

population, the European element being comparatively infinitesimal. Probably Java alone transmits to Holland a sum little short of a million pounds sterling a year. It may be that the progress in national wealth is stationary, but the returns of failure in business show that it is not the great merchants, and above all the companies, that are suffering.

Such is the nature of the power against which the Rotterdam dockers lately set themselves, and over which, notwithstanding all odds, they momentarily have come off victorious. For it cannot be doubted that their success was due to that of the London dockers, and that its maintenance will depend upon what happens to labor in England and Germany.

There is one great oppression under which the Dutch workmen have fallen in common with their fellows in Germany—Sunday labor. Under the pious rule with which that latter country is blessed an attempt was lately made in the German Parliament to stop Sunday work. It was supported by the Conservatives and Social Democrats, but Bismarck put his foot on it, speaking five times against it. He rejoiced that there was no English Puritan Sunday in Germany; but it is permissible to believe he spoke as the organ of grasping manufacturers, and some miserable workmen, who would make, not seven, but eight working days out of the week if they could. How much more truly the humble dockers of Rotterdam expressed the best interests of their class when, in demanding double pay for Sunday labor, they said that, if they could, they would like to make it an additional two hundred per cent., so as to render it impossible altogether. It seems that the law only allows it when necessary, and there must be a special permit from the burgomaster, but this is said to be quite illusory, as that official appears to be anything but a martinet on such occasions.

But when it came to evading the law in the interest of the workmen, how different was the action of officialdom. When it became clear that the dockers were in earnest and meant to prevent the employment of "blacklegs" an old law was found forbidding more than five people to meet in the street, and in its support not only were the police sent, but also the militia with drawn swords.

This immediate appeal to military force seems the usual plan in Holland, and reveals more than anything else the immense gulf between the rulers and the ruled, the entire want of sympathy officialdom has with the heart and mind of the people. There has been for some time a movement going on in the Reformed Dutch Church against the extreme heterodoxy of its ministers and in favor of a freer ecclesiastical organization. The representatives of eighty-seven churches in Holland, besides those of eighty societies or groups of Christians, met at Rotterdam for the work of reformation. The lay

character of the movement is shown by the fact that, whereas thirty-two out of thirty-three elders, and twenty-four out of thirty-two deacons, forming the Kirk Session in Rotterdam, joined the movement, only two out of the fifteen ministers in the city went with them. At Leidendorp near Leiden, the minister and the large majority of the congregation joined the return movement. The president of the Kirk Session shut them out of the church, and the minister he had invited was escorted through the village by the mounted police, while police, armed, were stationed in and around the church. The people, indignant at the sight, rose in tumult, whereupon the burgomaster at once sent to Leiden for a detachment of troops to restore order, while the pastor of the dragoned people was cited before a court of justice at the Hague on the charge of causing the disturbance.

In the great struggle for independence in the Netherlands, nothing perhaps did more to arouse and sustain the courage of the people than the earnest letters which William of Orange addressed to them from time to time. "Resist, combine"—such was the burden of his appeals. "Tis only by the Netherlands that the Netherlands are crushed. Whence has the Duke of Alva the power he boasts? Whence his ships, supplies, money, weapons, soldiers? From the Netherlands people. Why has poor Netherlands thus become degenerate and bastard?"

Because its people and its cities had each sought their own interests. Disunited they were all of a different opinion. "L'un vent s'accommoder; l'autre n'en veut faire rien." The result would be as in the fable of the old man and his sons. They would lose all, and wish too late they had remained bound together in unity as the bundle of darts. This is the lesson for the masses in Holland to-day, this is the lesson for the peoples of every country. Let them combine among themselves, and let each united people federate with those in other lands.

"If," said William, "the little province of Holland can thus hold at bay the power of Spain, what could not all the Netherlands—Brabant, Flanders, Friesland, and the rest united?" If the Rotterdam dockers could, when united, conquer by so short a resistance, what could not all the workers in Holland effect by combination? And if those of all Europe were united, the whole position of affairs would rapidly tend to a permanent settlement on a just and equitable basis.

"Toute puissance est faible, et moins que d'être unie."

"Therefore, good lords," concluded this most illustrious of Dutchmen, "as loving brothers reflect seriously, throw aside all slippery timidity and pluck up your spirits in manly fashion, make common cause with the people of Holland, and with all the people of our country, yea, as brothers of the same flesh and blood, join hands, that our poor downtrodden fatherland be not assuredly delivered up to tyrann-

ny, nor will you, venerable and gracious lords, recover old rights and privileges under obedience to the king, and by striving to maintain your accustomed tranquillity, or bring back to a State, worn out by prostitution, the bloom of its early prosperity. Let us not be in doubt; God Almighty shall lead both you and us, divinely helping us in our right to the increase of His Kingdom in glory."

Resist, combine, and God will give the victory. Such was the faith by which Holland's civil and political rights were won, and such is the lesson of this short study of Rotterdam and the Dutch workers.—*Richard Heath, in The Contemporary Review.*

ONE of the writers on the staff of the Portland (Oregon) *Times*, seems to be a practical but heartless wretch, as will be observed by this extract from one of his articles: "Friday morning another individual committed suicide at the Hotel Portland by firing into his head with a revolver and sending his brains promiscuously around the walls of the room. With bed-spreads, brussels carpet going up in the market, it makes it bad for the management and tough on guests who are afraid of ghosts. In this last case the suicide didn't even give the hotel a square deal, for he left no name, in order that it might be impossible to find his relatives and sue them for damages."

AN EXCHANGE says: The story of Sir Edwin Arnold being offered \$100,000 for a poem, it seems to us, has been told rather too often. We do not believe there was ever the slightest ground for it. Nothing like that sum was ever paid in advance for a poem, or for a novel either, and a novel is by far the more lucrative piece of literary work, if successful. Some of Sir Edwin Arnold's poetry has not considerable sale, but nothing of late has appeared from his muse that would justify half, if a quarter, of this offer. Tennyson in his prime never produced poetry that commanded such a price, and Edwin Arnold is not one of the poets who expects to receive the laureateship should Tennyson relinquish it.

It will probably be discovered that boom cities have received a high rate of census advancement. In Minneapolis, for instance, the census men have rather overdone the thing in manufacturing bogus returns. It is claimed that 25,000 fictitious names were returned by them; that when they ran short of names they went to the grave yards and got them from the tombstones; that 4,000 names of men who had applied for work at one of the factories during a period of six months were greedily taken and returned by the census men, while the lodging houses of tramps were revisited and their "aliases" jotted down as bona fide names, and the names of the members of their supposed families were also entered on the lists.