

"Yes, it is simple; and its simplicity has a philosophic basis. In the evolution of man, through which all our ancestors passed, the boy has only reached the military stage. He delights in display and noise and action. Well, this movement called the Boys' Brigade takes the barbaric tendencies of the boy and puts them to good use. He is developed along the line of least resistance."

"That is a new conception of the movement, is it not?"
The Professor smiled as he replied:

"Yes, I think it is new; but it is also perfectly true. Take this instance of the natural tendency of the boy. I had two little boys staying with me over the Christmas holidays, and I sent them down into the city with money in their pockets. Now, what do you think they brought back? A sword, a belt, a rifle and bayonet, and a box of soldiers! With these and a table they carried through a terrible campaign. One end of the table was Malta, and the other end Gibraltar; and altho the cavalry charged from the ramparts occasionally, what did it matter? To them it was the pomp and circumstance of glorious war, and they were perfectly happy."

"But don't you think," I ventured to hint, "that it is a mistake to develop this barbaric instinct? Is it not contrary to the Christian ideal of peace on earth and good-will toward men to encourage the militant spirit?"

"That objection has been offered, certainly; but I don't think that it is a practical objection. For it is based upon a mistaken conception of the movement. The officials of the Boys' Brigade don't encourage the fighting instinct. They simply take the love of military organization and drill, which are natural to the boys, and turn them to higher uses. They take the old form, and put into it a new spirit."

"You stop at the drill and accoutrements?"

"Yes. We give the boy a cap, a belt and a rifle; but these are merely adjuncts to the physical, moral and religious outfit which he receives."

"Then you keep the religious character of the organization well to the front?"

"Certainly. You will find it stated in the constitution of the society that its objects are, to advance Christ's kingdom among boys, and promote habits of reverence, discipline, and all that tends toward true Christian manliness."

"And this religious instruction, how is it imparted?"

"Well, there is the week-night drill, where a short address is usually given, and the parade, opened and closed with prayer. Then each company, when it formally joins the Boys' Brigade, is affiliated to some local Christian institution—a chapel, church, or Bible-class. But the most potent influences are the words and conduct of the Captain of each company."

"He endeavors to touch them at many points, I suppose?"

"Yes. He is their guide, philosopher and friend, in health or sickness, at play or drill. Take the case of play. He organizes gymnastics, or football, or cricket, and takes part in the games himself. If you go outside the city here toward Anneslie you will find two fields occupied on Saturday afternoons by football clubs connected with the Boys' Brigade. There, also, you will see the officers acting as umpires in the games. Now, just consider what that means. The whole tone of the sport is elevated; and in the little friendly tea-meetings which sometimes follow the game, the lads are brought into the friendliest relations with their officers."

"That is certainly a good method of getting at the lads."

"Yes, and simple. For nowadays, whenever you want to interest boys, you must have athletics. The love of sport enters into their lives more commandingly than any other interest. Now, the right thing is to take advantage of this desire and turn it to the best account."

"Then the Brigade tries to interest the lads during the week as well as on drill-nights and Sundays?"

"Yes, the officers of a company like to cover as much of the leisure time of their boys as possible."

"In what way?"

"In various ways. Club rooms have been opened in connection with some companies, where the boys spend their evenings. Then there is the Ambulance Department. Lectures are given to the boys by medical men on giving aid to the wounded, and in what is called 'stretcher drill.' These lectures are really popular, and in most cases the pupils pass the final examination."

"But there won't he much need for an Ambulance Corps in a peaceful society?"

"There are no gunshot wounds, of course," the Professor replied with a smile; "but on the football field there are sometimes accidents, and in one case the lads set a broken leg with such skill as to surprise the medical staff of the hospital."

"Any other popular feature?"

"Yes, I should have mentioned the instrumental bands. That is an excellent and popular feature. Many of the lads have a natural love of music, of course, and they are easily induced to come to the band practice. I should think there are now over a hundred bands on the roll of the Brigade."

"Then I believe you do something to keep the boys together during the holiday season?"

"Yes; there are the Summer Camps at seaside or country place, and several companies make arrangements to spend the holidays together."

"Altogether, then, the boys are drawn to the Brigade in many ways which they like. By the way, I forgot to ask if there is any limit as to age?"

"There is a limit. Between twelve and seventeen is the period during which the Brigade undertakes to deal with the boys."

"Then you turn a lad out of his company when he attains the age of seventeen. Isn't that rather hard?"

"The boys don't like it, certainly. But there was found to be a need for some limit."

"Rather a critical age at which to turn the lad adrift, is it not?"

"Yes. But I think the problem will solve itself in a natural way very soon. Already there is an 'Old Brigade' in connection with one of the Glasgow companies. It is composed of young fellows, some of them married, who have a strong desire to keep up old associations and friendships."

"And now, can you tell me the extent of this movement?"

"Well, it began here in Glasgow, of course; and it has spread to England, Ireland, America, Canada, India, Australia and other countries."

"And its numbers?"

"Well, I can't give you the exact figures at the present time; a few weeks ago they stood at some 28,000 for the British Islands alone. You will get the statistics and any other information of that kind from the Brigade Secretary, 68 Bath Street, Glasgow."

"Numerically, Scotland still leads, I suppose?"

"Undoubtedly. But in England the movement has been very successful, and it would be taken up more widely if its methods and practical results were better known."

"And in America?"

"Yes, it has taken a firm hold in America. At first it was worked from San Francisco, but now its headquarters are at Cincinnati."

"By the way, you were in America last year; you would see the movement under new conditions. How did the American organization strike you as compared with this country?"

"Well, for one thing, the American organization seems to attract a different class of boys. I should say that the parents of the boys were well-to-do, for the most part."

"And how did this seem to affect the companies?"

"In dress and accoutrements, chiefly. The outfit was somewhat showy with brass and feathers and gloves."

"You would see a good deal of the religious life of America. How did it strike you?"

"It is rather a wide subject to put into a sentence. I can say this, however—that there is plenty of vigorous religious life in the States; but there is a tendency, a strong tendency, to surround it with too much machinery. The Americans have a great capacity for organization, and everything tends to run into committees and sub-committees, conferences and congresses."

DO TWO AND TWO MAKE FOUR?

BY ANNA JULIA COOPER.

TO THE EDITOR OF THE INDEPENDENT:

WILL you just allow me space to put two and two together of some knotty simples that are bothering many brains to-day?

In THE INDEPENDENT of June 28th Bishop Haygood, in a very trenchant article on riotous strikes, considered as "Wholesale Lynching," declares:

"These evil-freighted movements, inspired by discontent and directed by revenge, have barely touched that part of the country known as 'the South,' a section that is not by many good people considered a pattern of the civil virtues. But for the labor outrages North, it is almost certain that none would have occurred South. The exceptions prove and illustrate the statement. There are very few foreigners in the Southern States. The law-defying strikers in Alabama and Tennessee are not Americans."

And further, while not himself suggesting remedies, or demonstrating the feasibility of our Government suppressing the evil of strikes and boycotts without interfering with "States Rights," he adds:

"The Government that tolerates such a state of things is foolish; the Government that condones it is blind; the Government that winks at it is wicked; the Government that cannot prevent or suppress it is weak and worthy of contempt."

Now I would ask your readers to lay alongside of that unsparing arraignment the following testimony in the Rochester Democrat, from Captain Fitzhugh, an ex-Confederate soldier who had the distinction of serving on the staff of General Lee.

He says:

"I was in that mob on the viaduct two weeks ago, and it occurred to me that altho I live among 7,000,000 of freedmen, I had never seen a Negro mob in my life."

"I had never heard of a Negro conspiracy, or of a Negro bomb thrower, or even of a treasonable or disloyal utterance; and I reflected further that the Negro is not only peaceable and loyal, but he is patriotic and ready at any moment to take up arms in defense of his country and its institutions, notwithstanding he has but a limited share in their enjoyment."

Now these are the elements in our equation: Given: on the one hand a Government democratic and notoriously unguarded, under which the only passport to sov-

ereign rights and unlimited privileges is that one shall be a male human being, shall have a white skin, and shall be able to pass for twenty-one years of age. Given, also, that country menaced in its most vital interests from having imported and enfranchised hordes of foreign laborers who are ignorant of its traditions and incapable of sympathy with its institutions, brewers of anarchy, experts with dynamite, murderers and terrorizers of honest workers, wholesale disturbers of public comfort and travel, and irresponsible destroyers of the country's peace and prosperity and safety and freedom.

Given, on the other hand, a people born and bred on its soil, whose fathers have bled in every cause that has marked its development from a set of struggling colonies to the cynosure of nations, a people inured to labor and endeared to this, the only home they have ever known by the inheritance of centuries—a people, moreover, that have yet to produce their first traitor or show a deserter from the ranks of their country's defenders; a people long-suffering and gentle under exasperating provocation, teachable, loyal, loving, but lacking the one essential passport to full fellowship and equal chances—a white skin!

Would not one say the country was demented that did not alter its passports?

Can one believe it is only an error of the head if this entire nation does not speedily reach the conclusion of Edward Everett Hale, who said in a recent interview:

"If, instead of importing foreign labor to work our mills and along our great enterprises of all sorts, we would seek laborers among the thousands of unemployed Negroes down South, a most beneficial change would be instituted in the United States."

Might not one almost add: The Government that cannot see that remedy is blind; the Government that cannot apply and enforce it is weak and worthy of contempt. The Government that would tolerate or condone outrages and persecutions heaped on these its lawful sons and heirs, faithful tho black, while it parleys with and pampers those red-fisted patricidal aliens, is wicked and God-forsaken.

A few days ago I leaned over the side of a boat that had stopped at a Southern seaport to receive its cargo. As I watched the black stevedores hurrying and striving, running and toiling, shouting and struggling, pushing, lifting, urging, straining, a woman, evidently from the North, said to me: "Why do they work like that? White laborers wouldn't rush like that. They wouldn't attempt it. Why, these men don't spare themselves at all."

And I wondered then at the return this faithful, self-forgetful laborer has received and is receiving at the hands of this his native land.

A law there is of animal life and struggle which formulates the principle of *ill for ill*. A higher law I know which enjoins *good for ill*. But no law of men or beasts—only demons could tolerate the principle of returning *evil for good*, of giving blows and insults, and hate and ostracism for patient service and loyal support.

HAMPTON INSTITUTE, VA.

Fine Arts.

THE SALON OF THE CHAMPS ELYSÉES.

BY AGNES FARLEY MILLAR.

IN writing of the French Salons this year one ought really to begin with the Champs de Mars, as it got ahead of its elder brother and opened its doors to the public some days before the first of May—date on which, from time immemorial, the Champs Elysées invites us all to come in and see the good and bad things displayed on its walls; but I am conservative, and don't like to see old friends shouldered out of the way, so I shall, as usual, tell the readers of THE INDEPENDENT about the pictures at the Salons proper.

Is it a good one? Is it up to, or below, the average? As invariably happens, the critics began by calling out loudly that it was terrible. That never had there been so many *croûtes* and so little strong work. And then, as also invariably happens, they calmed down, and now the general opinion is that the Exhibition is a very fair one indeed.

Among the two thousand pictures hanging on the walls of the *Palais de l'Industrie* there is nothing of extraordinary and sensational value, nothing that takes one's breath away by its beauty or its daring; no hitherto unknown painter springs suddenly to fame by reason of his genius; but there is an incredible quantity of clever pictures, which at any rate tend to prove that the French school maintains its superiority as a teacher of technic.

One of the most talked about pictures is Roehgrosse's "The Knight and the Flowers," in which the artist has made an entirely new departure, and a most unhappy one. It is an attempt at rendering Wagner in paint; indeed, the idea of the picture was evidently borrowed from "Parsifal." A young man, in coat of silver mail, is coming across a field on a bright spring morning; he wades knee deep in twining plants, the blossoms of which are half flowers, half women. If these were his temptations, these creatures with brown and yellow locks, and tulips and convolvuli springing out of their heads and necks, he had no great merit in overcoming them. Such a conception could not help but be grotesque; Roehgrosse, by the crudeness of his color and the preponderance of peculiarly harsh purple, has made it revolting. All that one can do is to hope that he will end by being shocked himself and will return to the Romans and Egyptians he knows so well how to paint.