

UNIVERSITY OF CALIFORNIA  
 FEB 2 1939  
 8640N12  
 86711  
 1485  
 Osmond  
 Prof. Thompson

# The Independent

AUGUST 4, 1898.

Survey of the World . . . . .	289
Poet and Warrior (Poem) . . . . . Tudor Jenks . . . . .	295
College and University Federation . . Dr. B. A. Hinsdale . . . . .	295
Prince Bismarck and His Times . . . The Countess von Krockow . . .	297
What Women Can Do for the Public Schools . . . . . Mrs. Alice Freeman Palmer . . . . .	301
Straight to Jesus Christ! . . . . . Theodore L. Cuyler, D.D. . . . .	304
Notes from England . . . . . Justin McCarthy . . . . .	306
A Summer City of the Far East . . . Annetta Halliday-Antona . . . . .	308
Song (Poem) . . . . . Henry Newbolt . . . . .	311
Manual Training in Public Schools . Teunis S. Hamlin, D.D. . . . .	312
The Duties and Privileges of the Supervisor . . . . . Sarah Louise Arnold . . . . .	315
Washington as an Educational Center. A. Tolman Smith . . . . .	318
By a Master Hand (Story) . . . . . Lew Vanderpoole . . . . .	320
The Tendency to Shorten the College Year . . . . . Charles F. Thwing, D.D., LL.D. . .	324
Why Jack Shoots to Hit . . . . . Park Benjamin . . . . .	327
The Education and Selection of Statesmen . . . . . Prof. Paul S. Reinsch . . . . .	330
Poetry as a Factor in Education . . . Lizette Woodworth Reese . . . . .	332
As They Do in France . . . . . Mrs. Mary Green . . . . .	334
Sanitary . . . . .	335
Science . . . . .	336
Literature . . . . .	337
Editorials . . . . .	352
Bismarck as a Country Squire . . . . George D. Petersen . . . . .	362
Religious Intelligence :	
Kaleidoscopic New York . . . . . A. F. Schauffler, D.D. . . . .	365
Financial, Insurance, Pebbles, Puzzles, Personals . . . . .	369

THE INDEPENDENT, 130 FULTON STREET, NEW YORK.

Five Cents a Copy. Two Dollars a Year.

# The Independent

VOL. L

NEW YORK, THURSDAY, AUGUST 4, 1898

No. 2592

## SURVEY OF THE WORLD

### DIARY OF THE WAR.

Gen. Miles lands at Guanica, Mon., July 25.  
Gen. Merritt arrives at Cavite, Mon., July 25.  
Guantanamo surrenders, Mon., July 25.  
Spain sues for peace, Tues., July 26.  
Ponce surrenders, Thurs., July 28.  
Camara's squadron arrives at Cadiz, Fri., July 29.  
Reply to Spanish letter drafted, Sat., July 30.  
Terms of peace received at Madrid, Sun., July 31.

### A Week of Progress.

Spain has at last become so far convinced of the uselessness of continuing to fight that she has asked for terms of peace. using as intermediary the French Ambassador at Washington, M. Cambon. The answer has been prepared and forwarded to Madrid, and a reply is expected by Wednesday of this week. At the same time our military success continues. General Miles has effected a landing on the southern coast of Porto Rico, and having secured the surrender of Ponce, the most important city except San Juan, is making all preparations for advance on the capital. Everywhere the Americans are greeted most cordially. The Santiago province is coming more completely under American authority, Guautanamo and a number of other places having surrendered with about 11,000 Spanish troops. General Merritt is reported at Cavite, and most of the remainder of his troops are probably there by this time; and the surrender of Manila is expected as soon as the forces are strong enough to hold the place firmly against the insurgents, who, according to some accounts, are growing unmanageable.

### Spain Sues for Peace.

On Tuesday, July 26th, the French Ambassador at Washington, M. Jules Cambon, called on President McKinley, and presented to him a message from the Spanish

Government looking to the termination of the war and the settlement of terms of peace. When M. Cambon came to the White House there was first some general inquiry on his part as to the attitude of the American Government in regard to peace. As it became evident that any message would be favorably received, provided it came direct and not through the mediation of any other Power, the French Ambassador, avowing himself merely the bearer of a message, and not in any sense a negotiator, presented the official letter from Duke Almodovar do Rio, the Spanish Minister of Foreign Affairs. The terms of the letter have not been made public; but it is generally understood that it was very guarded in tone, with a view to learning what were the conditions on which the United States would be willing to make peace. The President received the communication, and immediately the Cabinet commenced the consideration of the subject. There was nothing said about a cessation of hostilities, and no check was placed upon the military movements in Cuba, Porto Rico or the Philippines. The most contradictory statements were published during the following days as to the position taken by the Cabinet; but nothing was made public until it was announced on Saturday, July 30th, that the reply to the Spanish note had been prepared and forwarded. There was a wide-spread statement that the French Ambassador had been accredited with full plenipotentiary powers; but this was denied.

**Terms of Peace.** On certain points there was from the first absolute unanimity and clear conviction in the Cabinet at Washington. Spain must withdraw entirely from her possessions on this side the Atlantic, and must assume all financial obligations connected with the Cuban

as I have been urging make daily war upon the grim quartet that prey upon society—ignorance, poverty, sickness and sin.

If the women of any section, large or small, would render permanent service, and not mere amelioration, let them serve the children, and the children's higher interests. "I will give the girls beauty, and trust that other men will give them bread after I am gone," the founder of Wellesley College said to a friend, who reproached him for buying pictures and rare volumes, while his college was unendowed. And he was wiser than he knew. Our children cannot live on bread

alone. President Eliot has said that the end of all education is twofold—enjoyment and service. Let us put a few great books and something of nature's exquisite work into every schoolroom; let us train the eyes to see and the hands to form beauty; let us make every child strong in body and skilled in some useful art; let us educate public opinion to spend money in giving these substantial gifts to the children that later on we need not spend it tenfold in caring for the wreckage made by unintelligent and perverse training.

BOXFORD, MASS.

## STRAIGHT TO JESUS CHRIST!

BY THEODORE L. CUYLER, D.D.

WHILE the public mind is so intensely absorbed with the present war for the deliverance of Cuba there are multitudes of souls in which a conflict is going on that is to them of vastly greater moment; for it decides their character in this world and their eternal destiny in the next world. The conflict is whether they shall remain under the dominion of their besetting sins, or whether they shall be delivered from their sins and begin a new life. This battle for time and eternity can be won in only one way and by taking one decisive step, and that is *straight to Jesus Christ*.

I once said to an old friend who attended my church: "I have hoped that long before this you would have taken your stand for Christ." His frank reply was: "So I would if I were not a coward." He had not only enemies within, but was surrounded by irreligious associates whom he was afraid to face; he has never become a Christian yet. The famous Charles G. Finney, who had a deep insight into human nature, always aimed to bring awakened sinners to the crucial point—Will you give up your sins and follow Christ, or give up your salvation? He once had a man who was in deep distress kneeling by his side, and as he repeated over the various surrenders to be made he came to this one: "Lord, I will serve thee in my business." The man was silent; and when Mr. Finney asked him why he hesitated at this point the poor man stammered out:

"I'm in the liquor traffic." He was willing to go a certain length; but when it came to deciding between Jesus Christ and the profits of his sinful trade he drew back and, rising from his knees, he sullenly left the room. Like that young ruler whom the loving Jesus invited to follow him, he refused to yield, and he "went away sorrowful." If the eye of any unconverted person is resting on these lines, I would most kindly say to him or to her: You have made a great many decisions during your life. Whenever you read in your Bible or hear from the pulpit an invitation to come to Jesus, or whenever your conscience tells you that you ought to come to him, you decide one way or the other. You become the better or the worse. Every time you refuse Christ you incur fresh guilt, you weaken your own moral purpose, you resist the divine Spirit, and you diminish your chance of salvation. Every lost battle with temptation leaves you the weaker, and will do so until you set your face like a flint and go straight to Jesus Christ.

The Savior once said: "No man, having put his hand to the plow and looking back, is fit for the Kingdom of God." That word "fit" is not a happy translation; for the original Greek word signifies *well put* or *well placed*. It means firmly set, with a determined and unchangeable purpose. There is no wavering and no half-way work, with the mind utterly divided. John Bunyan's pilgrim, when he stopped his ears and ran

eagerly toward the wicket gate, crying, "Life! life! eternal life!" was well put for the straight road to the Celestial City. My old friend in the theological seminary, Thomas Shields Malcom, was deeply agitated, when a college student, about his salvation. He tells us in his popular tract, "One Honest Effort," that he went to his room and fastened the door, determined to remain till he had obtained the pardon of his sins and reconciliation to God. He fixed his eye on Christ and gave himself up to Christ as his Savior and Lord. He found peace, and on the next evening he confirmed his resolution by rising before his fellow-students and telling them what joy and strength Jesus had given to his soul. Other students were moved, and they, too, set their faces Christward. Malcom was "well put" for the Kingdom of God when he locked that door and determined that he would never retreat until, by the divine help, he had won the victory.

My friend, you have probably made but small progress toward that life which your conscience tells you you ought to lead. You often think about this vital matter; you often make good resolutions, and, perhaps, offer some earnest prayers. You have made no headway because you are holding fast to your sins, unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propelling screw was churning the water at the stern the vessel did not move. A stout hawser held it to the pier; as soon as the rope was cast off the steamer started. That vessel was not "well put" for its voyage until it was detached from the wharf and could use its motive power unhindered. It is of little matter what may be the sin that holds you back, so that it keeps your soul from a full, sincere surrender to Jesus Christ. Cost what it may, make a clean breast of it in confession to God, and clean work of it in renouncing the sin. You cannot cling to your sins and cling to your Savior too. Up to this time you have failed, and you will continue to fail as long as you try to "serve two masters."

At the very point where the Holy Spirit is pressing upon your conscience to take a step or perform a duty, right there you must yield. That is the decisive point. When Christ pressed closely on the young ruler to quit

his estate and come and follow him, the young man drew back, because he would not cut loose from his selfishness. That poor rich youth was not "well put" for the noble career of discipleship which Jesus held out before him. He would not secure heavenly treasures by abandoning earthly treasures, and so he made the great refusal. Compare him with Matthew, the tax collector, who quitted his tollbooth, and won afterward his place of immortal honor in the forefront of the New Testament. It was short work with him. He "left all, rose up and *followed Jesus.*" He left his old business; he left his spiritual errors and blindness; he left his worldly aims and worldly heart behind him. He found a new calling, and peace of conscience, and a field of amazing usefulness as a disciple and sacred chronicler. He found a friend, and, finally, an everlasting crown.

Here is a model for you, my friend, if you are willing to obey the call of Christ and to begin a new style of acting and living. Matthew was moved by the divine love that appealed to him; his reason and conscience were convinced; his heart was in the step when he went straight with Jesus into a new life. Nothing but your own sinful and selfish will has kept you so long from becoming a Christian. All the surrender that is required of you is to give up what is *wrong*; all the duty that is required of you is to do what is *right*. To abandon your sins will cost you some struggle and self-denial; but God will help you through. The first thing that Jesus bade that tax collector do he did, and that was to *follow Jesus*. He chose to go in Christ's way; and precisely so it must be with you if you would be a Christian in this world, and find a Christian's home in the next. Go straight to Jesus, praying for light and help. You will find his directions in your Bible; study and obey them. He will open to you lines of usefulness; enter them; begin to live for others. If you have to bear some cross for Christ you may so bear it as to turn it into a crown. Your life up to this time has yielded you only chaff; follow Christ, and you may open a new life that will yield golden grain.

Sometimes a single passage of God's Word comes as a Heaven-sent message for the emergency. Here is one for you: "For the

Lord God will help me; therefore I shall not be confounded; therefore *I have set my face like a flint*, and I know that I shall not be ashamed." As soon as you turn from sin and set your face toward Christ you are a changed man or woman; as long as you keep

it in that direction you will grow stronger and stronger. Let your hand be "well put" into Christ's omnipotent hand, and every footstep will bring you fresh peace and joy and usefulness.

BROOKLYN, N. Y.

## NOTES FROM ENGLAND.

BY JUSTIN M. CARTHY.

LORD ROSEBERY has been delivering a speech, which, like most of his speeches, is made up of vivid humor, clear good sense and genuine eloquence, on the occasion of the opening of a monument to Edmund Burke at Beaconsfield, where Burke lies buried. Lord Rosebery made a very happy allusion, when paying a tribute to the memory of him whom he justly called the "greatest Irishman," to the funeral ceremonial in which he lately took part when the greatest Englishman of our times was laid to rest in Westminster Abbey. A natural comparison suggested itself—a comparison made the more effective by occasional points of contrast—between the career of Edmund Burke and the career of William Ewart Gladstone. No living orator could touch on such a subject with more sympathy and more feeling and better effect than Lord Rosebery. Burke and Gladstone had one great quality in common, each man was guided throughout the whole course of his public as well as his private life by the inspiration of conscience. With each man religion was the sacred principle which overruled him in every word and every action.

Lord Rosebery is one of the very best public speakers now living in England. His humor is so rich, so ready and so ebullient that he does not always get credit for the solid strength of his argument and for the depths of his conviction. I think, if I were trying to convey to an American reader an idea of Lord Rosebery as a public speaker, I should be inclined to say that he seems to me very much to resemble Mr. Chauncey Depew. I hope neither orator will be displeased at the comparison. The late Mr. Walter Pater once remarked, at a London evening party, that two of the company—a brother and sister—were strikingly like each other. "For which

of us, Mr. Pater," asked the sister, "do you intend that as a compliment?" "I assure you," answered Mr. Pater, in perfectly good faith, "I meant it as a compliment to neither." One of those who were present told the story to the late George Du Maurier, who made a capital sketch in *Punch* to illustrate its humor.

Now let me say that when I compare Lord Rosebery and Mr. Chauncey Depew I mean it as a compliment to both. Each man is so brilliant as a ceremonial or after-dinner speaker that he does not always get credit from the world at large for his oratorical capacity to deal with great and serious subjects. I am often strongly inclined to wish that Lord Rosebery would absolutely renounce all amateur pursuits and give himself wholly up to political life, and let us see what would come to English Liberal politics from that auspicious concentration.

We have had an animated discussion here lately on a new illustration of the old discussion as to the relation between morals and art. This time the controversy is aroused by Mr. George Moore's new novel, "Evelyn Innis." The novel has been refused a sale by Messrs. W. H. Smith & Co., the great publishing and bookselling firm who own the bookstalls at all the railway stations in Great Britain and Ireland. Messrs. Smith will not have anything to do with the book, because they say it is immoral in its tendency. It is a curious fact that the lending library conducted by Messrs. W. H. Smith sprang into existence many years ago as a rival to Mudie's famous library, on the ground that Mudie took too narrow a view of art's province when he refused to circulate the once famous novel, "Paul Ferroll" on the ground that its tendency and teaching might have a bad effect on the public conscience. "Paul Ferroll" was