

A NEW DAY TO DAWN.

CO-OPERATION IN BUSINESS TO TAKE THE PLACE OF COMPETITION.

Rev. Dr. Dixon Says It Is the Incarnation of the Dream of the Old Prophet—It Is Christianity Mr. Bellamy's Book Praised. An Eloquent Sermon.

CAPE CHARLES, Va., Aug. 13.—Rev. Thomas Dixon, Jr., delivered today the seventh sermon of the series on "Money and the Money Problem." The text chosen was Galatians vi. 2, "Bear ye one another's burdens, and so fulfill the law of Christ."

We have been in our studies on the subject of money that the result of competition and war with one another is the negation of competition in commercial crisis and ruin. Black Friday is a necessary accompaniment to such a condition of affairs. Competition may have had a work to do in the development of the history of humanity. War has doubtless had a work to accomplish in the destiny of the race. War is perhaps morally and commercially a necessary evil incident to our history. None the less are the horrors of war real horrors. None the less should we hate war in itself and seek the day of peace as a dream that can be realized and never rest until it is realized. None the less should we realize the awful waste of war; that it is destruction of that which man loves and needs most; that its good is remote, and that the good comes only in the overruling of Providence. It is the duty of the Christian to mitigate all horrors that haunt the earth, to stop the waste, to make the desert blossom, to bring about a new heaven and a new earth.

THINGS TO FIGHT.

We may well ask ourselves the question: Is it not time to cease fighting against each other and begin to fight for one another? Is it not time that France and Germany and Austria and Italy and Russia and England should cease their terrific preparations to kill one another and join hands against their common enemy—famine, hunger, cold, poverty and wretchedness? What a grand alliance it would be for nations thus to join with nation: for the sorrow of Russia to be the sorrow of the world; for the despair of Ireland to be the despair of the race! If the energies of the nations of Europe, that are now developed in the process of preparing to kill one another and in killing one another, were turned to the industries of peace and to the fraternal work of helping one another produce the largest harvests and exchange them with greatest freedom and profit to one another, what a different world it would be to live in!

FAILURES.

So the industrial problem presses its mighty burden now upon us. So it has been pressing through the past. Our great minds have pondered it deeply, and pioneer spirits have gone forth into the wilderness and attempted experiments upon a new basis of society. Most of these experiments have been failures. The Brooke Farm experiment was one that attracted the most brilliant minds of the age, and it failed. But all the experiments of pioneer minds that are failures are so many index fingers that point to the success that is yet to come. They have simply exploded one hypothesis after another, and as Kepler worked nine years—to find nine suppositions failures—to find the law of the planets, but in the tenth year, on his tenth supposition, found the truth in the orbit of the ellipse, so after our nine failures the tenth may lead us to the truth that shall save society.

THE PRESS.

The signs of the times indicate a profound awakening upon this question. The press is pouring forth from day to day a stream of brilliant literature upon this problem of social amelioration, and especially upon the fact that man can cease now to fight his brother man and begin to co-operate with him both nationally and commercially. Some of the greatest successes in the realm of literature in the past decade have been the books that have dealt with this theme. Two years ago Mr. Bellamy's remarkable book, "Looking Backward," reached 300,000 copies and is still marching on its way of triumph. The theme of this book is the dream of co-operation instead of competition in society. It is a dream, yes, but it is an evangel and a prophecy. It is the vision of a prophet whose soul climbed the steps and cried to the sleeping world, "The day dawns!"

The feeling of every man who has a soul who reads such a book is, "May God speed the day of such a social order." We may disagree as to details. We may disagree as to some of the fundamental estimates. But the idea, the fundamental idea, of co-operation is one that thrills the heart of the Christian with inexpressible joy and hope. The trend of all this literature is Christward. Some of it is written by men who do not profess Christianity, but it is the literal translation into current literature of the religion of Jesus Christ. The message of Christianity to the world is emphatically fraternal.

Co-operation must gradually but surely and completely take the place of competition and war.

BROTHERHOOD OF MAN.

First—God reveals it. He has taught us in Christ the sublime truth of fatherhood. Christ taught his disciples to pray, "Our Father." He taught the universal fatherhood of God and the universal brotherhood of man. As this truth takes possession of humanity it becomes more and more impossible for us to fight one another. When the day comes that we are Christians, war must cease—martial war and commercial war. It is impossible for two brothers to join as brothers into gouging each other's eyes and destroying each other's lives. The moment they engage in that pastime the word brotherhood becomes a negation. They are no longer brethren. When the brotherhood of man becomes a living reality, and it is becoming so every day, we must, from the very necessities of the case, cease to fight each other. God reveals it to us in Christ, our Sa-

viour and teacher and exemplar. He was the great burden bearer. His disciples told him their sorrows. Their burdens were his burdens. His work was the ministry of burden bearing, of healing, of helping the sick, the lame, the blind, the leper, the dead. His teachings bore the same relation to society as his life. "Thou shalt love thy neighbor as thyself." "A new commandment give I unto you, that ye love one another." "No man liveth to himself or dieth to himself." "All ye are brethren." "God hath made of one blood all the nations."

Second—Nature proclaims it. The finger of nature points forward, not backward. It points from the brute upward that we move. Nature may begin with us in war, but nature is not satisfied with war. The whole creation groaneth and travaileth in pain together until now for a divine purpose. War and barbarism are to be eliminated. Peace and fraternity are the ends aimed at. Nature's watchword is ever onward and upward. It is the language of creation.

Man may have risen the first steps of the ladder by competition, but it does not argue that he can never co-operate.

A flower grows out of the soil, but a flower is not dirt.

Man doubtless developed from the brute world through the process of a divine evolution. The preponderance of evidence seems to confirm the theory of an evolutionary process of creation, but man is not a brute because he grew out of this underworld any more than a flower is dirt because it grew out of the soil.

Nature points onward and upward. War may be a step in the process of the development of humanity, but war is not humanity. War is hell, war is barbarism, and it is all the more barbaric when it is transferred to the realm of commerce.

The natural course of progress today shows that co-operation is a higher principle than competition. We observe this fact in the development of the most successful corporations. They are made by combined effort. The combination of small firms make these great ones. They once fought one another. They make a combination and fight for one another. Their success was phenomenal. This is the basis of every successful trust and great corporation in our nation today. We antagonize them because we recognize them as the evidences of social disorder, but they are the index fingers that point us to the way of success. Their abuse does not argue against their value.

WORKINGMEN'S SUCCESS.

Co-operation, when used by workingmen, has resulted in advancing their condition in life. The history of the co-operative societies of England and Scotland is a most marvelous chapter in the development of the laboring men of the world. They have millions of dollars in capital invested now and ships that plow between the great ports of the world and supply them by simple, fraternal co-operation. Simple workingmen, numbering hundreds of thousands, have secured for themselves immunity from poverty. Some of them—in fact, all of them—may be considered rich as compared with those who are outside their ranks, with the same advantages of education and personal environment.

Wherever co-operation in communities has been substituted for competition it has proven when thoroughly tested the higher principle.

In Glasgow the transit facilities of the city are managed by the people, and they have 1 cent car fares. The gas is also owned and managed by the people and costs them 60 cents where it costs us \$1.25.

THE DIVINE IN MEN.

This process must continue until evolution has reached a point of development that revolt is no longer necessary. We are reaching that condition gradually now. Our legislation is more and more in the direction of co-operation on the part of the community than it has been in the past. Our laws touch more fully the whole range of life, and the people are beginning more and more to see that they are competent to take care of their own affairs if they only make up their mind to do it.

Third—Every instinct of the prophetic soul of man leaps to the thought of this dream of the race.

The highest instincts of humanity throb in harmony with their divine laws. The divine in man goes out to the suffering. We must co-operate with one another. We cannot endure the sight of the suffering and pain of the world longer. We have societies for the prevention of cruelty to animals. A man cannot beat his own horse unmercifully in the streets without being arrested. The divine in man more and more goes out to suffering wherever seen. And when the world knows really as it is the suffering of man, because of his war with man in this world of trade, of commerce, of labor, the heart of humanity cannot endure the knowledge. The reorganization of society upon a co-operative basis is a foregone conclusion when the heart of society recognizes things as they really are today.

THE RACE'S ENEMIES.

The idea that we are to be benefited by war and pestilence and famine in the removal of our fellow creatures may be a conception which the political economists of a hundred years ago thought scientific, but it is certainly an idea that the heart of humanity in the closing of this century cannot endure. Want, hunger, cold, nakedness, men are more and more regarding as the grim and terrible enemies of all the race, and when we realize their true ravages we have reached a point that endurance will cease to be a possibility, for it is in proportion as we bear one another's burdens that we ourselves attain the highest life and the world really made the brighter. This burden bearing means the pressing of our lives into the lives of our neighbors until they are common in sorrows and burdens and joys. It means the estimating of life upon a different basis than mere money return.

It is true there are some people who are not worth much and who rate themselves commercially at a low estimate.

But we recognize in man not simply what he is, but what he ought to be, what he is capable of being, what he was born to be. A man rescued three people from drowning in the East river a short time ago. Their boat capsized, and they were about to drown when the brave young fellow risked his own life, swam out and saved the three. In a violent fit of generosity after they were safe they took up a collection and gave him a purse of 35 cents.

A DEPRITING FACT.

The knowledge that there are such people in the world is depriting to us when we dream of the day of universal fraternal co-operation. But this co-operation does not imply equality. It does imply Christianity. It does imply that we are to bear the burdens of the weak; that we are to teach the ignorant—we who are strong; that we are to save those who are even in their own estimate of little value, not for what they are, but for what they ought to be. They are born in the image of God. They are his children. We cannot separate ourselves from them, for, after all, we can see to be in our hearts the beginnings of greater faults than we see developed in others.

We cannot separate ourselves from the race if we would.

We say that the stranger is nothing to us, but they are. If we are human, their burdens are our burdens. A railroad train crashes into another. Hundreds of lives are lost, and we read the story. We cry over the description—we cannot help it. They are nothing to us. We do not know them. But they are made in the image of God. They are human. They are some one else's brothers and sisters and fathers, and therefore they are our brethren. And we weep with those who weep.

Our hearts are made so that, if we carry out the deepest aspirations and truest yearnings, we must love one another. We must fight for one another. We must co-operate one with another. It is this burden bearing, one for another, that makes the brightness of the world today.

It is only in such hours that we bury our little animosities and the world becomes a fit place for men and angels to dwell. When General Garfield was dying, the south as well as the north bent over his bed with tears and prayers and boundless sympathy. The asperities of a bitter conflict were all forgotten. Sectionalism was buried, and around the bed of suffering the nation gathered as a nation, and all its minor differences were washed out in the tears of love and sympathy.

A DREAM.

Co-operation a dream? Yes, I know it is a dream—the dream of an enthusiast. I thank God I am one. "Bear ye one another's burdens, and so fulfill the law of Christ." Christ was an enthusiast. Christianity is an enthusiasm. Christianity is a dream. It is the incarnation of the dream of the old prophet, who told of the Messiah who should rise and free the people, who would smite the earth with the rod of his mouth and judge the poor in equity, who would slay the wicked with his breath, and whose knowledge should cover the earth as the waters cover the sea, and in whose name recklessness should rule strength. It is a dream, I know, but it is Christianity. I call you to it. It is the dream of Jesus of Nazareth.

Major Swift of the Salvation Army.

Major Susie F. Swift, one of the most brilliant women of the Salvation Army, is in Boston.

Nine years ago she was a Vassar college girl, when she decided to join the ranks of the Salvationists with two college companions. Today Miss Swift is the only American born and bred woman who holds the rank of major in that religious army.

She is best known by her comrades in the work through her ability in editing the magazine entitled All the World, which informs civilization of the principles and progress of the Salvation Army. For this work she seems to have been admirably fitted by the training she received during her two years as junior and one year as senior editor of The Vassar Miscellany, the college journal. In every sense of the word Miss Swift is a literary woman as well as a religious leader.

She resides with her fellow editor, Staff Captain Douglass, in the suburbs of London, when not traveling, and reports for The English Cry at home and abroad. Her writings have been frequently reviewed by the English press. In appearance Major Swift looks intelligent and refined. She is credited with being a good and effective extemporaneous talker.—Boston Herald.

A Valuable Stuffed Cat.

This story is told of a gentleman whose taste inclined him to haunt "old curiosity" shops, where he picked up many antique and in some instances valuable articles for what is termed a "mere song." One day he purchased a stuffed cat, a large, beautiful, black Persian, heavy and sleek coated as in life. It had belonged, he was told, to an old miser, who must have loved his deceased cat or he would not have gone to the expense of having it stuffed. The gentleman examined his new purchase and discovered that one of its eyes was loose. Pursuing his investigations further, he removed the artificial eye, and from the interior turned out some hundred sovereigns, each wrapped up separately in wool and tissue paper.—Exchange.

Making Carp Palatable.

The carp, coarse in texture though its flesh may be and muddy in flavor, can nevertheless if stewed in wine be converted into a palatable viand, as every who has tramped along the French and German villages bordering the larger rivers is aware.—Good Words.

A Senator in Striped Shirts.

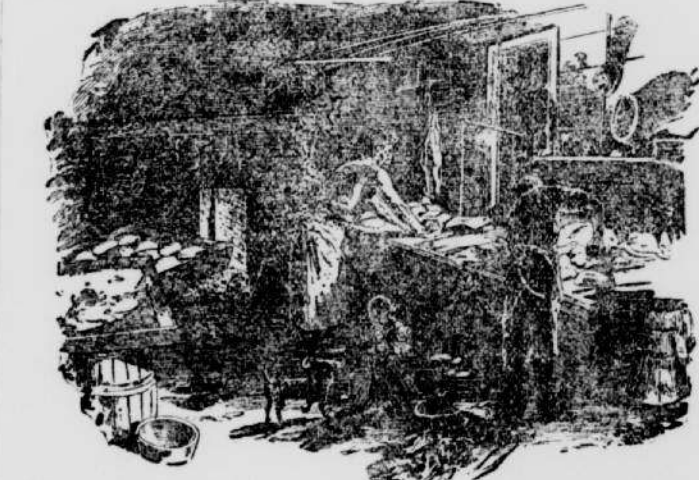
Although light clothing will be the rule in the senate chamber during the hot months, Senator Wolcott of Colorado is probably the only man who will run to striped shirts and silk sashes.—Philadelphia Times.

SOME SANITARY ASPECTS OF BREAD MAKING.

BY CYRUS EDSON, M. D., Health Commissioner, New York City.

It is necessary, if one would understand the sanitary aspects of bread making, to fully comprehend the present theory held by scientists of germs and the part played by them in disease. The theory of disease germs is merely the name given to the knowledge had of those germs by medical men, a knowledge which is the result of innumerable experiments. Being this, the old term of a "theory" has become a misnomer. A germ of a disease is a plant, so small that I do not know how to express intelligibly to the general reader its lack of size. When this germ is introduced into the blood or tissues of the body, its action appears to be analogous to that which takes place when yeast is added to dough. It attacks certain elements of the blood or tissues, and destroys them, at the same time producing new substances.

But the germs of the greater part of the germ diseases, that is, of the infectious and contagious diseases, will develop or increase in number



"DISEASE GERMS FOUND THEIR WAY INTO THE YEAST BREAD."

without being in the body of a human being, provided always you give them the proper conditions. These conditions are to be found in dough which is being raised with yeast. They are warmth, moisture and the organic matter of the flour on which the germs, after certain changes, feed.

It is necessary to remember at this point that yeast is germ growth, and when introduced into a mixture of glucose or starch, in the presence of warmth and moisture, sets up a fermentation. If the mixture be a starchy dough the yeast first changes a portion of the starch into glucose and then decomposes the glucose by changing it into two substances, viz., carbonic acid gas and alcohol.

Now the gluten, which is also a constituent of dough and moist starch, affords, with the latter, an excellent nidus for the development of germs of disease as well as for the yeast germs. The germs of cholera, as of typhoid fever, would, if introduced into dough, find very favorable conditions for their growth.

I do not wish to "pose" as an alarmist, nor am I willing to say there is very much chance of the germs of typhus and of cholera reaching the stomachs of the people who eat bread which has been raised with yeast. But I have not the slightest cause to doubt that other diseases have been and will be carried about in the bread.

I have met journeymen bakers, suffering from cutaneous diseases, working the dough in the bread trough with naked hands and arms. I have no reason to suppose bakers are less liable to cutaneous diseases than are other men, and I know, as every housewife knows, yeast-raised bread must be worked a long time. This is an exceedingly objectionable thing from the standpoint of a physician for the reason that the germs of the disease which are in the air and dust and on stairways and straps in street cars, are most often collected on the hands. Any person who has ever kneaded dough understands the way which the dough cleans the hands. This means that any germs which may have found a lodging place on the hands of the baker before he makes up his batch of bread are sure to find their way into the dough, and once there, to find all the conditions necessary for subdivision and growth. This is equivalent to saying that we must rely on heat to kill these germs, because it is almost certain that they will be there. Now, underdone or doughy bread is a form which every man and woman has seen.

It is a belief as old as the hills that underdone bread is unhealthy. This reputation has been earned for it by the experience of countless generations, and no careful mother will wish her children to eat bread that has not been thoroughly cooked. The reason given for this recognized unhealthfulness has been that the uncooked yeast dough is very difficult to digest. No one but a physician would be apt to think of disease germs which have not been killed during the process of baking as a cause of the sickness following the use of uncooked yeast bread. Yet this result from this cause is more than probable. I have not the slightest doubt that could we trace back some of the cases of illness which we meet in our practice we would find that germs collected by the baker have found their way into the yeast bread, that the heat has not been sufficient to destroy them, that the uncooked yeast bread has been eaten and with it the colonies of germs, that they have found their way into the blood and that the call for our services which followed, has rounded off this sequence of events.

I have already pointed out that the germs of disease are to be found in the air and dust. The longer any substance to be eaten is exposed to the air, the greater the chance that germs will be deposited on it. Bread raised with yeast is worked down or kneaded twice before being baked and this process may take anywhere from four hours to ten. It has, then, the chance of collecting disease germs during this process of raising and it has two periods of working down or kneading during each of which it may gather the dirt containing the germs from the baker's hands. As no bread save that raised with yeast, goes through this long process of raising and kneading so no bread save that raised with yeast has so good a chance of gathering germs.

What is meant by "raising" bread is worth a few words. The introduction of the yeast into the moist dough and the addition of heat when the pan is placed near the fire produces an enormous growth of the yeast fungi—the yeast "germ"—in other words. These fungi effect a destructive fermentation of a portion of the starchy matter of the flour—one of the most valuable nutrient elements in the flour. The fermentation pro-

duces carbonic acid gas, and this, having its origin in every little particle of the starch which is itself everywhere in the flour, pushes aside the particles of the dough to give itself room. This is what is called "raising the bread." It needs but a glance to see that it is, in its effects on the dough, purely mechanical. The dough, which was before a close-grained mass, is now full of little holes, and when cooked in this condition is what we ordinarily call light. This porous quality of bread enables the stomach to rapidly and easily digest it, for the gastric juices quickly soak into and attack it from all sides. The fermentation of the dough, however, uses up a portion of the nutrient elements of the loaf. If it be possible, therefore, to produce a light porous loaf without this destruction and without the "kneading process," which fills the dough with germs and filth, and without the long period during which the raising process goes on, the gain in food and the gain in the avoidance of the germs is exceedingly plain.

But while we can easily see the dangers which attend the use of yeast it is certain that the vesiculating effect produced by it on the dough is to the last degree perfect. It is apparent

that if we are to substitute any other system of bread making we must have one which will give us, first, mechanical results equally as good, that is, that will produce minute bubbles of carbonic acid gas throughout the mass dough. Now it is in no way difficult to produce carbonic acid gas chemically, but when we are working at bread we must use such chemicals as are perfectly healthful. Fortunately these are not hard to find.

The evils which attend the yeast-made bread are obviated by the use of a properly made, pure and wholesome baking powder in lieu of yeast. Baking powders are composed of an acid and an alkali which, if properly combined, should, when they unite, at once destroy themselves and produce carbonic acid gas. A good baking powder does its work while the loaf is in the oven, and having done it, disappears.

But care is imperative in selecting the brand of baking powder to be certain that it is composed of non-injurious chemicals. Powders containing alum, or those which are compounded from impure ingredients, or those which are not combined in proper proportion, or carefully mixed, and which will leave either an acid or an alkali in the bread, must not be used.

It is well to sound a note of warning in this direction or the change from the objectionable yeast to an impure baking powder will be a case

of jumping from the frying pan into the fire.

The best baking powder made is, as shown by analysis, the "Royal." It contains absolutely nothing but cream of tartar and soda, refined to a chemical purity, which when combined under the influence of heat and moisture produce carbonic acid gas, and having done this, disappear. Its leavening strength has been found superior to other baking powders, and as far as I know, it is the only powder which will raise large bread perfectly. Its use avoids the long period during which the yeast made dough must stand in order that the starch may ferment and there is also no kneading necessary.

The two materials used in the Royal, cream of tartar and soda, are perfectly harmless even when eaten. But they are combined in exact compensating weights, so that when chemical action begins between them they practically disappear, the substance of both having been taken up to form the carbonic acid gas. More than this, the proper method of using the powder insures the most thorough mixing with the flour. The proper quantity being taken, it is mixed with the flour and stirred around in it. The mixture is then sifted several times and this insures that in every part of the flour there shall be a few particles of the powder. The salt and milk or water being added, the dough is made up as quickly as possible and moulded into the loaves.

These are placed in the oven and baked. But the very moment the warmth and moisture attack the mixture of cream of tartar and soda, these two ingredients chemically combine and carbonic acid or leavening gas is evolved. The consequence may be seen at a glance, the bread is raised during the time it is baking in the oven, and this is the most perfect of all conceivable methods of raising it.

Here, then, there is no chance for germs of disease to get into the dough and thence into the stomach, more than that the bread is necessarily as sweet as possible, there having been no time during which it could sour. This involves the fact that the bread so made will keep longer, as it is less likely to be contaminated by the germs that affect the souring process.

It will be strange if the crowds of visitors to the world's fair do not greatly increase the number of contagious diseases which we will have to treat. Under these circumstances it is not folly to folios to open a single channel through which these germs may reach us? Is it not the part of wisdom to watch with the greatest care all that we eat and drink, and to see that none but the safest and best methods are employed in the preparation of our food? To me it seems as though there could be but one answer to questions like these.

I have shown the danger of using the yeast raised bread, and with this I have shown how that danger may be avoided. The ounce of prevention which in this case is neither difficult nor expensive is certainly worth many pounds of cure, and the best thing about it is that it may be relied on almost absolutely. Those who eat bread or biscuit or rolls made at home with Royal baking powder may be sure they have absolutely stopped one channel through which disease may reach them.

NOTE.—Housekeepers desiring information in regard to the preparation of the



BREAD WITHOUT YEAST—"THE MOST PERFECT OF ALL CONCEIVABLE WAYS OF RAISING IT."

bread which, for sanitary reasons, Dr. Edson so strongly urges for general use, should write to the Royal Baking Powder Company, New York.

Crows in Maine.

A demand is made in Maine for the re-enactment of the law permitting the killing of crows, as these birds are becoming a great nuisance again. A Damariscotta farmer says he is obliged to sit up most of the night and watch all day to fight crows. Another asserts that 1200 hills of potatoes which he planted the crows have spoiled all but 125. They are also destroying young chickens and ducks. As one sufferer from their raids says: "You cannot make folks believe that crows don't keep posted on Maine revised statutes."

Opposite to Us.

The Chinese not only inhabit the opposite side of the earth, but most of their habits are opposed to ours. They shave off their hair and let their finger nails grow, they drink their tea cold and their wine warm; they wear white for mourning, and a pupil reciting turns his back to his teacher.

Human Hair.

The human hair is absolutely the most profitable crop that grows. Five tons of it are annually imported by the merchants of London. The Parisians harvest upward of 200,000 pounds, equal in value to £80,000 per annum.