

The Independent.

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN BUT GOD WHICH PROVETH OUR HEARTS."

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SOMETHING TO READ.

BY O. B. BUNCE.

Presses teeming, counters crowded, books like muffins every hour,
Yet midst these volumes many, this copious, never-ending shower,
Look I in vain, in vain, for just a simple little dower
Of something pleasant to read!

Here are books historical—I weary of the ponderous theme!
Here are books poetical—how familiar all they seem!
Here are books polemical—worst of all are these, I deem.
Ah me! for something to read!

Here are tales romantic—wild adventure and dark intrigue!
Here are stories psychical—soul with soul in mystic league!
Here are books esthetic—artistic raptures but fatigue.
In these is nothing to read!

Here are stories realistic—with nothing to ruffle the soul!
Here are novels domestic—as flat as a very flat roll!
Here are books salacious—oh, for the power to purge them whole!

Still look I for something to read.

I am tired of passion's overdone rapturous phrases,
Tired of labored plots that are forced through strained and puzzling mazes,
Tired of old school thunder and the new school very thin hazes.

What is there, masters, to read?

I'm tired of heroes doughty, dangers thrilling, rescues knightly;
Tired of murder's ghastly face, and of people that ne'er do rightly;
Tired of gilded vice in salons and rags in slums unrightly—

All weary pages to read!

What would I have? Something fresh, delicious and human!
For hero, nothing more than a noble, good hearted, true man;
For heroine, a creature blest because she is a woman—

A touch of nature to read!

What would I have? The sweetness and beauty of life—
The sun that shines on the blossom, the loveliness everywhere rife,
The voice that is sweet, the heart that is empty of strife.

Something uplifting to read!

Give us the splendor of youth upon life as it dashes,
The conduct that ne'er with just probability clashes,
The art that brightens, enchants, and with intellect flashes.

Here would be something to read!

Oh! let the bitter, the false, the dark, and the morbid depart—
Awaken in all the skill that sweetens the mind and the heart!
Oh, breath of the blossoms, breath of the heavens, live in our art—

A priceless something to read!

NEW YORK CITY.

FROM DONNYBROOK TO DUBLIN.

BY IDA WHIPPLE BENHAM.

FROM Donnybrook to Dublin
I rode one morn in May;
The skylark sung with silver tongue,
The hawthorn tossed its spray—
Yet little I remember
Save the thought along the way.

For I had seen in Donnybrook
What I would fain forget—
A grandam's face whereon the trace
Of many a tear was set—
A grandam and a little child
Thrust out of home for debt.

So as I rode from Donnybrook
The earth, the sky were gray,
No song of bird, no blossom stirred,
The blithe the morn with May;
The tears I saw in Donnybrook
Made winter all the way.

THE BOSTON CORN.

UNITED STATES OF BRAZIL.

BY G. W. CHAMBERLAIN, D.D.

In December of 1789, while Brazil was still a colony of Portugal, a cavalry officer, by name Silva Xavier, drew his sword in favor of a Republic. His followers were scattered, and he was hung, drawn and quartered, for a terror to all future Republicans on the soil of Brazil. But "his soul went marching on" like that of John Brown. A group of Brazilian poets immortalized his name; and the sobriquet *Tira-dentes*, by which he was known, has been a household word from that day to this. A monument has been erected to his memory on the spot where he was pilloried, by the ardent admirers of his principles in later generations. Clubs have taken the name of *Tira-dentes* (teeth-puller) in all the Empire, and fired the heart of young Brazil with a love for his memory. It is scarcely a figure of speech to say that his sword has been beaten into pens—peaceful plowshares furrowing the mental field of Brazil from the Amazon to the River Plate for a century. But more especially has this been the case in the present generation, since young Brazil has realized the power of the press and has subsidized it for the propagation of his principles.

For at least twenty-five years past the ablest pens of that Empire, directly or indirectly, contributed to the dissemination of ideas which made for a Republic. Many of them strove to marry the monarchy to these ideas; and in this they were favored by the liberal character and education of the late Emperor Dom Pedro II.

Yet it became increasingly evident that there was incompatibility in such a union, and inevitable divorce. Under this conviction a group of young men, who had already distinguished themselves as among the ablest writers for the press and periodical literature, associated themselves in a Republican club, and in 1870 began the publication of a daily paper with the title *A Republica*, which was read by all classes. They were not hung, drawn and quartered after the same manner as *Tira-dentes*. Dom Pedro II was too tolerant for such measures, and also too sagacious not to see that these sappers and miners must be diverted from so dangerous a propaganda. His Government therefore detailed one of the editors to fill the place of Consul-General of Brazil in New York on a fat salary from the imperial crib. Another member of the club was made Senator of the Empire for life. *A Republica* died under this method of hanging, drawing and quartering its corps. The defection of these two men from the ranks threw the rest into some confusion; but they steadfastly maintained guerrilla war in favor of their principles through the daily papers to whose columns their ability gave them free access. Gradually groups formed in various provinces, and as they gathered strength established their own local organs in the press.

The death of the *Republica* was, perhaps, the best thing that could have happened for the wider dissemination of its ideas. These had already germinated in all parts of the Empire, and were a plant "whose seed is in itself." There they grew unmolested by monarchy or monarchists, whose fears were lulled to sleep by the apparent dissipation of a central organization in Rio. In the last ten years the most influential Provincial papers have been the popular dailies or weeklies maintained by Republican clubs or syndicates.

The province of St. Paulo, notably among the twenty sister provinces, espoused their cause, which grew in popular favor until the Republicans were able to seat in the Provincial Legislature six of the ablest young lawyers and doctors, and later sent two of these to Parliament, where they with dignity maintained their standards. Meanwhile one of the original editors of the *Republica* had been made editor of *O Paiz*, a large daily journal, established in Rio by wealthy men, maintaining neutrality in politics so far as the dominant parties were concerned, but openly advocating a change of base. Under his editorial ability *O Paiz* became, if not the most popular of all Brazilian journals, the most influential. Its editor, Bocayuva, was chosen at a congress of Republicans held in St. Paulo in 1888, to its Presidency. He is now Secretary of State or Minister of Foreign Affairs of the United States of Brazil, an office he will fill with dignity so long as the Provisional Government continues.

Let this brief sketch of the genesis of the present Republic of Brazil suffice to dissipate the idea that it is of mushroom growth or a mere military *coup d'etat*. It is a pyramid standing on its basis, not on its apex. It gained favor with Army and Navy, and could at length command them. They have accepted it heartily and not by constraint, thus confessing and confirming that the pen is mightier than the sword.

The two political parties, Liberal and Conservative, which have hitherto alternated in power dividing the spoils of the Monarchy, have capitulated in the presence of the Republic and grounded arms. This evolution has not been sudden either. Republican principles had so far leavened the Liberal Party, that on its accession to power in June, 1889, its advanced faction demanded that the federation of the Provinces should be included in its platform. Ray Barboza insisted on this as a *sine qua non* to his taking a seat in the Cabinet. Failing to induce the organizer of the Cabinet, Ouro Preto, to adopt this, he foretold the inevitable rise of the Republic on the ruins of his party, whose principles were ignored by a hybrid Cabinet. Sooner than he could have foreseen he is now called as Minister of Finance of the Republic to build on these ruins the new State. He is able and learned and patriotic as few men of his generation, and his presence is a guarantee that the Provisional Government will do its work wisely and thoroughly, if they will "let patience have its perfect work."

There are signs of impatience which put in jeopardy the exodus of the Republic. These are natural and may retard the march; but Brazil can no more go back than the Israelites could have gone back into Egypt. Before she can thoroughly organize and possess the land of promise, she will have to contend with factions who will lust after the onions and leeks of the old monarchy, and her leaders will have need of the wisdom of Moses. Will they take it?

Just here is their peril. Many of them are Positivists. They are wiser than Moses; wise above what is written. Thus far there has been no recognition of God or his wonderful providence, which is, nevertheless, manifestly guiding or using them. If the pressure of great responsibilities drives them to Him they will be honored to complete the work they have begun; if not the work will go on without them. Brazil is pre-destined by the Ruler of nations to go forward under the principles of free government to a grand, a glorious future. Amen.

EAST NORTHFIELD, MASS.

REMINISCENCES OF JUDGE KELLEY.

BY FRANK G. CARPENTER.

THE death of Judge Kelley removes from Washington one of the most noted characters the Capitol has ever known. For the past thirty years he has been associated with the leading men of the country, and his heart has throbbled with every pulse-beat of the most advanced sentiment of the nation. He came here in 1860 as a Member of the Thirty-seventh Congress, and he sat in the House during that year with a score of men who have become either famous or notorious. At the opening of the first session of the Thirty-seventh Congress, John A. Logan was a Member from Illinois. He had not yet resigned to go into the army; and with him was Vallandigham, who afterward became the representative of Copperheadism in Ohio and fled to Canada. Frank P. Blair was in that House from Missouri, and William A. Wheeler, afterward Vice-President, had a seat in it; Galusha A. Grow, still living but almost forgotten, was a famous man as its Speaker, and John J. Crittenden, of Kentucky, was one of its members; Windom, the present Secretary of the Treasury, was already a Congressman from Minnesota; Daniel W. Voorhees and Justin S. Morrill, now in the Senate, were then in the Lower House, and John A. Bingham, who has been famous in half-a-dozen rôles since then, who still lives at Cadiz, O., and who was a noted Minister to Japan, was then one of the strong men of the Ohio delegation; Sam Cox represented Ohio at that time, and W. D. Holman had already a seat from Indiana; Thaddeus Stevens was the leader of the Republican element of the House, and Edward MacPherson, the present clerk, was a member; Horace Maynard was one of the Tennessee Representatives; Henry L. Dawes was in the Massachusetts delegation, and George H. Pendleton, who died a few weeks ago as ex-Minister to Berlin, sat side by side with William

era, and the Holy Father were to determine to invite the Romans to make their own laws, to determine their own taxation and to administer their own government. Public careers might be opened up to the youth of Rome, not only under the sovereignty of the Pope but by Convention in various branches of the Civil Service throughout Italy. Rome, restored to her old position of independence, would add immensely to the glory and moral power of Italy, while she would once more attract to herself the homage and wealth of Christendom."

Comment on that language would be superfluous. The general features of the plan as there sketched are clear and well defined, and it narrows the subject of the temporal power to a very definite and practicable scheme. Rome is the natural seat of the Papacy. The Pope is the Bishop of Rome. That is his See by right divine, and from that position he can never be driven. He may indeed in future, as in the past, find it necessary to leave Rome for a time, but he will continue to be its bishop, and in time the providence of God will restore him to his rightful heritage. The Eternal City can do without the temporal sovereignty, but it cannot dispense with the sovereignty of the Spiritual Head of Christendom.

BOSTON, MASS.

THE TEST OF THE APOSTLES' CREED.

BY PROF. CHARLES A. BRIGGS, D.D.

IN these days of efforts for Christian unity, the Churches are seeking a common basis in the ancient ecumenical creeds of Christendom. Among these the Nicene Creed has been proposed by the Lambeth Conference as one of the four terms of Christian Union. The so-called Apostles' Creed is the most ancient and the simplest of creeds. It is the one commonly used in the worship of all Christian Churches. It is the one Creed of the universal Church. It is of some importance, therefore, to determine how far it expresses the present faith of the Churches, and how far its fundamental doctrines find expression in the doctrine and life of the Protestant denominations.

In my recent book, entitled "Whither?" I tested the traditional dogmatics by the Westminster Confession, and found that dogmatists have led the ministry and the people away from the faith of the Reformation, and the broad, catholic and vital doctrines of the Westminster system. I now propose to test the traditional dogma by the Apostles' Creed, in order to determine how far orthodoxism corresponds with the primitive Christian faith.

The Apostles' Creed is divided into twelve articles. Six of these, the first four and the last two articles, are elaborated with more or less fullness in the dogmatic systems. These are:

- (1) I believe in God the Father Almighty, Maker of heaven and earth;
- (2) And in Jesus Christ, his only Son, our Lord,
- (3) Who was conceived by the Holy Ghost, born of the Virgin Mary;
- (4) Suffered under Pontius Pilate, was crucified, dead and buried;
- (11) The resurrection of the body.
- (12) And the life everlasting.

There can be no doubt that the dogmatic divines, in the main, do justice to these articles. But the group of six articles that make up the body of the Apostles' Creed are either neglected, slurred over or denied in the systems of doctrine that are now in use in our theological seminaries. These articles are:

- (5) He descended into hell; the third day he rose from the dead.
- (6) He ascended into heaven, and sitteth on the right hand of God the Father Almighty.
- (7) From thence he shall come to judge the quick and the dead.
- (8) I believe in the Holy Ghost;
- (9) The Holy Catholic Church, the communion of saints,
- (10) The forgiveness of sins.

If any one will examine the dogmatic systems in use in our theological seminaries, he will see that these essential articles of the Christian religion have been to a great extent ignored.

The dogmatic systems give their chief attention to a third group of doctrines that are not contained in the Apostles' Creed. I shall mention six of them:

- (1) The Inspiration of the Scriptures,
- (2) The divine decree,
- (3) Original Sin,
- (4) Vicarious Atonement,
- (5) Imputation of the righteousness of Christ,
- (6) Everlasting Punishment.

Other doctrines of this sort might be mentioned, but these six are sufficient for our purpose at the present time.

These three groups of doctrine will be the basis of our criticism. In one of the systems of dogmatics now in use, the space given to the third group of doctrines—those not in the Apostles' Creed—is nearly double that given to the two groups of doctrines taught in the Creed. This third of the space given to the doctrines of the Apostles' Creed is then so distributed that less than one-sixth is given to the second group of articles. The proportion of space given to the groups is 6-1-18.

Another System of doctrines used extensively in our theological seminaries gives a larger proportion to the second group of doctrines of the Apostles' Creed than the System just mentioned; but it is equally at fault in that more than two-thirds of the space is given to the doctrines not in the Apostles' Creed.

Any one can see that the doctrines in the third group are those with regard to which Christendom is divided. And these are doctrines that have more to do with the school than with the Church. They are more adapted to the chair than the pulpit. They are not so near the life and experience of the people of God as the doctrines contained in the second group; and yet the dogmatic divines are excessive in their discussion of the third group, and defective in their treatment of the second group. Let us look at this neglected group a little more in detail.

(1) The fifth article contains two items: the descent of our Saviour after death into the abode of the departed spirits in Hades, or the Hell of the Intermediate State; and then his resurrection from the dead. The Resurrection of Jesus was very much neglected in the last generation. The most extensive of recent systems of theology gives four pages to it, briefly treating the Resurrection as a fact, the nature of Christ's resurrection body, and the efficient agent in the Resurrection; but it does not open up the significance of the resurrection of our Lord either as a part of his Messianic work, or in its relation to human redemption. It mentions the doctrine of the descent into Hell only to oppose it. The author goes against the consensus of modern Biblical exegesis when he says: "In Scriptural language, therefore, to descend into Hades or Hell, means nothing more than to descend to the grave."

In the Index of another system we cannot find the Resurrection of Christ; and the author, in defiance of historical criticism, represents that the clause "He descended into Hell" is a spurious clause. Dr. A. A. Hodge was quite right when he said:

"This creed, as it stands, is a part of the binding standards of our Church, to which every minister and elder solemnly subscribes, and it is, after the Scriptures, the most ancient, venerable, and generally recognized of all the historic literary monuments of the Christian Church. It seems to me a dreadful violation of the bonds which connect us with the history of Christian faith and life, and of the common ties which still connect the divided segments of 'the body of Christ' for any one branch of that Church to agitate for the mutilation of the venerable creed which belongs to the whole brotherhood and to all the sacred past as well."

There are few doctrines that can claim such a consensus in its favor among the fathers of the ancient Church in all lands as the doctrine of the Descent of Jesus into Hell. It is at the basis of the whole doctrine of the Intermediate State. Those who thus mutilate the Christology of the Apostles' Creed also mutilate Christian Eschatology by cutting out the doctrine of the Intermediate State for Christians, and thus separate themselves from the catholic doctrine of the second Christian century and from the teachings of the Scriptures themselves. Our Saviour's death on the cross is all important for the doctrine of the atonement, but he who died, descended with redemption into the abode of the dead, and rose again with the gift of life to all who enter into vital union with him by faith; and no one can grasp the Biblical doctrine of redemption who limits it to the work of our Saviour on the cross.

(2) The sixth article of the Apostles' Creed contains two items: "He ascended into heaven; and sitteth on the right hand of God the Father." The Ascension is treated in one of the Systems of Theology in five pages, and the Session at the right hand in four pages. In a measure the reigning Christ is also considered under the heads of the Intercession of Christ four pages, and the Kingly office of Christ in fourteen pages. There is still less attention given to these doctrines in several other systems. When one considers the importance of these doctrines in the Pauline epistles of the imprisonment, in the Epistle to the Hebrews, and the Apocalypse as well as the Epistle of Peter, and knows the stress laid upon them in the ancient liturgies and hymns of the Church, the change that has taken place in the attitude of modern theology to our Lord becomes very striking. The Christology of the Apostles' Creed has five co-ordinate points: (1) the incarnation, (2) the passion, (3) the resurrection, (4) the mediatorial reign, (5) the second Advent. All of these, except the Passion have been neglected by modern dogmatic divines, and the Passion has been so elaborated under the head of the vicarious atonement and the satisfaction of divine justice that the other co-ordinate doctrines have been forgotten. In two of the Systems now in use more than a hundred pages are given to the Vicarious Atonement. This is very significant when compared with the slight reference to the other equally important parts of the work of Christ. In Christology it is evident that the Modern Church has fallen behind the Ancient Church except in the single item of the Passion. Here there has been an advance. But the treatment of this part of our Saviour's work is out of proportion with the other parts of his work. It is of vast importance that the defects of our dogmatic divines should be overcome and that we should direct our attention to a study of the Incarnation, the Holy Life, the descent to Hades,

the Resurrection, the Ascension, the reigning Christ, and the second Advent, and derive from them their precious fruits for the enrichment of our redemption and Christian life.

(3) The seventh article sets forth the doctrine of the second advent of our Lord in judgment. This doctrine has been greatly neglected by modern divines. The doctrine of a private judgment at death, which has no support in the Scripture or the Creeds, has been set up as a barrier at the gate of death to frighten the people of God and destroy the comforts of the dying. The dogmatic divines have misled the ministry and the people to look forward to death as the great crisis and to overlook the crisis at the second advent of our Lord.

In modern preaching the Millennium has been made the great event to be expected on earth in the future, both by those who believe in a premillennial Advent and those who postpone the advent until after the Millennium. The Millennium thus obscures the second advent of our Lord in judgment, which was looked forward to as imminent by the Christian Church until the eighteenth century, when British Protestantism began to change its faith by looking for the Millennium, instead of the ultimate judgment. A silent but steady revolution has taken place in Christian theology at this point. Great efforts will be necessary to bring Protestant Christianity in Great Britain and America back to the simple doctrine of the second Advent set forth in the Apostles' Creed.

(4) The eighth article of the Apostles' Creed sets forth the faith of the Catholic Church in the Holy Ghost.

This doctrine is not apprehended by modern theologians. They believe that the Holy Ghost is the third person of the Trinity, and labor to prove his divinity. They represent that the Holy Spirit is the agent in regeneration and in sanctification, and in giving efficacy to the means of grace. But they do not give the doctrine of the Holy Spirit that separate treatment that it requires as an article of our religion. The four chief systems now in use have no chapter on the doctrine of the Holy Spirit. The doctrine of the personality and deity of the Spirit is sufficiently prominent under the head of the Trinity, but the doctrine of the work of the Holy Spirit has been neglected.

This neglect of the work of the Holy Spirit carries with it the neglect of the doctrine of the Church and sacraments as means of grace. The doctrine of the inspiration of Scriptures is sufficiently emphasized; but the doctrine of the Scriptures as a means of grace is usually ignored. This is one of the reasons for the departure of the dogmatic divines from the faith of the Reformation in regard to the authority of the Scripture. They do not understand the work of the Holy Spirit in the Scriptures giving assurance to the believer that the sacred writings are indeed the Word of God. This doctrine, which was perfectly clear to the Church in the sixteenth and seventeenth centuries, has become obscure to the Church of the eighteenth and nineteenth centuries. Accordingly, the doctrine of the testimony of the Holy Spirit in connection with adoption, sanctification and assurance of grace has been denied. The effectual working of the Holy Spirit through the Church and the sacraments has been denied. The dynamic agency of the divine Spirit in revelation and prophecy has been overlooked in the interests of a providential superintendence and guidance of the sacred penmen. One of the greatest needs of the modern Church is the recognition of the Holy Spirit and a real faith in his power and working. If the modern Church, with one heart and voice, could say: "We believe in the Holy Spirit," modern Christianity would renew its life. It is one of the great merits of the new creed of the Presbyterian Church of England that it devotes one of its twenty-four articles to the doctrine of the Holy Spirit. In this new creed that doctrine finds better expression than in any creed in Christendom.

(5) The ninth article contains a pair of doctrines—the holy Catholic Church and the communion of saints. These doctrines are closely related. They set forth the sublime doctrine of the unity, sanctity and catholicity of the Church of Christ. They express the conviction that the saints of which this Church is composed are in union and communion with one another and with their Lord.

One of our chief Systems of theology treats the doctrine of the Church under the head of Infant Baptism in twelve pages. Another System briefly refers to the Church in two pages in the chapter on the means of grace; but one looks in vain in either of them for any treatment of the unity, sanctity and catholicity of the Church, or for any reference to the precious doctrine of the communion of saints. These doctrines require the mystic element in theology which is absent from most American dogmatic divines. Nothing is more needed in these days than the unfolding of these precious doctrines. It was a favorite thought of the late President R. D. Hitchcock that the next advance in theology would be in the doctrine of the Church; but there can be no advance in that doctrine without a clear and definite apprehension of the Church as it exists in the Intermediate State and in the communion of the saints on earth with the saints and their Saviour in their organization in that state.

(6) The sweetest article for the sinner suffering under his load of guilt is the doctrine of Forgiveness of Sins,

This doctrine is written all over the Scripture. It is in one of the petitions of the Lord's Prayer. It was one of the chief elements in the preaching of the prophets, of John the Baptist, of Jesus, of Peter on the day of Pentecost, and of Paul. It sounds through the history of the Christian Church. It was inscribed on the banner of the Reformers as the gift of divine grace to the hand of faith; but modern dogmatic systems find no place for it. One looks in vain in the Indexes of our leading systems of theology for any reference to Forgiveness of Sin, or the Pardon of Sin. One divine tell us "God cannot forgive sin in any case"; another tells us "justification cannot be mere pardon." "Pardon can remove only the outward and arbitrary penalty. The sting of sin remains." Another tells us "Forgiveness is the non-infliction of suffering upon the transgressor." In this way they sweep away this precious article of the Apostles' Creed, by first giving it a definition that it does not bear in the Scriptures or Christian History; and then discarding it in the interest of the doctrine of the "imputation of Christ's righteousness." According to the Scriptures, it is the sin itself that is forgiven. It is lifted up from the sinner as a burden and removed far from him. The sin is cast behind the back of God, buried in oblivion in the depths of the sea, removed as far as the east is from the west. It is the burden of sin that presses upon men's consciences; the guilt of it that troubles man and interposes between him and God. This burden of guilt, like a thick cloud, darkens his soul until God takes it away. The remission of the penalty is not the idea of forgiveness of sin in the Scriptures or the Creeds. That is a matter of much smaller importance than the removal of the burden of the sin and its guilt from the sinner himself.

It is not so much the penalty as the guilt and consciousness of the act of sin itself, that the repenting sinner would get rid of. The Psalmist rejoices, not that God has released him from the deserved penalty, but because his transgression is forgiven, his sin is covered over, his iniquity is not reckoned, and his spirit is without guile. "Thou forgivest the iniquity of my sin." The sufferings he underwent were sufferings of conviction of sin and guilt and a sense of the anger of God. In their place comes the joy of forgiveness and acceptance with God. The people of God can understand the forgiveness of sin. This is what they need to know above all things else. The theologians may be able to understand the doctrine of the imputation of Christ's righteousness and to draw the line between the active and passive obedience of our Lord; but they find it difficult to teach these doctrines to the people who will ever cling to the petition in the Lord's Prayer, "Forgive us our debts"; and express their faith in "The forgiveness of sins." It would be a vast improvement in the theology of our Churches and a return from scholastic Calvinism to the faith of the Reformation if less stress were laid upon the justice of God and the doctrine of Imputations and more stress were laid on the grace of God and the doctrine of Forgiveness.

The traditional Orthodoxy, when tested by the Apostles' Creed, is found to be sadly defective in the richest and most precious doctrines of our Religion. These are the very doctrines that are needed above all others in our times for the conversion of the world and the evangelization of the masses in our cities. These are the doctrines that belong to the common platform of the universal Church. These are the doctrines that ought to be raised upon the banners of all those who have at heart the unity of Christ's Church. These are the doctrines that are necessary to the full and harmonious system of Christian doctrine. It is the neglect of these doctrines that makes our systems of theology so dry and cold and dead. These are the doctrines that are the life blood of the Christian System. What is the use of forcing the sterner doctrines upon an unwilling world when the sweet and simple doctrines of the ancient Catholic Church are so much more appropriate for the sinful and the erring?

It would be a real advance in Christian Theology if we could for a few years reserve for the lecture-room and the study those hard doctrines that constitute the consensus of Christendom, and in our public preaching and teaching rally the universal Church about the twelve articles of the Apostles' Creed that constitute the consensus of Christendom. If, with one heart and one voice, the universal Church would lift up this one ecumenical symbol, with its twelve bars of light and life, and advance to the conquest of the heathen world, a most wonderful consolidation of Christendom would take place, the communion of saints would become a real experience, and the world would soon be won to Christ.

UNION THEOLOGICAL SEMINARY.

By the death of Chief Constable Williamson, the London Metropolitan Police has lost one of its most notable officers. He was an ideal administrator of the detective department—prompt, discriminating, cool and patient. Entering the force as a private constable forty years ago, Mr. Williamson rose by his own ability through the various grades until he became a chief constable, taking part during his career in most of the memorable cases which have culminated at the Old Bailey in the last quarter of a century. The Oraini conspiracy, the forgery of Russian rubles, the Clerkenwell explosion, the Benson turf frauds and subsequent charges against detectives, and latterly the dynamite outrages, came all more or less under the cognizance of the late chief constable, and of some of them he had complete charge. Mr. Williamson was fifty-eight years of age.

GERMAN NOTES, AND CHARLES SEALSFIELD.

BY THE COUNTESS VON KRUCKOW.

This year opens in Germany with a good many interests in the public mind, in place of one absorbing topic, such as the last opened with. This latter, or the change on the throne, is become so familiar as to seem already old; and while it was local, a good part of that which now occupies the press is international. Mark Twain has given in "A Tramp Abroad," a description of German newspapers, and his calculation as to how many of them it would take to make up in contents a single copy of an American daily; and there cannot be chronicled any essential change in the matter of length, since he wrote; but a very marked change is to be noted in respect of the proportion of space given to foreign subjects. These are no longer condensed into a few lines copied from English dispatches. Regular columns, on the contrary, are being filled of late months with original correspondence, reports of foreign conventions, and copies of governmental publications relating to foreign affairs.

The nation has a new feeling of importance as a colonizing power, and a new sense of relationship with all other colonizing states; and this feeling, which has recently led to the grant of money by the Reichstag, for establishing a branch bureau for Colonial affairs in the Foreign Office, is supplied with abundant nourishment by popular papers. Even the periodical press gives evidence of the evolution; for in place of the representative single essay on ethnology or travel, magazines have begun to bring abundant articles on international adventures and enterprise.

The Germans, in a word, have taken on the habit in this last year, of sweeping their eyes further than to their anxiously guarded eastern and western borders and the Balkan Peninsula. Their poor savage African and Australian possessions have done for them something which the acquisition of the rich provinces of Alsace and Lorraine did not do; made their popular interests more cosmopolitan. The results of war increased their wealth, and Germany's political importance for Europe. The result of her colonizations has been the more solid ideal gain of increasing the importance of the world for herself.

The latest White Book over Africa proves that the charge of regardlessness of life made against Major Wissmann to be unsubstantiated. The inimical organs of the English and the home press that brought it, laid too great an emphasis upon the killing of natives, and too little upon the political necessity for rigorous measures. A strong display of resistless power, in the way of raids and the razing of villages, or the kind of way which African chiefs understand, promptly terminated the native oscillating indecision as to whether the Arabs or the Europeans are likely to be successful, and encouraged a ready, popular resort to Wissmann's protection. The official implication that a brief, energetic campaign is an economy of life and property in the long run, certainly finds a support in the assertion that one year has left a minimum only to be yet done in Eastern Africa. The villages that were burned are being rebuilt, the caravan roads are opened, trade restored, and the stations of the East African Society for the most part beset again.

As for the fate of Dr. Peters, the early leader of this much-tried Society, opinion here is divided; just as many public and private reports run in, that tend to cast doubt upon his murder by the Somalis, as to confirm it.

The revolution in the form of the government in Brazil is criticised with violence only from one point and for one fact, by the monarchial press of the land; the truth being, as regards Germany, as I have often observed for years, that a sense obtains, profound almost as a superstition, in the inevitableness of democracy in the New World. So the tone of comment on the Rio Janeiro dispatches was a sigh of acceptance; for even where a question arose as to the unlikelihood of the permanency of the present unnatural quiet, there was no serious doubt of the outcome of all disturbances being republicanism in the end. Nor was the article in the *North German Gazette*, which stirred the subject of sending war ships to protect German interests, copied by other papers, as so; often happens (the *Gazette* being Bismarck's organ). What was copied and went the rounds of the conservative press was the vehement criticisms of the *Kreuz-Zeitung* against the almost universal disloyalty of the Brazilian army. The stereotype doctrine here is of the Vaterland being a world of patriots; no stress is laid on the Vaterland being a world of compatriots; and hence the genuine shock which is felt at the Brazilian soldiers feeling a comradeship with their fellow-citizens.

Conservative papers often open their columns to reports of strikes and popular outbreaks; it is impossible to know whether to mention the fact as a permanent sign of the times, or as an election maneuver. Its old attitude was one of total neglect, save, of course, toward the great strikes. Local strikes, rebellious meetings and every kind of social eruption that did not involve society, were ignored; and the reader who never took the precaution to refer to radical newspapers, retained an impression of the land being quiet and the Government popular and successful.

The result of the sudden mention of the Westphalian and Silesian strikes acted like a blast of alarm upon the

gentry and landed aristocracy; and multitudes of well-meaning and intelligent men, in place of a feeling of satisfaction at the proof of German laborers being alert like Western workmen with new ideas, instead of sunk into Eastern apathy, were made by the suddenness of the news, into fierce opponents of labor movements. The stamp of criminality put upon Socialism, by the laws against Socialist agitation, and the charge of Socialistic doctrines being at the bottom of the Westphalian and Silesian outbreaks, tend to confirm this opposition. There can be no emotion of sympathy recorded for either the recent or the present strikes among the Conservative upper classes. The spectacle which they present is quite different from that of the broken phalanx of Conservatives in England. German Conservative opinion is solid against the strikers. Nor was there any public current strong enough to force the Westphalian directors to fulfill their promise to the miners. The obligation to take back the leading strikers that had been discharged from work, was only complied with three days ago, when the fresh outbreaks in London gave cause for apprehending new disturbances on this side of the channel. The spectacle which is offered at present on the stage of the labor drama in Germany is composed of three groups of players: the Emperor, who deals out commands now to the miners, and then to the directors, direct and concise; an indignant and harassed body of proprietors, leaning on the conservative opinion of the nation, which accepts these commands with dubious silence when they relate to themselves, and with revived satisfaction when they warn the rebellious laborers; and an advance guard of advocates that pour out descriptions to all concerned of the necessity and advantages of permanent courts of arbitration.

"Your permanent courts of arbitration smack of the same revolutionary dish which constitutionalism was cooked in and forcibly served upon the King. We answer like the ancestor of our monarch, sire: 'We want no slip of paper between us and our people.'" And the high and worthy Board turn their heads to the Emperor, the descendant and heir of the monarch quoted, for a nod of understanding and sympathy. In the background, the indistinguishable mass of sooty, blackened workmen, strain their eyes to the same exalted figure, breathless as to what the nod will be.

For with all the similarity which the labor agitation has in Germany, with the agitation in other countries, there is this trait of difference—laborers and capitalists here still look to the Crown. Deputations have been repeatedly in Berlin, and continue to be sent both from Siberia and Westphalia. The fountains from which the currents of the new demands of labor flow, lie in the ground of democracy; but on the German boundary they ooze into the old channel of habit and education, and run toward the throne.

But leaving these subjects of popular public interest, I should like to call attention to a literary one. The publication of Christmas literature, among which his works occur, remind me to ask, How many Americans know of Charles Sealsfield? Yet he is an author whom German critics, from Gervinus to Hirsch, have praised without stint; whom Gottschall called the "Great Unknown," and described as a master in characterizing peoples and races; and who, according to Kurz, is the only German writer who has grasped the great traits of Americans and Americanism, and described them with an eloquent, and the Indians with a concise and elegiac pen, who responded with every fiber in his being to the freedom which the American Constitution upholds and comprehended the exceptional nature of the excesses in American practice, while German authors, before and after him, have seen only matter for disapprobation in whatever is contrary to the police and military order of the Vaterland.

There must be circles of society in New Orleans, New York and Bordentown, who remember him still; for it is only a little more than twenty years ago that he died, and every educated German-American must know of his books; for Gottschall asserts that they enchanted the German public and are still unequalled. In Switzerland his little house, on its high Alpine bluff, is visited; and French political history mentions his name.

Sealsfield edited the *Courier des Etats Unis*, of New York, for a while against the Bourbons. His fame had brought him into the notice of Joseph Bonaparte and he became intimate in the house of the exile prince at Bordentown in the State of New Jersey. Later Bonaparte gave him letters to Lord Palmerston and numerous other distinguished men in Europe, so that his intercourse in London and Paris was of the most enviable kind. He journeyed from one continent to the other; from one country to another; from New York to New Orleans; from cities to the frontier. He was suspected of wearing a false name. And his nationality was disputed; but if ever a friend with a feint of jovial intimacy pressed questions on him in private, or an enemy started them publicly, they were never solved satisfactorily.

He was a citizen by naturalization of the United States of America, and domiciled himself in Switzerland.

There is a story told by Hemmann finally, which adds the last tangle to Sealsfield's international connection, by recording his attempt to marry in Germany. According to this story, which has just come out, the nov-