

THE MISSIONARIES.

We are learning a good deal about the Chinese in these days, and are likely to learn still more. And probably before we get through such of us as wish to go to the bottom of the affair, will know more about missionaries and their methods than we do at present. These people go voluntarily into foreign countries, tell the natives they are all wrong and their fathers in hell—an idea particularly painful to a Chinaman—and then presently our government has to protect them with gunpowder and bullets.

Minister Wu has this to say of them in a recent article in the *Christian Commonwealth*: "It is only when indiscreet Christian missionaries go to extremes and excite the people that they ever have any trouble." He says further, speaking of the various bloody persecutions carried on at different times by branches of the Christian church:—"We have no such records in China; Jews, Mohammedans, Buddhists have lived there peaceably side by side."

As to the ways by which the missionaries seek to establish their influence among those whom they call heathen, there is abundant literature available to any one who wishes to investigate, and much of it will strike the novice as very curious reading.

Take a few passages from the journal of one who passed through Nebraska in the early days. This is right at home, and long enough ago for us to judge of the efficacy of the treatment on the particular heathen in question.

* * * * The Ogallallah Indians who accompanied us had a buffalo and a dog dance, the real object of which I could not satisfactorily ascertain. * *

* * * An Indian came to me and manifested that he wished me to instruct him. I endeavored to communicate to his mind some ideas of God, and sang the hymn, 'Watchman, Tell us of the Night.' He and those with him shook hands with me as a token of their satisfaction, and left me. He soon returned, however, bringing others, that they too might hear what he had heard with so much apparent pleasure, and they again shook hands with me. This was several times repeated.

"When they were assembled, I read to them about the relative duties of husbands and wives. I told them that when they marry it must be for life. All but two agreed to go back to their former husbands and wives. It was interesting to see that they are ready to practice instructions as soon as received.

"A chief who several times came to hear, disliked what was said about a plurality of wives. He said he would not part with any of his wives. He had always lived in sin, and was going to the place of burning, and it was too late for him now, he was getting old, to repent and be saved; and as he must go

to that place, he would go in all his sins, and would not alter his life. Those who are familiar with the various methods to which sinners resort to avoid the convictions of truth, may see in his deep hatred to holiness, that the operation of sin is the same in every unsanctified heart.

"I told them it was right to meet and pray and sing, and talk about God, but to dance on the Sabbath was very wrong, and would offend God. A chief kneeled down, and, with tears in his eyes, said, 'If you must go away, do send us some one to teach us the right way to serve God.' * * * One of their chiefs stated to Mr. T. that they had changed their mode of worship; that they do not now dance on the Sabbath, as they used to do, but they meet and sing, and pray; and that since they have been better acquainted with the way to worship God, He hears their prayers; and that now, when they are hungry, they pray for deer, and go out to hunt, and God sends them deer.

"I attended worship this evening with the chiefs and as many as could assemble in one of their lodges, and explained to them the ten commandments. My method of instructing them was to give the first chief the first commandment, by repeating it until he could repeat it; and the second commandment to another chief in the same way, and so on through the ten."

It would seem that a strong sense of humor is at all events not characteristic of every good missionary. It would be interesting also to follow the subsequent career of those ten warriors, each with one of the ten commandments in his inside.

THE TRUSTS AND THE PEOPLE.

Rev. Sam P. Jones, in the *Manufacturers' Record*, discusses the trust question from the standpoint of the people as follows:

The large trusts and combinations already formed and being formed by aggregations of capital are considered hurtful to the masses and the common people. This is a theory. Theoretically a thing may be so, and practically it may be very untrue. When we speak of trusts and combines we think of the Standard Oil trust, the Sugar trust, the Tobacco trust, etc. When the Standard Oil trust was formed I was paying forty cents a gallon for kerosene oil; I am getting it now for ten cents a gallon. I was paying twelve and one-half cents for sugar several years ago, but when the combines set in we got it at five and one-quarter. When the Whiskey trust was organized I was in hopes it would put up whiskey where the poor devils couldn't get it, but they have seemed to cheapen that down to where they can pay the government \$1.15 a gallon revenue on it and yet sell it for \$1.27½, which demonstrates that they are mak-

ing it and letting the public have it at about twelve and one-half cents a gallon.

There is no doubt about the aggregation of wealth, with brains controlling it, that they can manufacture any article cheaper than it is or has been manufactured on a small scale. The great railroad combinations, many think, will eat us up blood rare. Occasionally I get on a little jerk-water road that is not in the combination, and I want to double my accident policies and be satisfied with a 15-mile-an-hour gait and console myself with the idea that I can ride all day for a dollar, but when I get on the Pennsylvania or Vanderbilt system of roads, with their schedules forty miles an hour, vestibule trains, with parlor cars, sleeping cars, dining cars, I have a hotel on wheels carrying me towards my destination, and all this for about two cents a mile. Give me the road that is in the combine to carry me where I am going.

Public sentiment is the safeguard which is thrown around all aggregations of wealth and all combinations of interest. The Standard Oil, the railroad combinations, the Sugar trust are as sensitive to public sentiment as the snow-bank to the rays of the sun. Trusts and combines will not hurt the public, but stockholders and bondholders may suffer later on, when these great bulky institutions become unwieldy and fall with their own weight. Fifty thousand men in the United States, perhaps not more, are interested in the great trusts of the country. Those 50,000 men know that there are 70,000,000 of other people in America, and their wisdom teaches them where boundary lines are, over which they cannot go without peril to themselves and disaster to their business. No combination now says "damn the public," but they have their weathercocks out on every prominent cupola watching how the wind blows.

Of course, political capital can be made out of such formations of wealth, and social orders may raise the black flag to fight them; but I am a thousand times more afraid of demagogues and politicians than I am afraid of trusts and combines. Good government—which means not only the well-being of the citizen, but the overthrow of all that will hurt the citizen—depends upon good men in office, and we had better pay less attention to what we call trusts and combinations and more attention to those whom we elect to office in the municipal, state and national governments. Mr. Stead, in his book "If Christ Came to Chicago," speaks of the "Big Four of Chicago," and says of them that "their methods are clean and their transactions are honest, but that in the road of their success lies the blood and bones of the victims over whom they have run to success." The successful man or com-