

Rockefeller's \$32,000,000 Gift to Education.

That Sum Could Support in Comfort 304,762 Persons for One Year, Could Build Homes for 100,000, Could Pay One Year's Interest on the National Debt, and Could Provide for All the Yearly Expenses of the Governments of Denmark and Greece Combined.

Socialism Views the Great Gift With Only Partial Approval; Mayor Tom L. Johnson Says It Is An Anchor Cast to Windward Against the Time that People Will Become Aroused; the French Press, Astonished at Its Size, Differ as to the Motives for It.

New York.—Thirty-two million dollars for education! This latest gift of John D. Rockefeller so overtops anything ever known in the line of philanthropic giving that it requires some analyzing to comprehend the vastness of the sum. In recent years the American people have had their financial sense of proportion unduly expanded by talk of millions tossed about to various institutions. It is worth while to look first into the enormous amount of labor required to produce this sum which Mr. Rockefeller is able to give away, says the New York World. The United States census report for 1900 contains some statistics upon oil refineries. The Standard Oil company, of which Mr. Rockefeller is titular president



Interest—\$4,329 daily—would give bread to Fleischman line of 86,580 men, or 22 miles long—22 miles from city hall to Rockefeller's house in Tarrytown.

and from which he made his wealth, owns or controls nearly all the refineries in the country.

What Gift Means in Labor.

The census report says that the average wages paid in oil refineries to able-bodied men over 16 years of age in 1899 was \$557 a year, or a trifle over \$10 a week. Dealing with the matter of labor alone, in the accumulation of these thirty-two millions it would require the unremitting work of an army of 57,450 men giving all their wages to Mr. Rockefeller for one whole year at the average rate Standard Oil men were paid to make up his gift.

That would be equivalent to all the workmen in Providence or Kansas City or Rochester turning over their wages for a year to Mr. Rockefeller—a whole city working for him so that this gift might be accumulated.

The production of crude petroleum in the United States in 1905, the latest year for which statistics are available, was approximately 140,000,000 barrels. A trifling difference of 23 cents per barrel, or about one-half cent per gallon, on this output would make up the gift in a single year. The Standard is not so much a producer of petroleum as it is a refiner and seller. It buys from oil-well owners most of its raw product and fixes the price, which fluctuates considerably. Therefore so slight a reduction as one-half cent per gallon in the amount the Standard pays to produce

ers would quickly sum up to the educational gift figures.

Would Pay Interest on National Debt.

Some of the things that \$32,000,000 would do in making history illustrate strikingly the power of individual wealth. That much money would pay for the running of the governments of Denmark and Greece combined for a year, countries that maintain royal families that are related to nearly all the thrones of Europe. It is several millions more than the annual revenue of either Norway or Mexico, and far exceeds the income of a lot of second-rate nations. With it he could pay the interest for a year on the national debt of the United States. In 1856 this gift would have liquidated the nation's entire national debt. Even now by a little more than doubling the amount Mr. Rockefeller could render Norway financially free and perhaps win the Nobel peace prize.

Mr. Carnegie believes that books afford the best education. The best books that were ever written, those of the kind that are found in Sir John Lubbock's list of one hundred best books, can be published and sold today for 25 cents each. Eight of such volumes would cost two dollars. Mr. Rockefeller's gift would place such a nucleus of an education in the hands of every child of school age in the United States, or it would place them as a library in possession of every family in the country.

It costs about \$20 a year to educate a child in the public schools of small communities. The interest alone on the Rockefeller donation amounts, at five per cent, to \$1,600,000 a year. That sum would give education each year to 80,000 children. It would more than pay the entire cost of teaching New York City's 600,000 children for a year.

Turning aside from educational figures,

a subject on which Mr. Rockefeller's general education board has all manner of statistics, there are some essential practical things that his thirty-two millions would do. For example, it costs, even at present high prices, about \$3,200 to build a house in Brooklyn with all modern conveniences and of sufficient size to contain two families of five persons each. Technically these are known as two-family houses. The education gift would build 10,000 of such houses, giving happy homes to 100,000 people who now merely exist in crowded tenements.

Albany is a city of 100,000 people. All of them could be comfortably put into homes that might be built with such a sum. The total assessed realty valuation of Albany is \$64,000,000, of which more than one-half is business property. So that the education gift might purchase the homes of an entire capital city. The cost of living last year in the United States was \$195 per person, giving all the necessities of life. At this rate 394,762 people could be supported for a year out of the donation. Nobody in such cities as Newark, Washington, Milwaukee, Detroit, or New Orleans would have to worry about food or clothing. The mere interest on the sum would support perpetually the entire population of such cities as Ansonia, Conn.; Johnstown, N. Y.; or New Rochelle. Any city of 15,000 people could live on the income of the gift.

In the matter of food alone such

a sum would do wonders. Its mere interest income, amounting to \$4,329 a day, would forever feed a Fleischman bread line of 86,580 men, giving one a loaf of bread every night. That line would extend not merely around Grace church, as at present, but 22 miles up Broadway to Tarrytown.

Would Build Another Subway.

It could build another subway in New York city like the present one, the most marvelous railway in the world, carrying more passengers in a day than many great lines do in six months. It could construct a trunk line from New York 1,280 miles westward to Kansas City, at the rate of \$25,000 a mile, which is all that roads cost under normal conditions.

The things that could be done for the material benefit of humanity with the sum of \$32,000,000 are of great number. The question arises whether the money might have been better applied to some of them.

Mr. W. H. Mallock, the eminent English antagonist of socialism, was asked how he regarded Mr. Rockefeller's bequest.

"To pass any competent opinion on its effects on public welfare and happiness would require careful study," he replied. "Such an enormous gift so overtops anything we have had in England that I hardly know how to gauge it.

"In one sense I should say that the individual who by extraordinary ability and talent makes a great fortune would do better not to attempt giving it away himself, but pass that duty on to his sons. His genius has been that of work and money-making. The sons would not necessarily be brought up in the same line of accumulation. They could devote their time and talent, therefore, better to the question of proper distribution.

"Mr. Carnegie's bequests to libraries have produced much criticism in England because of the burdens he imposes on the taxpayers. In this respect the giving failed of due appreciation.

Gift Should Benefit Labor, Too.

"You ask me how I should have liked to see this bequest of Mr. Rockefeller's applied differently? I cannot answer, as I have not examined it fully. To a certain extent I would have the philanthropic gifts so made as to benefit labor as well as education. For example, a gift that would enable the excavations of Herculaneum and other buried cities to be uncovered would afford not only labor but increase our sum of knowledge.

"Whether such enormous donations will affect the theory of socialism is a question yet to be answered. In one form it certainly is a distribution of wealth. The scale on which it is being conducted in the United States fairly bewilders one."

Socialism views the Rockefeller bequest with partial approval as a means toward the end it desires. J. G. Phelps Stokes, one of the party leaders, said:

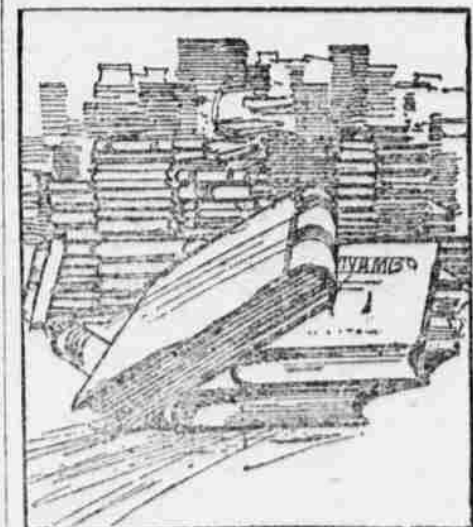
J. G. Phelps Stokes' Ideas.

"While I am not prepared to discuss off-hand how I would dispose of so vast a sum, I certainly would not give it to public charity. I would regard the doling out of \$32,000,000 in alms as a calamity. I do not approve of extensive charity. It accomplishes no permanent results in relieving poverty, without removing its cause. Education alone will do that, and this gift to higher education will affect the poor in that it will work to create a keener appreciation of justice.

"It is unfortunate, however, that the suspicion should attach to this gift for the purpose of leading men to the truth that men who dare teach the truth as they see it may find their chairs in colleges vacated.

"Should that money be given to hospitals, you ask? I should say no. I would have the hospitals supported by the state. Disease is the result of conditions created by man. And to have the individual turn around and give back to society part of the money he has wrung from it to alleviate the conditions he himself has created is incongruous. That is the function of the state.

"Education is the only hope for the relief of the conditions of the poor. Until man is taught the rights of his fellow-man and learns to respect them, conditions will continue as they are. Under present social conditions, gifts to education are the best way of



Would give every one of the 15,000,000 families in the United States eight best books.

disposing of these vast accumulations of wealth."

Tom Johnson's Opinion.

On the other hand, the motives prompting such a gift are questioned by many people of advanced ideas. Mayor Tom L. Johnson, of Cleveland, himself a man of wealth, speaking of

Mr. Rockefeller's gift, said: "It is an anchor to the windward against the time when an aroused people will curtail the privileges of public-service corporations. The gift was not in cash. Most likely it was railway securities. Every one of these is a mortgage against the future. Some day it will develop, perhaps that the special privileges which these railroads enjoy will be threatened.

"It will result in a sudden squeezing of the water out of these stocks. Then there will go up a cry that these great educational interests, dependent upon the returns from these securities, are being threatened. There will be talk, also, of what the widows and



One-half cent per gallon on the five and a half billion gallons of crude petroleum produced last year would nearly equal the \$32,000,000 gift.

orphans are in danger of losing. A condition will be presented that may have a protective effect for the corporations involved."

Gift Is Discussed in Europe.

Discussion over the gift has spread to Europe. The World's Paris correspondent in a special cable despatch said:

"The Rockefeller gift has excited astonishment in the French press. Several studies of his temperament have been published in which the writers seek for reasons which prompted the giving away of such an enormous sum. One editor suggests piety as the cause and another suggests that all American millionaires tremble in dread of laws that may rob them of their wealth.

"The American temperament, so the article continues, is restive against great accumulations, and this enormous bequest is intended to stave off public action or the individual act of murderous jealousy and envy.

"Still another writer says that Mr. Rockefeller wants to be talked about for other than financial distinction. He cannot do anything great for lack of cultivation. He has no art collections or intellectual pursuits about which the public hear, therefore he makes his money talk.

"The Petit Parisien, however, takes a more generous view, believing that Mr. Rockefeller, unlike French millionaires, feels deeply that great wealth imposes duties upon its possessor and in pure justice is doing his best to acquit himself."

GRAVE RAFTS ON OCEAN.

Immense Loads of Timber Transferred Over the Sea.

Nearly as large as the largest trans-Atlantic liners are some of the huge sea rafts by means of which timber is transferred from the Columbia river and Puget sound to San Francisco or southern California. Occasionally these bundles of logs measure 650 feet from end to end and contain as many as 5,000 pieces of timber. To fasten such a raft so that it will withstand the force of the seas to which it is exposed in the trip down the coast no little engineering skill is required. As the cigar shape offers less resistance to the force of the waves than any other, this has been adopted. In order to pile the timber in this form a huge skeleton or shipway is constructed. This is practically a cradle, which is moored in the water adjacent to the boom where the raft timber is confined. By means of a boomerrick the poles and piling are lifted from the boom singly and placed in the proper position in the cradle. They are so adjusted as to overlap each other, the plan followed being somewhat similar to that in laying a brick wall, the end of each stick being placed opposite the center of the one adjacent to it.

After completion the raft is wrapped with iron chains lashed around it at intervals ranging from 12 to 20 feet apart. These chains are composed of one and one-half inch links and the ends are toggled together after the chains have been stretched taut by a hand or steam windlass. To prevent the chains from slipping iron staples are driven through the links into the outside poles. In addition to the chains, however, "side lines," as they are called, consisting of wire rope, are stretched around the raft between the chain sections, so that when the wrapping is completed the mass of logs is bound together very securely. When the wrapping is finished the raft is ready for launching.

In building the raft two two-inch chains are stretched lengthwise from end to end through the center. One of these is bolted to a sort of bulkhead at one end, consisting of a hand of iron, which is fitted around the projecting ends of the outer pieces. The other chain is connected at the forward end with the towing hawser and secured inside the raft by lateral chains. To move this unwieldy bulk two powerful steamers are usually directly ahead and the other to keep the raft in the right course.

DEBORAH, THE PROPHETESS

A STORY OF THE PERIOD OF THE JUDGES IN ISRAEL

By the "Highway and Byway" Proseur

(Copyright, 1907, by the Author, W. S. Eaton.)

Scripture Authority: — Judges 4 and 5.

SERMONETTE.

"And the children of Israel came up to her for judgment." Two thoughts arrest our attention in contemplation of this declaration. First the desire for instruction in the things of God on the part of the children of Israel, and, second, the ability and privilege of Deborah in thus ministering the things of God to those in need.

It marks an epoch in the life of an individual and a people when there comes realization of need. I can imagine that previous to this time, before oppression became so grievous and while sin seemed so alluring and sweet, that Israel did not have much desire towards God. There was then no going up to the Bible school under the palm trees of Deborah. The complacency and indifference of the world spirit held them. They were dead on the Godward side.

But when the awakening came there began a new epoch in their lives. Ah, what a bright morning is that when the light of God's truth breaks in upon the soul, and it goes up humble and repentant to the place of instruction! "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Man's hunger for God never exceeded the supply of God's grace. The soul may take and take and take of the divine fullness, but it can never exhaust it. Remember that.

And now as to Deborah. Scripture does not give us the particulars of her life and tell us how she attained to the exalted place and title of prophetess in Israel, but we may be certain that it was not the result of chance or the unmerited favor of God. There was the vision of the pearl of great price and the paying of the price to obtain the longed-for treasure. She had the genius of hard work and the gift of persistence.

But the day came when Deborah, the despised and shunned, became Deborah the prophetess. The day came when those who had laughed at her religion were glad to sit at her feet and learn of him whom they had despised and dishonored.

Be patient, oh soul. The way of righteousness is lonely sometimes. To walk with God means to walk apart from friends and loved ones so often, but be faithful and patient. By thy life thou shalt help many, and by the wayside thou shalt be able to speak the word that shall point to God.

THE STORY.

WHEN the little baby girl came into that home in Ephraim and was named Deborah the parents little realized the future that lay before her. In the first place there was disappointment because she, the first born child, was not a boy, and then again she was not a comely child, in fact, so distorted seemed her features that her mother found no joy in looking upon her face. And to make the affliction harder to bear, the unusually ugly features of the child gave her neighbors and the townspeople occasion to speak words of ridicule and scorn, for because she and her husband had remained true in their loyalty to the Hebrew God, and would not share in the festivities which had been instituted in their midst they were the objects of derision and persecution.

"Now see the curse that has come upon you. Where is your God that he should allow such a child to be born to you?" they would ask her, and she and her husband secluded themselves more and more from the world about them.

And this was the atmosphere in which Deborah grew up, a condition which at once stamped its influence upon the child and made her naturally a recluse like her parents.

Long before the little girl was able to run upon the street people as they passed the little home would mark her homely features and whisper unkind comment. The mother, keen to catch a critical glance and the whispered word, would clasp her darling closer to her breast and whisper in her ear the pet words of love and appreciation. And when Deborah grew old enough to mingle with the children of the neighborhood she early became conscious of a difference between her and the other girls. They seemed to shun her. They would point at her and make grimaces. And often as she passed along the street of the village the boys and girls would shout after her calling her names.

Then Deborah, shy and sensitive as she was, would run to her mother, and, burying her face in her lap, sob

out her grief in her ear. At such times the mother would say to her that she could have a beautiful heart if she did not have a comely face. That God looked on the heart rather than the outward appearance. And then she would go on to tell her of the Hebrew God and the wonderful things he had done for his people, and Deborah would listen eagerly and forget her grief. More and more as the years went by she lived in the atmosphere of the stories her mother told her. She withdrew from the world without, and was never so happy as when sitting at her mother's knee hearing the stories of God and his dealings with the children of Abraham.

And then as she would go abroad, as her duties often required, and she would see the wickedness about her, the worship of the idols and the indulgences in the heathen festivities, she would rush back to the refuge of her own home and question her mother about it, asking, over and over again:

"Oh, mamma, how can they forget God so? How can they be so wicked?"

And then the mother would go over the history of the children of Israel again, and show her how repeatedly they had wandered away from home, how affliction and trouble had come, and how at last they had been brought back to him.

Thus the years passed and Deborah grew into womanhood. Still there were the distorted features, but with the development of years and the growing near to God, there had come a subduing influence over the irregular, harsh lines of the face. No one who looked into those deep, serious eyes and saw them light up as she talked concerning the things of God; no one who heard the wonderful depth and fullness of her resonant voice could have failed to realize that behind that homely face there was some hidden power and charm which captivated and subdued. The great hunger of her heart for knowledge of God had during the early years drawn from her mother every vestige and scrap of history of her people and their God, and then she had grown into the custom of telling them over to her mother in her own wonderful way. And her mother would listen with rapt attention and when she was done she would lay her hand reverently upon her head and exclaim:

"Surely, the spirit of God resteth upon thee, my child."

One day Deborah returned home after a specially trying ordeal in the market place. For there had come that day a company of Canaanites to the village and the people had given themselves up to the festivities of the occasion.

"Oh, if some one would only tell the people of their sin," Deborah exclaimed, after she had related to her mother the sad scene.

"And why do not you?" asked her mother, with sudden inspiration.

"Me, mother?" Deborah exclaimed, shrinking back at the thought. "How could I?"

Nothing more was said but her mother's words, "Why do not you?" kept ringing in her ears, until at last she exclaimed to herself:

"I will! I will just tell them of God's leading in the past. Of the past sins of the people and how God has punished them. Of the present wickedness and how surely God will visit affliction upon them if they do not turn from evil ways and serve the living God."

And Deborah kept her resolve, and not many days after this her name was on every one's lips as the one who had fearlessly stood up in the market place and denounced the sins of the people and pleaded with them to turn back to God.

Now one of those who had listened to Deborah's message in the market place was a man of Mount Ephraim named Lapidoth. His spirit was stirred within him at the words he heard and when the king had refused to let Deborah speak further in the market place he offered her shelter among his people in the mountain fastnesses. And hither it was that Deborah withdrew and she became the wife of Lapidoth, and the place where she dwelt became known as the place of the palm tree of Deborah, for there the beautiful great tree reared its tall head to the sky and was a landmark by which the people were guided to her dwelling. And hither the people resorted to her for instruction and judgment, and as the affliction of the children of Israel grew, for Jabn the king increased his oppression more and more, the people came to cry unto their God and at last through Deborah and Barak, a brave and mighty man of war whom she called to her aid, she delivered Israel and judged them for many years.

Second Painting for Church Finished.
Mr. Elliott Dingerfeld has placed the second of his great wall paintings in the chapel of the Church of St. Mary the Virgin, New York. The subject is "The Magdalene."

A New Platform for Christians.
President Hyde of Bowdoin college suggests a platform for all Christians, in which he leaves out doctrines almost altogether, and emphasizes practical ethics.

Ancient Manuscripts Found.
Valuable ancient manuscripts of the Bible have been found in a monastery on Mount Sinai, and have been deciphered by their finder, Mrs. Lewis, of England.

Governor of Hong Kong a Jew.
Sir Matthew Nathan, governor of Hong Kong, is the only member of the Hebrew faith among the rulers of English colonies. His salary is \$30,000.