sun god, with the lesser gods of the zodiac around him. His festival fell about the beginning of August and is even to-day called Cromduff Sunday in Ireland. A description of these statues may be found in Hearne's "Ireland" (II 63 seq.) and Camden's "Britannia" (88). In the old book of Dinseanchus we are told that to Crum Croich the ancient Irish sacrificed the first born of every offspring and the first born of their children. This according to O'Conor (Bib. Man.) Stoisensis, (I., 40, seq.) was in order to secure comity with all their tribes and for their families meat and milk and corn. Two interpretations have been given to the name of the plain Magh Slecht—one that it meant the field of slaughter because of the many human sacrifices offered to the god there, the other because of the kneeling and violent acts of adoration indulged in by the worshippers. When St. Patrick arrived in Ireland he found the worship of the sun god Crum Croich in full force, and in the "Tripartite Life of St. Patrick," translated by Dr. Whitley Stokes in the *Revue Celtique* (I, 260), we are told: "Thereafter went Patrick over the water to Mag Slecht, a place wherein was the chief idol of Ireland, to wit, Crum Croich, covered with gold and silver and twelve other idols about it covered with brass. When Patrick saw the idol from the water, whose name is Guthard, and when he drew nigh to the idol he raised his hand to put Jesus's crozier upon it and it did not reach it, but it bowed westward to turn on its right side, for its face was from the south, to wit, Tara. And the trace of the crozier abides on its left side still, and yet the crozier moved not from Patrick's hand. And the earth swallowed the twelve other images as far as their heads, and they are thus in sign of the miracle, and he cursed the demon and banished him into hell."

Another account says that when St. Patrick struck the idol with the staff of Jesus, and called aloud for the demon to come forth, an ugly black fellow appeared on whom the Saint threw himself in anger and in the struggle he lost a button off his coat, and that thereafter nothing would grow on the spot. Another account says that after Crum Croich's miraculous downfall the Christian priests quickly appropriated his covering of gold. Although Irish priests and professors of the Church of Rome grow frantic in their denials of sun worship in Ireland, such worship was universal for ages, and on the first days of November, when they united in the worship of their ancestors, they sacrificed both human beings and horses to the decreasing orb of day (Rev. R. Smiddy, "Essays on the Druids," 106). Elton in his "Origins of English History" (275) tells us that the father of the Irish Olympus was the lord of the heavens, who ruled the air and the weather. He was called "the Dagda," which is said to mean "the good god." We are told that he was "grayer than the gray mist." His cauldron was the vault of the sky and his hammer was the thunderbolt. He is attended by a company of divine artificers and by a physician, who healed all disease. His son "Lug," a personification of the sun, was master of all the sciences. Among his other children were Ængus Mac Oc and the fiery Brigit and "sun-faced Ogma, the patron of writing and prophecy." In Dr. Whitely Stokes's "Three Irish Glossaries" (8) we are told that the goddess Brigit, poetess and seeress, was the daughter of the Irish god Dagda, and that she had two sisters, both of her own name, one the patroness of medicine and the other of smithwork. In the "Four Masters" it is said that "Laeghaire took oaths by the sun." Under more than forty different names did the pagan Irish worship the sun. Their sun gods rode in chariots and indulged in the pleasures of the chase and in fighting, and occasionally, like some gods mentioned in a book which Protestants are allowed to read, they made the acquaintance of the daughters of men and were led into trouble thereby.

As Zeus had many wives, so did Dagda, the Irish Zeus, indulge in these pleasant inflictions; but the Hera of his celestial harem was Moirigan. She was the mother of the Irish gods, the great queen; she was the goddess of battle, who planned strife and incited to deeds of valor; she was also the goddess of wealth, of prosperity, the Cybele of the Irish Olympus. According to the *Revue Celtique* she had three sisters, one of whom, Badb, was an Irish goddess of war, and these four combined were the Furies, who were able to confound armies. The Irish war god was Neith, who was content with two wives, Nemain and Fea, and these were also goddesses of war. Samhan was the god of the dead, and to him were directed all prayers on Hallow Eve. Cearis was the god of fire; Bridhgoe was the goddess of love; Ogmuis was the Irish Mercury; Grannos, Apollo; Esus, Jupiter. Brigit, daughter of Dagda, goddess of literature, was the mother of three gods, Brian, Incharba and Inchair. In fact, there was nothing animate or inanimate that the pagan Irish did not worship as divine. Fire, water, trees, stones were all divinities. As Elton (Origins, 272) truly says: "They recognized the presence of a God in the brightness of the sky, the stirring of the bubbles in the spring, or the loneliness which oppressed them in the forest. They easily transformed natural objects into deities. The brimming rivers were 'Mothers,' bringing food and abundance of riches." That we do not know more of this Irish Olympus Sir William Wilde, in his "Ancient Races of Ireland," tells us is because the priests of Rome sought to obliterate every vestige of the ancient faith, as they have mutilated the literature of every religion with which they have come in contact.

But the pagan Irish were not only worshippers of innumerable gods, they were also worshippers of their dead ancestors. Strabo (Bk. IV., v.; cf., Pliny N. H. XXX., 5) tells us that "they fed on the flesh of their dead fathers, as well as openly had commerce with their own mothers and sisters." Strange as the custom of eating one's father may seem, it was one held in highest honor in the worship of ancestors, for it incorporated in the son the soul of the sire, his mental and physical traits, and thus doubly endowed him in the struggle of life. Spenser, the poet, tells us that, when in Ireland, and this centuries after paganism had passed, he saw an old woman take up the decapitated head of an O'Brien and suck the steaming blood from it (cf. Ledwich, "Anc. Irish" 375). Solinus tells that the pagan Irish drank the blood of their fallen foes. Sullivan (O'Curry I., cccxxxiii.) acknowledges that it is not improbable that the Irish indulged in human sacrifices, and he illustrates, as a variant of the stories of Abraham and Iphigenia, the sacrifice of the son of a virgin who was saved by the substitution of a two-bellied cow. In the old topography, called the Dinn-Senchus, human sacrifices are mentioned as being held at the tomb of Irish chieftains, when at sunrise a god was invoked. Prisoners were also immolated at funeral games, and in the "Book of Ballymote" we are told how one of the Irish kings brought fifty hostages from Munster, and that having died of his wounds, when the funeral mound was raised, "the hostages, whom he brought from the south, were buried alive around his grave." That the souls of the dead might enter the land of the hereafter with a regal retinue such burials of the living were common in many religious cults.

Living remote from any public library I have had to depend upon my own bookshelves, but from them I could fill columns of THE SUN with additional data regarding the Irish Olympus. It is an absolute fact that the Irish have passed through every phase of primitive religious belief, including cannibalism. I write it with regret, because some two centuries ago one of my own grandfathers exiled himself from Erin, and back of him, some thirty or forty centuries, I dare not swear that some remoter ancestor did not regale himself with a juicy steak from the round of an enemy, and although I look upon an Irish priest or professor of the Church of Rome as the enemy of man I still love them because they are Irish, for blood is thicker than water. R. A. OAKES.

WATERTOWN, N. Y., April 19.

Protestantism Not a Failure.

TO THE EDITOR OF THE SUN—*Sir:* Much is said in these days of the failure of the reformation of Protestantism and of the open Bible. According to published accounts, this was asserted in different Roman Catholic pulpits during the past few weeks. Of late Protestant ministers and writers seem to make no reply to such assertions—perhaps because they are so obviously untrue; or, when a Protestant defends his faith and Church, he is liable to be accused of Protestant bigotry and intolerance; or, perhaps, because of Christian deference and courtesy toward dear and esteemed friends in the Catholic Church.

While not a member of any Church, I have the blood of exiles and martyrs in my veins, and it is probably that that surges up in defence of the things they lived and died for. In one of the sermons referred to the Protestant Church was spoken of as a mere conglomeration of some three hundred sects. Well, as water cannot rise above its source, so no Church, not even the Catholic, can go higher than its Founder. The great Head of the Church laid down two laws for the rule of life of every one in it: "Thou shalt love the Lord thy God and thy neighbor as thyself;" and He supplemented these with, "Whatsoever ye would that men should do to you, do ye even so to them." He said not one word about organization, doctrine or discipline; not a syllable about fast, feast or sacrament; gave not a hint as to vestment, form or ceremony. Therefore, His two great commandments stand out all the stronger, and in these two, all Protestant sects however they may differ as to non-essentials, are united. They are like a band of travellers bound for the same haven, some going by land, some by water, some by rail, some on foot. In rich garments and in plain, each chooses the means and the way that seem best to him, and with the same journey's end in view and the two great rules of the road, there is friendly rivalry, but no such squabbling and contention as now Protestants are led to believe. A Baptist may believe with all his heart in adult baptism, but let a Presbyterian or a Methodist start a new church or church work in his neighborhood, and if he is a Christian as well as a Baptist, he will be one of the first on the scene with his mite, a grasp of the hand and a word of encouragement.

The reverend father spoke of the Protestant "scattering of Bibles." All honor to them that they have always "scattered" them! Compare the nations to-day among which it has been freely scattered with those among which, so far as Church and State can dictate, it is still a thing debarred. The Protestants are taunted with chopping and changing of doctrine, but how is it with the Roman Church? Upon the simple doctrine of the Apostles—"faith in the Master and the preaching of His Gospel"—has not the Roman Church gradually added prayer to the Virgin, adoration of the saints, veneration of relics and images, confession, indulgences, celibacy, purgatory, masses and a Pope and his infallibility and the simple worship of the early Christians has been transformed into a gorgeous and sensuous ritual? It was the protest against these things rather than against the authority of the Church that brought about the sneered-at Reformation.

The Protestant Church cannot claim, as does her sister Church, to be infallible, to be the only guide to faith and practice. On the contrary, she confesses to many mistakes, many weaknesses; but so long as a tree is known by its fruits, so long as it is safe to judge of deeds by their results, so long may the Church of Luther, Calvin and Wesley [illegible] as in the past go on her way humbly, yet proudly and calmly.

ONE WHO DOES NOT THINK PROTESTANTISM A FAILURE.

BROOKLYN, April 18.

The Origin of Christianity.

TO THE EDITOR OF THE SUN—*Sir:* No man was ever supernaturally inspired to write. Knowledge properly assimilated gives wisdom; thus sages and poets have always taught truths supposed to be inspired by the deities of their time, in their sacred scriptures. The Persian poet Jami thus expresses the idea:

> For Reason is the fountain full of old
> From which the Prophets drew, and none beside;
> Who boasts of other inspiration,—lies—
> There are no other Prophets than THE WISE.

The mother-lode to which we trace back Christianity is the Brahmin religion of the ancient Hindoos. In their scriptures, the Vedas, Bhrahmanas, Upanishads and Puranas, we find all the cardinal doctrines of Christianity, and in the two grand epics, the lives of Rama and Krishna, the Hero Christs, incarnations of Vishnu, the second person of the Hindoo Trinity. In Rama the Christ idea first appears in history, before Homer's day. An abstract of the epic has been recently published in the Temple classics, and the "Long Celestial," the best of scriptures, teaches the doctrine of immortality and the incarnation in language which no modern author has equalled. In the Brahman scriptures we have the foundation stones of Christian doctrine.

The advent of Sakya Muni, the Buddha, was the next evolution of religious ideas, and we find Buddhism, with its renunciations and pessimism, its scriptures filled with the distinctive morality of the New Testament. The Path of Virtue, one of the books of the Trepitaka or Buddhist Bible, seems to be an amplification of the Sermon on the Mount, and these doctrines were held in Syria by the Essenes or Therapeutæ, three centuries before Christ.

Now, who was Jesus whom Christians worship? He left no writings. He is mentioned by no writer of His day; and our knowledge of Him was picked up from ignorant Syrians a hundred years after He ceased to exist. We know how little such evidence is worth by our experience with Divine Healers, Christian Scientists, the Mormons, who "saw and hefted" the golden plates from which Joseph Smith translated the Book of Mormon—testimony given on oath—and our experience with the ignorant and emotional generally. As science advances our beliefs must be modified. The change is gradual, but inevitable.

P. ROOSEVELT JOHNSON, M. D.

SAG HARBOR, N. Y., April 17.

A Question of Plain Honesty.

TO THE EDITOR OF THE SUN—*Sir:* Are there not aspects of the present turmoil in the Presbyterian Church which cannot be hidden in the interest of good morals, but should be constantly held up before the public gaze?

Dr. Parkhurst and other preachers of the denomination, as a preliminary to their license to teach from Presbyterian pulpits, have subscribed or in some way given their adhesion to the Westminster Confession. This Confession is for a Presbyterian fundamental in all matters of faith; he may not select parts of it to which he will adhere, nor may he put on it or any part of it an interpretation to suit his changing moods or fuller study or development. In short, a Presbyterian is one who has accepted and accepts as truth the commentary on the inspired Word of God as found in the Westminster Confession; and no person not accepting this Confession is or can be a Presbyterian. Accordingly, no man holding opinions such as those expressed by Dr. Parkhurst last Sunday can honestly take Presbyterian pay while flouting Presbyterian doctrine.

We have had lately reports of ministerial inquiries as to the causes of various kinds of decadence in several denominations of the Christian Church. Now, is not one potent cause cowardice and dishonesty in shepherds of the flock? Certain men are admitted as leaders or officers in a society on their solemn profession of belief in certain doctrines, as an absolutely necessary antecedent to membership, and are commissioned and paid to preach these doctrines and none other. If, then, they change their opinions (no matter for what reason), yet still go on drawing the salaries that should go to those who are still believers in the doctrines they formerly held, but now spurn, may not men reasonably ask if such a course is honest and manly or dishonest and cowardly?

The one honest course open to men like Briggs, McGiffert and Parkhurst, when they find that they no longer agree with a Confession of Faith which is the very charter of their denomination, is to withdraw under the impulse of as solemn a sense of duty as that which animated them in entering it. Failing to do this they set a premium on the mockery of the irreverent and lay themselves open to well-founded charges of hypocrisy. It is useless for Presbyterians to discuss the reformation of their creed; the Presbyterian Church is the Westminster Confession. The present members have a perfect right to withdraw and form a new body of Christian worshippers, but they cannot properly call themselves Presbyterians; that name is preëmpted.

MORRISTOWN, N. J., April 16. PHILIRENE.

The Bible Doctrine of Future Punishment.

TO THE EDITOR OF THE SUN—*Sir:* In your editorial of April 16 you rightly take the ground that the question of revision of the Westminster Confession in the Presbyterian Church is inseparably bound up with the future of the current doctrine of everlasting punishment, upon which there has long been a substantial agreement in the professed faith of Christendom.

Twelve years ago the writer, who was then a minister of that Church, urged the necessity of revising its Confession, beginning at the eschatological end of it and working backward. He insisted that its great mistake did not lie in the doctrine of God's decrees, with which it starts out, but in its view of the outcome in this system of things of which He is the author. The attempt of that Church to revise its Confession ten years ago failed because it began at the wrong end.

The point at which the framers of the Confession fatally stumbled—and the same was true of the other Reformed symbols—was in viewing the resurrection of the unjust as a mere preliminary to their judgment, and as heaping upon them a double damnation, thus denying to it, in their case, the least redemptive value; whereas, since death is the wages of sin, there can be no such thing as recovery from the death state which does not carry with it some measure of blessing. This value is carefully graded in Scripture according to the harvest law of all life, that whatsoever has been sown must also be reaped. The New Testament also recognizes but two possible forms of human existence—the earthy man and the heavenly. Sinful men who are not prepared for heavenly manhood can therefore be restored to life only on the earthly plane, or one similar thereto, which is necessarily the arena of further trial and judgment, involving liability to sin and corruption and a second death.

The principle, therefore—"Every man in his own time and order," and "To every seed his own body," gives room for the full operation of God's eternal law—true in this world and in all worlds—that men rise to newness of life, or remain under prolonged judgment and abiding wrath, according to deeds done, whether good or ill; yet the principle remains that all recovery from death to life is due to the redeeming work of Christ, and that the possession of life brings with it the opportunities of life. Accordingly, in St. Paul's view, "the promises of God to the fathers," which Jesus Christ came to confirm, involved the resurrection, or recovery to life, of the past generations of Israel. Even "the resurrection of the unjust" is included with that of the just within the scope of his "hope toward God." (Acts, xxiv., 15; xxvi., 6; viii., 23.)

It is manifest, therefore, that it is a great mistake to locate God's punishments for the sins of this life beyond resurrection, rather than in that condition of bondage to death and hell which precedes it, and to convert into an unspeakable curse His gracious provision to take up again through resurrection the case of unjust men, upon whom His death penalty for sin has been inflicted. Indeed, the whole of Old Testament prophecy, with its frequent promises of future blessing to generations who went down to sheol under the judgments of God for their sins, becomes a hopeless enigma without this doctrine that resurrection is essentially redemptive. It is because of their failure to see this that the higher critics so often stumble and become unsafe guides.

What the Presbyterian Church needs, therefore, is such a revision of its creed as will preserve the doctrine of God's sovereignty, and at the same time let in the light of His redemptive purpose in providing for all mankind, beyond their death for sin, the boon of another life, graded however, in time and order, to previous character. And so the doctrine of election will become not merely a call to individual salvation, but a high vocation to take part with Christ in His ever-advancing conquest of the realms of death, the "Church of the first born" becoming vehicles of His life and blessing to the later born—the "first fruits of His creatures" becoming the seed of later fruits and of ever widening harvests. For it is written—and this is the true meaning of a much disputed passage—that not even the gates of hell shall prevail to hold its captives against the Church who, sharing in the risen life, take part also in the victories of their conquering Lord. St. Paul, who knew "the hope of his calling," had learned joyfully to accept His fellowship in the sufferings of Christ as the mode in which he was being "baptized for [in behalf of] the dead." L. C. BAKER.

PRINCETON, N. J., April 17.

FOREIGN BUSINESS NEWS.

Some Scraps of Business Information Culled From Various American Consuls.

Germany increased her pig iron output from 1,988,000 tons in 1872 to 7,215,000 in 1899.

German gas companies pay $18 a ton for Australian coal, and from $5.95 to $9.52 for English.

Switzerland imported 15,027 bicycles in 1898, the highest priced ones, $65.30, coming from Belgium, and the lowest, $42.16, coming from America. The American wheel is admitted to be the best as well as cheapest. Only twenty-one wheels were imported in 1895.

England received $525,242 worth of shoes from the United States in 1899.

The wholesale price of English shoes imported to Sweden is from $1.09 to $2.53 a pair.

Laboring classes and farmers in Belgium wear wooden shoes costing from 8 to 20 cents a pair. On Sundays they wear leather shoes costing 75 cents to $1.25 a pair, or cloth slippers costing from 25 to 75 cents a pair. No fine ready-made shoes are to be had and custom shoes cost from $4.50 to $6 a pair. Buenos Ayres supplies all the leather for the foot-wear of the Belgian Army.

Walnut logs from 22 to 23 inches in diameter are worth from $105 to $115 a thousand feet in Rotterdam. Poplar is worth $38; white oak $45; hickory $54.

Bordeaux buys about 40,000,000 barrel staves per year, all but two million of which come from Austria.

Bremen received 1,045,635 bales of American cotton up to Nov. 1, 1899.

France, Algeria and Tunis produced 1,268,016,000 gallons of wine in 1899.

The phylloxera destroyed 450,000 acres of vineyards in Spain in 1899. Vines in Spain or France are not worth cultivating unless they are grafted with the American vine which renders them proof against the insect.

There were 1,057,938 acres seeded to sugar beets in Germany last year. The yield is about eleven and a quarter tons per acre of beets, containing 12.7 per cent. of sugar.

Turkey bought $243,325 worth of American flour last year.

At the summer and winter races in Moscow and St. Petersburg 866,000 rubles are offered in prizes, and American-Russian cross-bred horse are eligible to compete for 747,000 rubles of this. No American horses are allowed in the Imperial studs, either full or cross-bred. American horses soon become acclimated in Russia and stand the cold as well as native horses.

The proposed ocean cable from Copenhagen to Iceland will be 404 miles long and cost about $850,000.

France exports about 250,000,000 oysters annually. The European oyster is valued according to the greenness of its color and the brassiness of its flavor.

Two thousand varieties of chrysanthemums were exhibited at the last Lyons show, while the whole number of varieties in France is estimated to be from eight to ten thousand. One plant at Lyons contained fifty blooms.

During the last fiscal year chemicals to the amount of $1,982,536 were exported from Liverpool to the United States, being about $7,500,000 less than in 1893.

Americans desiring to become dentists in Belgium must not only have diplomas, but must pass a careful examination.

Germany has 861 manual training schools, located in 805 different towns.

There are 7,937 miles of completed railway in Africa, and 4,920 miles projected.

Japan last year had fifty-eight railway companies, with a combined capital of $118,909,050 and a mileage of 3,787 miles. They carried 99,061,889 passengers and 9,916,126 tons of freight. The aggregate profits were $6,930,676.

The rolling stock, machinery and wire for the Bangkok (Siam) trolley line were supplied from America, the rails from England. The road pays 12 per cent. on the investment.

Uruguay gets her table salt from England and her common salt from Cadiz.

All the soap in Paraguay is made from cocoa oil. Cows eat the pulp from the nuts, leaving the hull enclosing the kernel clean and smooth. A cow will clean forty or fifty nuts per night.

Paraguay imported $28,552 worth of shawls and $12,400 worth of handkerchiefs last year. The former come from Germany and the latter from Great Britain.

American lard sells in Singapore at 24 cents a pound in ten-pound cans. American canned fruits, vegetables and meats, as well as American buggies, are also sold there.

Warsaw is the centre of the watch trade for Russia, and Switzerland sells over a million rubles' worth annually.

AS TO SOFT CRABS.

Requirements to Be Observed Before an Epicure Will Eat Them.

From the New Orleans Times-Democrat.

"The soft shell crab season is just now in full bloom," remarked a New Orleans clubman last evening, "but, strange to say, it is next to impossible to obtain these delicate crustaceans properly served at any hotel or restaurant in the city. The trouble is that they make no effort to keep them alive, and fifteen minutes after a crab has been gathered to its fathers it is no more fit for human food than a papier mache Easter egg.

"The proper way to handle a soft shell crab is to keep it alive in a bucket of wet moss until it is wanted for cooking. Then take it out wash it, drive a knife blade under the head, roll it in cornmeal and fry it light brown over a hot fire. Treated in that way it is one of the greatest delicacies in the world. The flesh is firm, sweet, juicy and exquisitely tender. The right way to eat it is to turn it over on its back, lift off the tender under-plate with your knife blade, pass a coffee spoon down the depression in the centre, removing everything except the true pads of luscious white meat on each side, and then thank the gods that you are alive. But at most of the places here crabs are simply butchered. They are killed and cleaned as soon as they arrive and put on ice until called for. That ruins them, for the reason that the flesh undergoes a certain deterioration almost immediately after death. It loses its sweetness, becomes dry and crumbles in the mouth like so much cornmeal. It doesn't taste any more like the real thing than hard cider tastes like champagne. I'm surprised that our local cooks haven't long ago mended their ways.

"In Charleston, Savannah, Baltimore, Mobile and a dozen other cities I could name, a dead crab could not be served. The patron always insists upon seeing it first, and unless it is alive and kicking he countermands the order. I have often seen foxy old epicures pinch off one of the small claws, so as to be sure they were getting the same crab that was exhibited in advance."

GARIBALDI'S GRANDDAUGHTER HERE.

She Comes From Rome to Finish Her Education in Baltimore.

BALTIMORE, April 20.—Signorina Loretta Garibaldi is at Alfheim Home at the Woman's College in this city. She is the granddaughter of the famous Gen. Garibaldi. Menotti Garibaldi, the father of Signorina Loretta, was on his father's staff and achieved fame as a cavalry leader. The young woman was induced to come to this country to finish her education by Miss Burt, the daughter of Dr. William Burt of New York. They met in Rome, where they became very much attached to each other. When Miss Burt returned to this country she brought Signorina Garibaldi with her.

Signorina Garibaldi arrived in Baltimore on Tuesday. She will remain here until she finishes the full course at the college, returning to Rome only during her vacations. She speaks English well. She will finish her work in three years. She is about 20 years old.

POLITICAL NOTES.

It is asserted that a population of 250,000 is found in the two wards, the Twenty-third and the Twenty-fourth, comprising the borough of The Bronx, and the June figures of the census enumerators are expected to corroborate this statement. In 1860 the population of the district was 17,000. They were then, and remained for fourteen years afterward, a part of Westchester county. In 1870 the population was 28,900. In 1880, six years after annexation, it was 74,000. In 1892, by the State census, it was 86,000. In 1895, by the police census, it was 125,075. The present population of the two Bronx wards is from 225,000 to 250,000.

State officers are to be voted for this year in North Dakota, now a Republican State, and the conditions under which their Populist opponents (there are more Populists than Democrats in North Dakota) are to make the fight does not give much promise of success. The regular Populists are to hold their State convention for the nomination of candidates in Grand Forks on July 19, and the Democratic convention will be held at the same place and time. The Middle-of-the-Road Populists are to hold a rival convention on June 26 for the nomination of a State ticket also.

The first annual report of the Bureau of Municipal Statistics, which comprises 1,700 pages, partly in English and partly in Gaelic, has made its appearance for summer reading.

In 1896 the Prohibition Presidential nominations were made on May 27, the Republican nominations on June 18, the Socialist nominations on July 4, the Democratic nominations on July 10, the Populist nominations on July 24 and the Gold Democracy nominations on Sept. 3. This year there are two Socialist parties and there are to be two Populist National conventions.

John J. Bradley is the State Senator from a New York city district for two terms, and the building at the corner of Fourth avenue and Eighteenth street, which has been the headquarters of the Building Department for a number of years, was part of the Bradley estate and was known as the Bradley Building. Its owners have recently communicated to the city authorities a request for a more permanent lease than the present one which is by yearly letting from May 1. Their communication has been referred to the Commissioner of Buildings, who gave a favorable report, and accordingly, by a vote of the Sinking Fund Commission, the Corporation Counsel has been requested to prepare a lease of the second, third, fourth, fifth, sixth, seventh and eighth floors of the building for the use of the Department of Buildings for a term of two years from May 1, 1900, at an annual rental of $16,500 payable quarterly, the lessor to furnish heat, elevator service and storage room. The present rent is $12,000, and the $4,500 additional is for two extra stories, the second and third.

Patrick H. Pickett, former captain of the Thirtieth street police station and present warden of Ludlow Street Jail, has been made a commissioner of deeds.

The Maryland Legislature before its adjournment considered the proposed constitutional amendment to prevent bribery, but it failed to receive the requisite constitutional majority, and was therefore defeated. There will be no sessions of the Legislature until 1902, and the prospects of such an amendment in Maryland, where it is said that it is much needed, are poor.

The success of the Democrats in the recent special election in Utah seems to fix securely that State in the Bryanite column for 1900, Utah being now one of the largest silver producing States in the country. The newly elected Congressman was formerly the first Utah Representative in Washington.

New Jersey is now the only State in the country which elects its Governor for a term of three years, and there will not be an election for Governor in the Cranberry State until 1901. Notwithstanding that fact, the recent Newark election turned largely upon the aspirations of Mayor Seymour, Democrat, for the place at the head of the Democratic ticket next year. He was opposed by one faction of the party, but was successful nevertheless by more than 2,000 majority, and it is now regarded as inevitable that he will head the Democratic ticket next year, and perhaps successfully, for at the election of two years ago the State was quite close, the Republican plurality for Gov. Voorhees being only 5,400 in a total vote of 335,000. Toward this total, Essex county, of which Newark is the chief city, contributed 4,687, and if Mr. Seymour should be able to reverse those figures next year or to carry Essex by a majority as large as he had at the recent municipal election in Newark his success would be practically assured. The Republicans of New Jersey, however, do not concede this, though they are inclined to regard Mayor Seymour as a formidable antagonist.

There is no end to the troubles of the Lorelei fountain or the expenses attending its preservation, removal and maintenance. On March 21 an appropriation of $2,000 was asked by the Department of Highways to repair the injuries done by some iconoclast who barbarously mutilated it by destroying the symmetry of one of the sculptured figures with an axe or a beer mallet. It appears that "this act of vandalism has given great provocation to our German fellow citizens," according to the report of the representatives of the Municipal Council known as "Committee of One." In accordance with this recommendation $2,000 is to be expended for the Lorelei fountain in addition to what has already been paid on this account by the city. No other fountain erected in New York city has interested so small a number of persons as has the fragile Lorelei.

The statement has been frequently made among politicians that nine-tenths of the number of those who apply for appointment in the classified civil service fail to secure places and that the actual number of appointments is about (and usually less than) 10 per cent. of the number. The recent report of the Commissioners of Civil Service, the municipal board, corroborates this view, for last year in New York there were 16,137 applications for appointment under which examinations were held and 1,709 appointments, including promotions.

It is a fact not generally recalled that, although the demand for consolidation under the Greater New York project was popularly supposed to be most urgent and general in the outlying districts away from what is now the borough of Manhattan, there was comparatively little support of the proposal in what is now The Bronx, or annexed district of the city. On the vote on consolidation in 1894 (carried by a substantial majority in the county of New York) the vote in the Twenty-ninth Assembly district of The Bronx was 2,312 for and 2,261 against consolidation, and in the Thirtieth it was 2,412 in favor and 2,319 against, a small lead entirely offset by the number of Bronx citizens whose indifference was shown in not voting—4,000 in the Twenty-ninth and 2,700 in the Thirtieth. A minority of the citizens of The Bronx voted in favor of consolidation.

Under a law passed by the recent New York Legislature, County Clerks must transmit to the Secretary of State before Dec. 15 a tabulated statement of the official canvass of the last preceding general election. The purpose of this provision is to expedite, so far as possible, the date of the completion of the official canvass and to avoid any occasion for delay. Last year the election was held on Nov. 7, but in the city of New York so dilatory was the Board of City Record in complying with the provisions of the statute that the official canvass did not appear until March 9.

The city of Cincinnati, which has now a Democratic Mayor, whose term of office does not expire until July 1, 1900, was carried by the Democrats at the State election of November last on the Governorship and it returned a Democratic delegation to Columbus, the choice of representatives from Hamilton county being on a general ticket and not on district tickets. In the municipal contest of April, however, the Republicans were sweepingly successful, electing Julius Fleischmann as Mayor and carrying through the other candidates on the Republican ticket by majorities varying from 4,000 to 7,000. The defection of Cincinnati from the Democratic column is a serious blow to the future hopes of the Democratic leaders in the Buckeye State who have been announcing their expectations of success in this year's contest. Whatever it may have been in the past, the fact is that Ohio is now a strongly Republican State and Democratic hopes of success in it are for the most part delusions.

The Commissioner of Highways has been authorized to purchase 300,000 granite blocks for Brooklyn street pavements to be laid this summer. The estimated cost of these blocks was $18,000.

There are sundry indications of a revival of the factional controversies over district leadership in many parts of town at the September primaries of the Tammany organization and coincidentally many indications that the Republicans of New York county, since the practical retirement of L. E. Quigg from ostensible leadership, are to harmonize their differences in September and present a united front.

The basis of representation at the Democratic National Convention at Kansas City is equal to the number of electors of each State, with six additional delegates for Alaska, Indian Territory and the District of Columbia and six each for Oklahoma, Arizona and New Mexico.

OLD EQUINE PENSIONERS.

NOTED HORSES THAT HAVE FOUND GOOD MASTERS IN LAST YEARS.

Frank Work's Palatial Home for His Old Trotting Team, Edward and Dick Swiveller—Little Brown Jug and Hal Pointer Rescued From Drudgery—Richball at Work, but Westmont and Jay Eye See in Clover.

"There's nothing altogether new in the plan they are talking about over in Brooklyn to provide a home for aged and infirm horses," said old Bob Ridley the other day. "It would only be doing collectively what a whole lot of horsemen are doing now on their own hook in the way of pensioning their old favorites. I could name fifty worn out trotters and pacers, noted in their day, that are now living in comfort at the expense of thoughtful owners, and when it comes to roadhorses and old family nags, why the country is full of them."

"I suppose the old chestnut trotter Edward draws about the biggest pension of any horse in the world," continued Ridley. "It would be mighty interesting to know how much it has cost Frank Work to take care of that old horse and his mate, Dick Swiveller, since they were retired. I guess it would amount to as much as they cost him in the first place, and that was something like $30,000. Let me see, it was the year Rarus beat Goldsmith Maid's record that Ed. Pyle went through the Grand Circuit with Edward and sold him to Mr. Work after driving him to a record of 2:19. That was in 1878, twenty-two years ago. Ever since then the old horse has been getting the best that was going. Although they haven't put a harness on him for years, he's got the best box stall in the finest private stable in New York, and is better taken care of than most racehorses are. A boarding place in the country isn't good enough for that old fellow. Dick Swiveller was treated in just the same way as long as he lived. When the bay horse got hurt in the exercising room of the big stable up in Fifty-eighth street, Mr. Work stayed there and watched over him until after midnight, just as if he was worth a gold mine instead of being a charity horse. I suppose Mr. Work cared more for that pair of trotters than for any he has owned since he began to drive on the road, nearly sixty years ago. And I doubt whether anything he ever did in Wall Street gave him as much pleasure as Edward and Swiveller did when they trotted that mile to pole in 2:16¾, up at Fleetwood in 1882. William H. Vanderbilt, William Rockefeller and all the millionaires were trying to get the fastest teams that money could buy about that time, and it was a big victory for Mr. Work to beat them all. Old Edward is 28 years old this spring, but nobody would guess it to look at him. He's as chipper as a five-year-old and ought to live to be 35 with all the care he gets.

"When you talk about sentiment among horsemen, though, the people down in Maury county Tenn., are hard to beat. Maury county is where Star Pointer, 1:59¼, and Hal Pointer, 2:04½, and all those chain-lightning pacers of the Tom Hal family hail from. The first horse that gave the family and the county any prominence was Little Brown Jug, 2:11¾. He smashed the world's record, beat the Big Four and was pretty much the whole thing among pacers twenty years ago when Knapsack McCarthy was driving him. H. V. Bemis, Jack Haverly, Commodore Kittson and other high rollers owned him when he was the king of the turf, but he got some hard knocks after Kittson died. I guess nobody knows just what did become of him for a few years after he began to go down hill. But somebody found him pulling a huckster's wagon in Cleveland six or eight years ago. Then he fell into the hands of some people that were faster than ever he had been, and they used him rough; nearly drove him to death on the road up at Buffalo. The story got into the sporting papers and found its way down to Columbia, Tenn., where the old horse was raised. That was only two or three years ago—just about the time Star Pointer was making Maury county famous as the birthplace of the first two-minute pacer. Pointer's sire, by the way, was a full brother to Brown Jug. Well, those folks down there, Will Polk, Lucius Brown, M. C. Campbell, John Trotwood Moore and a lot of others got together and made up a purse to get that broken-down pacing gelding back to Tennessee. They raised the money and made the deal, and the old horse was put in a box-car and shipped from Buffalo to Spring Hill. He died there only a few months ago.

"Hal Pointer, another of the great pacers of the Tennessee tribe of Hals, is in clover up at Village Farm near Buffalo, thanks to Harry Hamlin. This horse was by the sire of Brown Jug out of the dam of Star Pointer, and he was as good as his breeding. When he was Hal Pointer there was no pacer in the world, unless it was little Direct, 2:05½, that could beat him; but his feet gave out after awhile, and the Hamlins, who owned him, in his best days, sold him to Champ Brown, the man who brought out Robert J., 2:01½. Brown campaigned the old fellow on the half-mile tracks in Pennsylvania and exhibited him at the pumpkin shows until he was pretty well gone up, and then passed him along. They kept him at it as long as he could earn a dollar. Last year he fell into the hands of somebody out in Detroit. Harry Hamlin saw him on the streets there when he went out to the Grand Circuit stewards' meeting last February and bought him back, so the old Pointer horse is sure of a home as long as he lives. He deserves it.

"Speaking of old-time pacers, there is one of them running out on a farm near Chicago that most horsemen no doubt supposed was dead and buried long ago. The horse I am talking about is old Westmont, that paced a mile with a running mate in 2:01¾ back in 1884. J. M. Hill, the theatrical man, paid $20,000 for him right after he made the record. C. D. Patton owns him now. He sometimes hooks up the old gelding, and they say he can pace like the wind for a little way even now. Westmont must be 25 years of age. Old Richball, 2:12¾, the horse that beat Westmont in more races than any other pacer ever did, is still living out West, but he hasn't fallen on the soft spot that Westmont has. The last I heard of him he was in a livery stable up in Minnesota.

"Jay-Eye-See, the first horse to trot in 2:10, is living out a lazy old age on Jackson Case's place at Racine. He's as fat as a seal, and you wouldn't guess him to be more than 10 years old. It is four years since he was harnessed the last time. Mr. Case will never sell him, for he thinks the world of the little black horse, and believes, as many others do, that he was the fastest trotter and the fastest pacer of his day. I saw young Case drive him to beat the pacing record at Independence in 1892, just after the bike sulky came out. If Case had waited a day he could have done the trick to a certainty, and thus made the Dictator gelding a champion at both gaits. He started to beat Direct's 2:06, and went in 2:06¼, just missing the mark by a quarter of a second. The track was wet, and was fully a second slow that day. It speaks pretty well for the men who own trotters that every horse that has held the world's record since Flora Temple first beat 2:20 has been pensioned in old age, and most of those that are dead have monuments or headstones over their graves. Little Flora was so well cared for that she lived to be 32 years old, and was buried with honors at Aristides Welch's place, near Philadelphia, when she died. Up at the Robert Bonner farm, near Tarrytown, you can see the graves of Dexter, Rarus and Maud S. St. Julien was well cared for as long as he lived by his old owner, Robert Morrow, who turned him out in the alfalfa on his ranch in California after the old horse had trotted his last race. Goldsmith Maid got the treatment of a queen in her old age at Henry W. Smith's farm, just this side of Trenton. She and her old rivals, Lady Thorn and Lucy, were all buried in a row on the infield of the mile track at Fashion Stud Farm. Mr. Smith didn't do so well by the great trotting stallion Jay Gould, 2:21½. I remember seeing the horse put up at auction when he was so old and rheumatic that he could scarcely drag himself into the sale ring. He wasn't worth a dollar, but Jimmie O'Neill, the old-time poolseller, bid $50, and got him just to keep the horse from falling into bad hands. Jim fixed it up with Senator Keyes of New Jersey to send old Gould down to his farm, and the horse spent the rest of his life in comfort and died there. Senator Keyes has a pensioner on his hands now in Harry Wilkes, 2:13½, the best trotter of his day in the free-for-all class and at one time believed to be a record breaker. The old horse celebrated his twenty-fourth birthday last month."

CLOTHES TRANSFORMATION.

How the Uniformed Employee Gets Into Citizens' Dress in a Moment.

In these days of uniformed employees there are to be found means whereby a uniform coat may quickly and easily be changed in its appearance to that of an ordinary civilian. This is done simply by changing the buttons. There are different kinds of buttons for this purpose. Some are made with a shank that goes through an eyelet made in the coat, where commonly a button would be sewed on, this movable button being fastened at the back. Buttons of this kind are changed bodily; one kind removed and the other kind put in its place. There is another kind of transformation button in which a black button of ordinary appearance is sewed onto the coat in the usual manner there to remain; the gold button in this case consisting of a cap which screws, or is otherwise fastened, right over the black button, which it covers. Screwing on these caps would put a man into uniform; taking them off would put him back into a blue coat such as might be worn anywhere.

The device of a silk band that may be put in a moment around a uniform cap is familiar; it covers up the gold braid there, which is after all likely to be the most conspicuous thing about a uniform, more so than the brass buttons on the coat. It is a common thing for men who wear uniforms in civil employments to keep an ordinary hat where they can get at it to substitute it for the official cap when their work for the day is ended.