

The Independent.

Entered at the Post Office at New York as Second-Class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH IS OUR MASTER."

VOLUME XLVII.

NEW YORK, THURSDAY, APRIL 25, 1895.

NUMBER 2421.

For Table of Contents see Page 10.

CHARLES H. PARKHURST.

BY THOMAS DRIFILL.

THE valiant knight in Spenser's "Faerie Queene"
Strove with a dragon in a noisome den,
Monster abhorrent as was ever seen,
Fierce and repulsive, foe to God and men.
And now in this our Western world again
Appears a knight, without reproach and pure,
Fighting a giant foe with tongue and pen,
And strong alike to do and to endure.
Press on, brave knight, of victory secure;
In righteousness invincible and bold;
The love of man, the strength of God, is sure,
And thy reward most rich and manifold.
When like the seraph Abdiel, faithful found,
"Servant of God, well done," shall through the heavens
resound.
NEW YORK CITY.

BLOODROOT BLOSSOMS.

BY DANSKE DANDRIDGE.

WHAT time the earliest ferns unfold,
And meadow cowslips count their gold;
A countless multitude they stood,
A Milky Way within the wood.

White are my dreams, but whiter still,
The bloodroot on the lonely hill;
Lovely and pure my visions rise,
To fade before my yearning eyes;
But on that day I thought I trod
'Mid the embodied dreams of God.

Tho frail those flowers, tho brief their sway,
They sanctified one perfect day;
And tho the summer may forget,
In my rapt soul they blossom yet.

SHEPHERDSTOWN, W. VA.

DAY BY DAY.

BY MARY C. SEWARD.

WALKING with patience where the way is rough,
Resting in quiet when the storm is nigh,
Knowing that love Divine is strong enough
To bear me up, as weary days go by;
Trusting that sorrow is but love's disguise,
And all withholding, yet another way
Of making richer by what love denies—
So grows the soul a little, day by day.
EAST ORANGE, N. J.

SOH KWANG POM, MINISTER OF JUSTICE IN KOREA.

BY JOHN BODINE THOMPSON, D.D.

TWENTY years ago this member of the Cabinet of the King of Korea was a young man completing his study of the Chinese classics at Seoul. The literary character of the Oriental education of the higher classes is illustrated by the poems he wrote at that time. Some of these have been translated. One is entitled

"TO A SEA GULL.

"Where, where dost thou wander, O bird of the sea?
Thou heed'st not the future, so careless and free.
Like the pure robe of winter, how spotless thy breast!
In all thy wide wanderings what place seemeth best?"

"Tho over the billows thou freely dost roam,
Thou surely must have some fair isle for thy home.
In fancy I picture a beautiful spot
Where the sorrow and care of the world cometh not.

"I long to be free from this burden of care,
And with thee to some distant region repair.
Oh, could I but soar on light wing so free,
How gladly I'd follow thee, Bird of the Sea!"

From Chinese books he gained some imperfect ideas of Western civilization and of Christianity, and wished to

learn more. With a few kindred spirits, he was in the habit of going out to a secret place in the forest to read the books they dared not read in public, and to discuss the desirability of opening Korea, as Japan had been opened, to the Occidental civilization.

In 1876, by the kindly patience and unwearied perseverance of the Japanese, certain Korean ports were opened to foreign commerce; and the liberal movement thus begun was continued, tho not without strenuous opposition, for several years. In 1883 a Korean Embassy visited America; and of this embassy Soh Kwang Pom was the secretary.

Returning home by way of Europe and the Red Sea, in a United States ship put at the disposal of the embassy by President Arthur, he was made Minister of Foreign Affairs and Commander of the Army of the East and the West. Other members of this liberal Cabinet were Kim Oh Kiun (whose assassination furnished occasion for the present war between China and Japan), Pak Yong Hio, and Soh Jai Phil. After the conservative reaction of 1884, these men escaped to Japan whence the two last named and Soh Kwang Pom came to America, bringing with them letters from missionaries in Japan, commending them to the special care of the elder, James B. Roberts, of San Francisco, who ceased not to provide for them as best he could so long as they needed aid.

A friend in Japan also wrote to me respecting them, and I had the privilege (at my residence in Berkeley, Cal.) of teaching them the English language and the secret of our Christian civilization. Appreciating the importance of this trust, the only text-books used were the writings of the Apostle who lay in Jesus' bosom and understood better than any other the deepest truths uttered by him.

Eager to learn and anticipating the time when they might be called to introduce the truth into their native land, these cultured gentlemen proved diligent students. Earnest endeavor was made to impart unto them true notions of God as defined in our text-books (*God is spirit, God is light, God is love*), and especially to familiarize their minds with the fact that the incarnate Word of God and his Spirit are the only real and all-sufficient source, to a ruined race, not only of spiritual and moral regeneration, but also of all right mental and material development.

The youngest of these it became my privilege to baptize into the name of the Father, and of the Son and of the Holy Spirit. Pak Yong Hio returned to Japan, where he quietly bided his time. In 1892 he wrote:

"I am always thinking about my country and people. I will do what I can, by the blessing of God, to make my country independent and the people happy and safe. But the time has not yet come; I fear because my faith in my heavenly Father is not strong enough. Please pray to God in my behalf."

His time came two years later when he was recalled by the Korean King and made Minister of Home Affairs, thus giving him the opportunity for which he had waited to initiate reforms to make his people "happy and safe." He is reported by the correspondent of a New York paper as saying recently that "the Christian scheme is the only solution of the problem that confronts his country. It needs a vital religion."

Soh Kwang Pom came to the Atlantic Coast, where he was cared for and instructed by the Rev. Dr. E. T. Corwin, of New Brunswick, N. J., by whom he was received into the communion of the Christian Church. His Oriental (as well as Occidental) culture made him useful to the Smithsonian Institution at Washington until called home by a telegram after the outbreak of the war. Returning promptly thither he was formally pardoned by the King for all past offenses, restored to his former rank, and reinstated in the Cabinet as Minister of Justice.

Of course the opposition to him and Pak Yong Hio by the conservatives is very great. At least two attempts have been made to assassinate them, and they are constantly guarded by their two Japanese swordsmen. Pak Yong Hio's present residence is near the royal palace in the midst of his enemies. Soh Kwang Pom still remains in the Japanese quarter. Undoubtedly they will do all they can to promote Christian civilization, but the difficulties will be enormous. Korea is bankrupt, and the people are impoverished by the war. Moreover, they are ignorant and fanatical, and largely under the influence of the conservatives.

Important reforms have been decreed, it is true. A

general reorganization of the finances has been ordered. The literary examination for civil service, after the absurd Chinese fashion, has been abandoned. Freedom of petition has been granted. Slavery has been abolished, and all persons are declared equal before the law. Last New Year's Day edicts were issued also abolishing capital punishment by beheading, and declaring certain days of the year legal holidays. Among these are *all Sundays and half of Saturdays!* These are great advances, and it will require time and education to realize them in actual experience.

I have had no communication with either of these officials since their return to Korea; but from another source I learn that they are steadfast friends to Christian missions, and will do all they can to promote freedom of religions among their countrymen.

Will not American Christians pray that their lives may be spared, and that they may have the ceaseless guidance of the Spirit of Jesus?

NEW BRUNSWICK, N. J.

CHICAGO AND BOSTON THROUGH A FRENCH-WOMAN'S SPECTACLES.

BY ELIZABETH BALLISTER BATES.

ONE of the distinguished foreigners who came over to the Chicago Exposition, Madame Blanc, is known throughout the world of letters as the "Theodore Bentzon" of the *Revue des Deux Mondes*, where she has distinguished herself, not only by strong original work but by attacking such difficult dialect writers as Bret Harte, George W. Cable and "Choy Susan," and by other studies of American literature, running back through a long period. Later her contribution to the *Century*, a paper of intimate personal memories of George Sand, wherein she described the inception of her own literary life under this august patronage, will be readily recalled.

In her visit here this was peculiar. Others devoted themselves wholly to the marvelous "White City." To her the whirling, throbbing, pushing "Black City," which they slighted and misapprehended, was more attractive.

Spite of the doings of her virile patroness, the effective and restless earnestness of American women seem almost to have confounded her. By their side she appears a specially feminine personage. She is taken to those tremendous engines of warfare, described by Julian Ralph in "Chicago's Gentler Side," namely, the woman's clubs. She explains that she is so unused to public speaking, that, even with inspiration, she cannot make the essay, and the ladies regard her with wonder, well tempered with pity.

The Fortnightly Club is presided over by Mrs. Amelia Gere Masson, author of "Women of the French Salons." This is restricted and distinguished in membership, perhaps not differing materially from other associations of like grade. A tea follows the discussion, and a lady kindly remarks to Madame Blanc that "even after Chicago, she finds her little Paris incomparable." The French lady takes up the ball by saying that, after all, nearly as these clubs approach the old French salons, one incentive to their wit and brilliancy, namely men, is excluded. She is rather severely answered that these ladies are quite able to shine on their own account and find this entirely sufficing. "The Woman's Club," however, does not stand still before any possible reforms and, what it attempts it usually accomplishes. Its best known work is the Protective Agency for Women and Children. Free baths were the idea of its President, Dr. Sarah Stevenson. The attractive and commanding personality of this lady, her earnest manner and clear voice at the Confederation of Woman's Clubs in Philadelphia in the spring of '94, cannot have passed out of mind. Here, the membership is as mixed as it is active. During the late hard times, efforts in behalf of the unemployed were judicious and constant. Lunatic asylums, prisons, station houses, public institutions, dirty streets, have all had reckonings with these argus-eyed *citoyennes*. They have added the Women's Dormitory to the University, and raised the \$40,000 needed for the Reform School at Glenwood.

In line with all this is Hull House, the work of Miss Jane Addams, and not differing essentially from the University Settlement in general, except by the pervasiveness of its founder. Among other elevating influences, all of which seem to have worked particularly well, are

alized, it could no longer linger on earth but rose into the heavens. So perhaps it will be with us. After death our spirits shall go into Paradise as did the spirit of Jesus. There we shall wait in happy expectancy—in peace and rest and joy, until the great day of the general resurrection, when we shall be again clothed, but with the spiritual body, which shall be fashioned like unto his own body of glory.

PHILADELPHIA, PENN.

FARM AND VILLAGE LIFE.

BY S. S. ESTEY.

THE crowded cities present the most difficult problems of pauperism and crime. What are the causes which lead to this massing of population? Are they removable?

Altho it is generally conceded that "much of the drift to cities is caused by the awful monotony and vacuity of country life," I am led to assign less importance to this than is usually done. I believe that in the large majority of cases rural life is abandoned for urban life because of lack of work for a growing population in the rural districts. I base this conclusion upon a careful study of the cityward current from this town, during a period of five years. All but an exceedingly small per cent. of those who have gone to cities from here were driven to the step by the absolute impossibility of finding employment here. A town such as this, with no manufacturing interests, is merely a distributing point standing between the city and the farmer. The number that can be employed as middle men in the stores is necessarily limited, as is also the number of those who can profitably engage in the trades necessary in such a town, as carpentering, blacksmithing, painting, etc. I believe it will be impossible to stop the cityward current of population until an effort is made to distribute industrial plants in the small towns instead of massing them in the cities. That they can be conducted with greater profit at these central city points, where fuel, freight, etc., are cheaper, is, of course, evident. Could it not, however, be conceived as a possibility that laborers could afford to do the same work for less pay in a village than in a city, since in the former rent is cheaper, and the possibility of eking out a living by a garden, poultry, cows, etc., is presented? Even tho a reduction in price of labor does not offset the increased cost of transportation, fuel, etc., it may be questioned whether there is not here a field open to the efforts of millionaire philanthropists, where forces preventive of pauperism may be set at work, a more hopeful task than attempts at cures of pauperism.

I think there is another reason than dislike of the farm that sends the farmers' sons to town or city. There is plenty of work on farms during the busy summer, when every young man is needed, and may receive good pay. So long as a boy can spend the winter in school and fall in line for summer work, the farm is an advantageous place for him: but this part of his life left behind, what then? He is a man; he wishes to be independent, to be earning a livelihood, laying by a little that he may be able to set up a home of his own. He cannot afford to be comparatively idle during the winter, as his father, who reaps the proceeds of the farm, can do. He has no capital with which to buy a farm of his own. Rent one? But the farms to be rented are few, and not easily obtainable by unmarried boys. The weekly wage in town or city solves the problem, and he leaves the farm, yet not because he dislikes farm life.

Again, the monotony of town and farm life, which is so appalling in the estimation of the city resident, is not in reality so to the majority of farmers and villagers. How should it be? They have known no different life; they accept its monotony and enjoy it. Instead of an eager longing for city life, I think there is a distinct dread of breaking away; and it is done usually only when the necessity of gaining a livelihood compels. After the taste of city life has once been gained, then, indeed, comes a distaste for a return to town or farm life; and I believe this well-known aversion to a return to rural life is frequently the basis of the mistaken belief that the monotony of town and farm life urges toward city life. In the cases of the young men and women who have been sent away to school or college, however, a new set of influences must be considered.

I believe there are two reasons why farm and village life often become distasteful to such. The first is found in the current erroneous idea that college training is training that fits for a professional life, and not for business or for the farm. Therefore no suitable work is supposed to be presented in the village or on the farm for the college man or woman, and numbers are thus added to the company who go to the city for employment. The second reason is that these have become accustomed to a more vigorous mental life, a social life more refined, a life amid more esthetic material surroundings, and the return to village or farm seems a return to barren living. While those of this class are not likely to be added to the class of those verging on dependency in the crowded cities, they do tend to overcrowd certain occupations, while at the same time this removal from farm and village means the removal of the very influences that are most needed there as a preliminary condition to a readjustment of the social and mental life

such as is needed to enable it to present attractions to those in cities. Much can be done here by the presentation of true views of these matters in the schools and colleges, where these country-bred boys and girls are taught. They are quick to catch the attitude of thought toward rural life, which they find there. Let them be imbued with correct ideas concerning the dignity, the advantages of rural life, the economic, social and moral evils arising from the rush to cities. Let the ideals of success presented to them be something different from the current ones of fame or wealth to be acquired in the city. Let us appeal to that enthusiasm for altruistic life work which sends many of our brightest university men to the mission fields and attempts to make it plain that when a young, scholarly physician brings the best medical knowledge of the day to the town, when the minister brings progressive and liberal ideas to the country pulpit, when the teacher, university trained, wishing to put his life to the best use, perceives as useful and as hopeful a field of labor in town schools as in city schools, they will help in solving one of the most threatening problems presented by our civilization. When good medical attendance, the highest religious influences, and the best schools may be found in rural places, then will certain strong objections to life there be removed. May not appeal be made to the poet and the story-writer to give aid in enforcing upon the popular imagination the fact that there is, at least, a possibility that when the village preacher, doctor and teacher leave the town for a city pulpit, a city practice or city schools, they may be turning from a fine altruistic life work to follow selfish pride and ambition.

The isolation of farm life is not entirely irremediable. Suppose smaller farms, better worked and hence more profitable, such as would allow farmhouses to be placed at a distance of ten minutes walk from each other. Add good roads, suitable for both carriage and bicycle. Place a telephone in the schoolhouse with connections with each farmhouse in the district as well as with the village post office, telegraph office, express office and the doctor's office. Instruction in the use of the instrument may be made a part of the school curriculum and different pupils be assigned to have charge of it on successive days. At a very slight cost to each farmer a boy might be obtained to do night service here. Thus in case of sudden danger or sickness any neighbor or the village doctor may be immediately summoned. To arrange to have the mail for the district brought each day from the post office to the schoolhouse, and there distributed to the children to be carried home, would leave no farmer's family without a daily mail and a daily paper, if it was desired, since even families having no children in school could usually be served by children passing such houses. A like arrangement for mailing letters and parcels could be made, using the schoolhouse as a central point. By the use of the daily mails and the catalogs put out by the large city firms, the farmer's wife could do her shopping as easily as the city resident can do it.

At the very point where many parents of education find an objection to farm life, I find an advantage, namely, the educational facilities. Those of us who are the staunchest admirers of the public schools, are not blind to their defects, some of which are irremediable, since they are inherent in a system which crowds a large number of children into a single room to be taught by one teacher; the injury to health from poor ventilation, the injury to morals and manners which comes to the children of the refined (tho at the same time the children of less favored parentage are improved), the loss of time which is greater than many realize, but inevitable in teaching large schools where discipline is the prerequisite to any successful teaching, the frequent change of teachers with the constant possibility of contact with an inefficient or crude teacher, the impossibility of giving due consideration to individual mental bias. But the hurried life of the city leaves little time for home education, and the public school is infinitely better than the training most children would receive at home. But suppose intelligent parents removed to the farm, with the long winters of comparative leisure for training the child, how much more rapid the progress of the child would be, how much clearer his notions, how much truer his views, than had he been left in the public school. Could our public schools be supplemented by such home training on the farm, who can estimate the gain to the individual and to society? Under the new conditions of rural life which I have been imagining, is it not possible that the college trained farmer's daughter might be induced to take the teacher's place in the country school and to displace the raw, uncultured country teacher? The difficulty in grading country schools may be overcome by concentrating the schools of several districts at some central point, and carrying the pupils to and from school in covered wagons, as is done in parts of New England. The reduction in expense caused by the employment of fewer teachers more than offsets the expense of this public conveyance.

The low price of books at present makes it possible for every district to have a good library, large enough to be satisfactory to any except the scholar or the specialist.

The University Extension plan holds possibilities of good for the rural resident. Glittering possibilities also lie in the direction of electric carriages, electricity for

cooking, for drawing water, etc., etc. Invention follows invention so rapidly, and demand shapes the direction of invention so largely, that there needs only the demand in the country to give the farmer many new conveniences.

Suburban life has become more attractive than city life. Certain New England farms, deserted by westward bound farmers, are being bought up by city families, and a summer of farm life substituted for the summer resort. It is possible that the wealthy and scholarly will be before the poorer classes in seeing the advantages of country life.

HUMBOLDT, KAN.

A PASSING THOUGHT.

BY FRANCIS J. GRIMKE, D.D.

I ATTENDED, on a late Sabbath afternoon, a meeting at the First Congregational Church, in Washington, under the auspices of the Good Citizens' Committee of the Christian Endeavor Union of the District of Columbia. It was a large and enthusiastic meeting. The music was furnished by the mammoth choir that sang at the Moody and Sankey meetings held here two winters ago. The principal address was delivered by F. E. Clark, who came from Boston especially for the purpose. His address was an interesting and enthusiastic one. He spoke very earnestly of and commended very strongly the movement in the interest of good citizenship. He said, among other things, that such a movement was inevitable, that it was necessarily involved in the Christian Endeavor idea or pledge. He spoke also of the Endeavor movement in England and Germany, and of the great convention to be held in Boston next July. Under the head of "the enlargement of Christian Endeavor Work" he spoke of the foreign field, and made a very earnest appeal in behalf of the persecuted Armenians, calling special attention to the treatment which they were receiving from the Turks.

After he had taken his seat I felt strongly tempted to rise and say to him, that I hoped he would not forget that there were also eight millions of blacks in this country who were subjected to outrages that were equally as atrocious as any that have been perpetrated upon the Armenians in Turkey, and that it would be well for the society of which he is the head, to give this matter of oppression at home a little consideration while seeking to rectify evils abroad. The thought occurred to me last July, while the newspapers were full of the great Convention at Cleveland, what a splendid field is here presented for this noble organization to do some real missionary work. I was prompted at the time to send a line to your excellent journal, which has always been true to the interests of humanity, in the hope of calling attention to this matter, but neglected to do so. Yesterday the matter was again forcibly brought to my attention, and I resolved that I would delay writing no longer.

Here is an organization representing nearly thirty thousand different societies, with a membership of some two millions, scattered in every State of the Union, and in all branches of the Christian Church; an organization that has gathered into itself the young, vigorous life of all the churches; an organization full of enthusiasm and daring, seeking to carve out for itself new fields of activity, and whose battle hymn is,

"Onward, Christian soldiers,
Marching as to war,"

and here are eight millions of people who have just emerged, as it were, from two hundred years of bondage, and who find themselves the victims of a bitter and cruel race prejudice, which forces them in the South to ride in "Jim Crow" cars, which turns them over to lawless mobs without redress, and which systematically defrauds them of their rights as American citizens; and in the North closes nearly every avenue of employment against them, except the most menial; which shuts them out of hotels, restaurants, and which heaps upon them other indignities too numerous to be mentioned. The thought has occurred to me, may not this great Endeavor movement, with its abounding life and energy and push, and Christian zeal—this mighty host, upon whose ensign is inscribed the cross of Christ, do something to alleviate the condition of these oppressed millions at home? If these young Christians want work, surely here is work for them, and work which must be done, if the future is to be brighter for both races, in this country. The Negro has been stripped and beaten and is lying by the wayside along which this great Endeavor organization is passing. May I not ask that he be not overlooked or passed by in our eagerness to play good Samaritan to those who are thousands of miles from us? I hope that President Clark may find it in his heart at some future time, to call the attention of his fellow-Endeavorers to the oppressed millions of blacks in this country, as well as to the oppressed Armenians in Turkey. It would not be a bad thing—there could be no more fitting opportunity for presenting this matter than at the great meeting to be held this year, at which there are to be some fifty thousand delegates from all parts of the world. The Cleveland Convention has the honor of inaugurating the Good Citizens' movement; let the Boston Convention, which is to meet in the city which contains the "Old Cradle of Liberty," have the honor of inaugurating this anti-caste movement as a new field for Christian

Endeavor activity. I know that the subject is unpopular, but that is no reason why it should be tabooed in the deliberations of this organization. Christ never stopped to ask whether a thing was popular or unpopular; and the rule which he lays down for his followers is, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The thing that is most needed in the Church to-day is courage—the spirit that is willing to suffer for righteousness' sake.

These thoughts have been passing through my mind for some time, and I have ventured to express them in the hope that they may be the means of turning the attention of this great Endeavor movement to this most important and needed field of work—what can the Endeavor Society do to help remove the obstacles that now lie across the pathway of the black race, is the problem which I suggest for the consideration of its president and those who take part in directing its movements.

WASHINGTON, D. C.

CUBA AND FLORIDA—A CONTRAST.

1.

BY LUCIEN M. UNDERWOOD.

THE present uprising in Cuba calls to mind some points connected with our other original Spanish dominions and suggests certain contrasts that are somewhat striking. Some three hundred and eighty-two years ago the Spaniards first set up a possession on the American continent in the land of Florida. A few years previously the same people had obtained possession of the island of Cuba. The former, then scarcely settled, was ceded to the United States by the Spanish Government in 1819, while the latter still remains in the hands of its original discoverers—the oldest Spanish possession in America. The fact that Spain so readily gave up the mainland possession, and has so persistently continued its control of the island is due to inherent causes that even the casual visitor to these parts of America cannot fail to appreciate.

It was my privilege, during the winter of 1890-'91, to travel over some twenty of the forty-five counties of Florida, on a Government mission that brought me into somewhat close relations with the agricultural population of the State, particularly in the region of the cultivated citrus fruits. During that period a three weeks' trip was taken to Cuba, and, with the peninsular region fresh in my mind, the contrast was strongly impressed upon me of the two totally unlike portions of the country—one naturally sterile making a moderately successful struggle for a place among the commonwealths of the Union, the other blessed with a fertility far surpassing the best that the peninsula could boast, but cursed with four centuries of repression, misrule and unimproved opportunities.

The conditions existing in peninsular Florida, as we saw them in the orange belt are about as follows:

1. The soil of peninsular Florida does not recommend itself to one reared in the fertile valleys of the Empire State and familiar with the rich prairies and bottom lands of the Upper Mississippi drainage basin. There are hamaks with fertile soil, and certain areas along the rivers and in the lake regions are exceptionally rich and well adapted to the raising of fruit and vegetables; but the great area of land is a pine barren with only sufficient nutriment in the soil to hold vegetable life at a bare living rate, while fruit bearing can only be induced with liberal applications of phosphates and other fertilizers. In some of the hamaks and along the rivers are groves of deciduous trees, and about some of the larger lakes are strips of valuable cypress, but the prevailing timber is the yellow pine with alternations of worthless scrub oak.

2. The climate in winter is balmy, with occasional alternations of cold snaps which make a fire a necessary adjunct to the loosely built houses of the region. Floods of sunshine are the glory of Florida, but that which brings ease of breathing to the sufferer from catarrhal troubles brings lassitude to the toiler in the field, and makes a shady siesta more suitable for even a spring noonday than much activity in the glare of the sun. The rainy season extends from late spring to autumn, while the winters as a rule are comparatively dry. Frosts are not unusual from December to March or April, and form an uncertain element in the farmer's profit and loss account. Too much frost prevails as far south as Ocala to make the culture of the orange a safe investment; the orange trees of that region were blackened by the frosts of January, 1891, and much of the fruit was left with that white, empty pithiness that proves so fatal to much of the fruit shipped to Northern markets. Many a promising crop of vegetables is nipped just as it is ready to be packed for shipment, and entails a total loss on the producer, who has often staked his year's efforts on a single crop. In 1887 the frost was so severe at Lake Worth that the cocoanut trees lost the young fruit that was just setting. We are too familiar with the story of the past winter's ravages to require more than an allusion to it here.

3. The productiveness of the Florida soil has been strangely exaggerated by unscrupulous land agents, who have often induced Northern settlers to invest in a small corner of choice pine land, with the impression that it will produce good oranges, to say nothing of the tales of

all sorts of tropical fruits that these same agents, with brazen-faced audacity, have stated among the possibilities of central and northern Florida. As a matter of fact there are few portions of Florida that will produce good oranges without unnatural forcing by the application of far more fertilizers than the profits will warrant. The region of the Indian River, portions of the St. John's drainage, the lake regions of Sandford, Orange Bend, Leesburg and Penasofkee, with favored strips near Bartow and Brooksville, will always produce good oranges, for they have in these favored spots a sufficient foundation in a fertile soil to insure a ready supply for Northern markets; but with the destruction of the scale insect in California and the introduction of rapid transit and cheaper freight, the more productive soil of southern California and favored portions of Arizona will cause many of the groves of Florida to return to the original pine barrens from which they have been untimely snatched.

As to the tropical fruits, while they can be grown and, with suitable protection, brought to bearing even in central Florida, the pineapple, the banana and the cocoanut can only be raised with profit in the narrow strip of land that borders Lake Worth and the region still further south, which, with the exception of a few small settlements on Biscayne Bay, is a *terra incognita*, at least to actual settlers; and much of it, in fact, is covered with low everglades that are never like to be brought under cultivation.

Much has been attempted and more hoped for in the direction of market gardening, but there are three serious and almost fatal drawbacks: (1) The uncertainties of the season; frost, rain and heat being the variables that combine to reduce the profits to zero. (2) The constant liability to a glut in the market, due more to the incapacity of our present mercantile system to accommodate supply to demand, where perishable goods are concerned, than to actual overproduction. (3) The expensiveness of the present clumsy industrial system that adds cost to expense, until the profits sink below the zero mark and become a minus quantity to the producer in the form of a bill for freights and "commissions," whatever iniquity that name implies.

4. So far as actual settlers are concerned, few regions will be found where there is so much apparent dissatisfaction, where there are so many discouraged settlers and so many deserted plantations, or so many towns fast passing into decrepitude and decay while still in their youth. Many of the stations marked on the railroad maps consist of a store and a station, some of only a station, while in a number of places the station, even, does not materialize. The railroads, too, are sadly primitive. Aside from a single system, the branch roads and subordinate systems are run at a primitive pace and in a primitive way.

5. But lest the picture I have drawn of actual conditions in Florida present only a dark surface, let me touch it up with a few of the high lights. Florida is and will remain a most valuable breathing place for those who suffer with catarrhal and pulmonary troubles, if the latter are not too deeply seated. It will be the winter refuge for increasing numbers of those for whom the rigors of the Northern climate mean months of suffering and often premature death. Its air is balmy, and the breath that comes through the pines is efficacious and soothing, even if it lacks the tonic of the Colorado mountains or the inspiration of the fertile, flowery fields and fruitful valleys of California. While the coast is in the northern portion a little too harsh, the balmy breezes of the subtropical Atlantic blow across the extreme south of the peninsula, and there can be found comfort coupled with inspiration; for there the eternal beat of the ocean against the shores furnishes a charm that can be found nowhere else in Florida. The steady influx of winter residents will gradually create a home market for certain kinds of products; and while Florida will never become a wealthy member of the national sisterhood, she will maintain a respectable position and will continue to increase in population for at least five months out of the twelve.

From Florida the trip across the strait is a short one. Boarding the little steamer of the Plant Line at Tampa at seven in the morning of one day, we are anchored in the harbor of Havana at eleven in the morning of the next. Of the three hundred and fifty miles traversed more than two-thirds are practically in our own waters, for the distance from Key West to Havana is only one hundred and ten miles. There is nothing peculiar about the trip except that the blue of the deep water of the Florida strait surpasses in intensity anything we have ever seen. The clear cerulean of the Mediterranean lighted up with the rays of the Italian sunshine exceeds it in beauty; but neither the dark blue-black of the Atlantic, the emerald tint of the Pacific, nor the clear azure of the Gulf of Mexico can bear comparison with the profound abyss of solid blue that we meet over the rapid current of the Gulf Stream.

In the harbor of Havana we meet the first contrast with what we have left behind. Instead of the shallow harbors of the sandy State of Florida, not one of which is capable of reaching prominence for commercial purposes, we have here a harbor capable of anchoring the largest steamers, land-locked, fair to look upon, easily defended and secure.

As we land on the dock the first impression is that we have lost a hundred years, and have entered a country remote from either our American morals or our modern civilization. Nor was this impression removed as we were introduced still further to the narrow streets, the primitive methods and customs, the laxity of the people's morals, and the ratio between the size of the hotel bills and the quality of the accommodations furnished.

Cuba is an island some 750 miles long by an average of 50 in width, and contains just about the area of the State of Pennsylvania. The white population numbers nearly a million, and all shades of black increase this number to nearly half a million more. And for the privilege of mere existence this people pays a direct tax to Spain of \$27,000,000 annually, besides supporting a large body of Spanish soldiers.

Havana is a city of 200,000 people. The older streets are those of Southern Europe, barely wide enough for two vehicles to pass if they go with extreme caution. The sidewalks, raised six or eight inches above the pavement, vary from fifteen to twenty inches in width. The houses are all of stone—a sort of porous, coralline limestone; and the lack of subsoil drainage permits the walls to take up moisture like a sponge. As a result, pulmonary diseases are extremely common, and the generally unsanitary condition of the place is notorious. Yellow fever is always present; but the people do not seem to mind it as much as we do diseases of a much less virulent nature. There is no color line; and the sickly weaklings displayed in the mixed population ought to be sufficient to discourage those sentimental reformers who maintain that in the commingling of black and white blood lies the solution of the race problem in the United States. The habits of the people are those of old Spain. A crust of bread and a small cup of coffee form the only refreshment until eleven o'clock, when breakfast comes with its variety of unsavory dishes cooked with olive oil and flavored for a Continental palate. Wine is everywhere the common drink; and, as in Southern Europe, the cases of drunkenness are very rare. Dinner forms the principal meal of the day, and varies in its hour from five to seven according to the station of the people. It is not uncommon to see the children of the lower classes running around in a state of nudity; among all classes, however, questions of modesty are less artificial than at home. It is said that over one-fourth of the total female population consists of fallen women. It may be of interest to those who enjoy a fragrant "Flor de Henry Clay," or other brand of "Habana," that it was not an infrequent sight to see the Cuban workmen rolling cigars and cigarets with hands blotched with the pustules of malignant syphilis. The first thing that is flaunted in your face as you land on the dock and the last thing that is waved to you as you are lightered away to your steamer is a roll of lottery tickets. They are hawked on the streets, peddled by men, women and children, are on sale at every news-stand and corner shop, and engross a goodly share of the energy and earnings of the people. Churches are not abundant, and, with the exception of four small missions established on the island in 1890 by the Protestant Episcopal Church, all are Roman Catholic. In the city of Matanzas, with a population of about 40,000, there are only two small Catholic churches. On the pleasant Sunday of our stay in that city there were not over 200 worshippers in the larger of the two churches between the hours of eight and eleven in the morning. On the contrary, a Sunday bull fight is one of the events of the city of Havana. Sunday evening throughout the island is a holiday for all classes. As might be expected, education is at a low ebb and is of the medieval type, free from the contaminating influence of modern ideas. The newspapers are poorly printed, and, so far as we could judge, poorly edited. Official corruption is rife, and it is a common expression among those who are familiar with the customs of the people, that to secure almost any desired privilege it is merely necessary "to grease the wheels." In the country banditti are not uncommon; the train running from Havana to Matanzas was fired on during my stay in the island, and a small body of soldiers accompanies every train. On the day I went over this same road there were small platoons of either cavalry or infantry drawn up beside the track at intervals of every two or three miles to guard the property. It is said that the large proprietors of sugar plantations frequently pay a bounty to these banditti to secure immunity for a period against fire in the sugar mills or other wanton destruction of property.

GREENCASTLE, IND.

UNTAXED CHURCH PROPERTY.

BY RICHARD WHEATLEY, D.D.

OF property owned by various Churches in the city of New York and that is exempt from taxation, the appraised value, according to returns of civic officials, is \$51,219,525. Any estimate of the aggregate value of untaxed ecclesiastical properties in the State of New York must be more or less conjectural. That value is certainly enormous, and is as certainly increasing rapidly.

Not only is church property, or property used for public religious worship, untaxed, but schools and lands belonging to schools owned by religious denominations are also exempt from taxation. New property, purchased and occupied for church, and especially for school, purposes, is legally entitled to exemption, and