

existence on structures floating in the creeks and harbors, ready at any time to commit crimes, and they are peculiarly handy when mandarins need a piece of work done, for which they themselves will not take the responsibility.

This time the victims, nearly all, were subjects of Great Britain. The English government is known to defend its interests abroad, and, no doubt, suitable action will be taken. But what reparation can be made for the lives lost? China will certainly apologize and pay whatever indemnity may be agreed upon, and also promise to punish the murderers. She has done so on former similar occasions, but the probability is that the real murderers will escape and that in their stead innocent people, suspected of sympathy with the Christians, will be seized and executed. This is said to be a common trick in China when the decapitation of assassins of foreigners is demanded by European representatives. And the consequence is that government interference has no terror for the evil-doers. Only a couple of years ago Swedish missionaries were brutally killed and the mutilated bodies subjected to various indignities. Demands for justice were made by all the foreign diplomats, and farcical legal proceedings terminating in the execution of innocent persons followed, but this did not prevent the recent massacre of English residents. The story is likely to be repeated once more.

On the whole, the Christian world probably was wrong in staying the victorious Japanese armies in the march through the country. Japan would have opened up China to civilization and rescued her from the fetters of prejudices with which the nation is loaded down. The probability is that with the dense ignorance reigning in the country, the Chinese now have an idea that the return of the Japanese was due to the invincibility of the Chinese hosts, and that Japan and the whole world are trembling at the feet of the "celestial" emperor, to whose magnanimity it is due that they are allowed a continuation of existence. Not till all China is brought to realize the superiority of the "barbarians" of Europe and America will foreigners be safe within her boundaries. Had Japan been allowed to carry her conquest to a final conclusion, the mission stations would not now be a mass of ruins. The breaking up of the whole empire and its reconstruction are, possibly, the only means whereby that country can be rescued from its present deplorable condition.

#### VASTNESS OF THE UNIVERSE.

That great astronomer, Sir Robert E. Ball, has been discussing the "Unseen Universe" again, and presents his views in a striking manner in *The Monitor*. He says the present state of science compels the belief that there is around us an invisible universe which more widely exceeds the extended universe which is visible than does the universe we can see exceed that of a being who recognizes only the existence of a sun and moon. In setting forth his views he imagines

a strange traveler who, skirting the coast of England by night, insists on forming his ideas of that country solely from the distant lights he can see on shore, and sails away totally ignorant of "everything that land contained, its hills and valleys, its rivers and lakes, its great cities and noble edifices, its wonderful commerce, and its teeming myriads of inhabitants." This, he says, is our own condition with reference to the universe around us; and he adds:

For every lighthouse which may be counted around the coasts of Great Britain, there are within the circuit of these coasts thousands of fields, thousands of beautiful trees, there are many lakes and rivers, there are villages, towns, cities, and great numbers of population. So, too, for every one of the visible stars which can be counted in the skies, there must be hundreds or thousands; indeed, there are doubtless millions of other objects, utterly beyond our ken. Of the existence of these unseen objects, and of their nature and properties, we can only occasionally become aware, in a most indirect, indeed I might say in a most casual manner. Now, indeed, the sublimity of the conception of the unseen universe becomes adequately unfolded. Reflect on the number of luminous stars which the heavens contain, think of the thousands of stars which are visible to the unaided eye, think of the tens of thousands of stars which are visible in small telescopes, think of the hundreds of thousands of stars which are visible in a moderate telescope, and of the abounding millions of stars which are disclosed by our mightiest instruments, or which are represented on our most sensitive photographic plate. Then remember that each one of these stars is, as it were, a luminous beacon, and that the invisible objects must be incredibly more numerous than the beacons themselves.

From this hypothesis the eminent scientist points out the vastness of the universe compared with the extent of man's knowledge and conceptions, wherein he cannot see or comprehend a millionth part of the material heavens. And one lesson drawn therefrom is the utter incompetency of man to pass upon the heights, the depths, the progress or the destiny of that universe, except by light from a source that embraces a more extended and intimate knowledge than can possibly be acquired within the limited confines of mortal existence on our globe.

#### TYRANNY OF LABOR.

Many of those who read the signs of the times look forward to the twentieth century with apprehension. They see clouds of danger on the horizon, indicating that it will dawn in storm.

One of the dangers approaching has been called the "tyranny of labor." It is supposed that the working classes, even in this free country, are becoming insensible to the fact that the rights they ask for themselves, they must concede to others. The result is that men are assaulted simply because they choose to work for less wages than their assailants. There are many striking illustrations of this statement. Here is one of recent date from Chicago.

Two painters were at work peacefully on a public school building. They

were spotted by some union man and called upon by a delegation of union painters and asked if they had working cards. They said no. Thereupon the walking delegate who headed the delegation of intermeddlers asked these two men to stop work. They refused to do so. On the following day, while they were attending quietly to their business, they were attacked by five champions of the "rights of labor" armed with clubs made out of lead and gas pipes. The assailants fell upon them unawares, fracturing the skull and breaking the arm of one and bruising the other badly. It will be a long time before the worst injured one will be able to do any work. The walking delegate and two of his assistants were caught and locked up.

It is not without ground that manifestations of this nature, now so frequent, are regarded with fear. For the probability is that the assault was discussed and endorsed by representatives of the union for which the delegate acted, as if it were recognized as a crime for a working man to earn his honest living without a "working card." This certainly is a species of "tyranny" peculiar to this age.

The optimist is apt to dismiss the subject with the reflection that difficulties have always existed between the various classes of the human family, and that as they have been overcome in the past, they will be met in the future. They reason that the ship that has crossed the ocean so many times in spite of waves and storms and currents, will do so again. But to this the remark has justly been made that there is an essential difference between the past and present. Formerly, when the momentary struggle between employer and employee, or between laborer, was over, there was rest in the home, while today the unrest extends everywhere. The revolutionized mode of production has resulted in conferring on capital an immense power from which the multitude of laborers seem unable to emancipate themselves. It is the reign of the few, apparently an approach to the condition of ancient Rome where millions were ruled by an immensely wealthy oligarchy.

The great error of the present century is that it has provided no safeguard against the danger naturally arising out of the progress made on every field of industry. The "tyranny of labor" is but a spasmodic effort to steady the ship that seemingly leans too much to one side. That in this attempt much is thrown overboard that is indispensable to a safe journey is but too apparent. And there is, for this reason, danger of a catastrophe. But the time must speedily come when the world realizes the situation. A reaction will be the result in every direction and society will again be a united organism in which each member is properly protected in its functions. This will be the work of the twentieth century.

Each age has its own remedies as well as its peculiar dangers, and this century has already given the world those that are adequate to its needs. They may not be fully comprehended at this time, but they are nevertheless infallible, and will in the proper time, fulfill their peculiar mission for the good of all. Clouds there may be on the horizon, but behind them is the