

# The Independent

Entered at the Post-office at New York, as Second-class Mail Matter

"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."

VOLUME XXXVIII.

NEW YORK, THURSDAY, JULY 22, 1886.

NUMBER 1964.

## The Independent.

For Table of Contents, see Page 16.

### SIMPLE CREEDS.

BY ELLA WHEELER WILCOX.

If this were our creed, it were creed enough  
To keep us thoughtful and make us brave  
On this sad journey o'er pathways rough,  
That leads us steadily on to the grave;

Speak no evil, and cause no ache;  
Utter no jest that can pain awake;  
Guard your actions and bridle your tongue;  
Words are adders when hearts are stung.

If this were our aim, it were all in sooth  
That any soul needs to climb to Heaven,  
And we would not cumber the way of truth  
With dreary dogmas, or rites priest-given;

Help whoever, whenever you can;  
Man forever needs aid from man;  
Let never a day die in the west  
That you have not comforted some sad breast.

Were this our belief we need not brood  
O'er intricateisms or modes of faith  
For this embodies the highest good  
For the life we are living, or after death:

We meet no trials we do not need;  
Well-borne sorrow is holy seed  
That shall rise in a harvest of golden grain;  
And a wise soul ever thanks God for pain.

MERIDEN, CONN.

### SAPPHO.

BY JOHN B. TABB.

[On hearing that an elaborate illustrated edition of "Sappho" was to be issued in England.]

A LIGHT upon the headland, flaming far,

We see thee o'er the widening waves of time,  
Impassioned as a palpitating star,  
Big with prophetic destiny sublime:

A momentary flash—a burst of song—

Then silence, and a withering blank of pain.

We wait, alas! in tedious vigils long,

The meteor gleam that cometh not again!

Our eyes are heavy, and our visage wan;

Our breath—a phantom of the darkness—  
glides

Ghostlike to swell the dismal caravan

Of shadows, where thy lingering splendor  
hides,

Till, with our tears and ineffectual sighs,

We quench the spark a hungering hope sup-  
plies.

ST. CHARLES COLLEGE, ELLICOTT CITY, MD.

### DIAPASON.

BY WILLIS BOYD ALLEN.

On the crags of a far-off mountain top

At earliest dawn a snowflake fell;

The North Wind stooped and cried to her, "Stop!

There is room in my icy halls to dwell!"

The snowflake gleamed like a crystal clear,

Then wept herself to a single tear,

Paused, trembled, and slowly began to glide  
Adown the slopes of the mountain side.

Desolate ledges, frost-riven and bare,

A tiny rivulet bore on their breast;

Cloud-gray mosses and lichens fair

Mutely besought her to slumber and rest.

The rivulet shone in the morning sun,

And touching them tenderly, one by one,

With dewy lips, like the mountain mist,  
Each waiting face as she passed she kissed.

Among the shadows of pine and fir

A stream danced merrily on her way;

A thrush from his hermitage sang to her:

"Why dost thou hasten? Sweet messenger,  
stay!"

The noontide shadows were cool and deep

The pathway stony, the hillside steep,

The bird still chanted with all his art—  
But the stream ran on, with his song in her  
heart.

Through broadening meadow and corn-land  
bright,

Past smoke-palled city and flowery lea,  
A river rolled on, in the fading light,  
Majestic, serene, as she neared the sea.

The sins and uncleanness of many she bore  
To the outstretched arms of the waiting shore,  
Till moonlight followed the sunset glow  
And her crimson waves were as white as snow.

On the lonely ledges of Appledore  
I listen again to the ocean's song,  
And lo! in its music I hear once more  
The North Wind's clarion, loud and long.

In that solemn refrain that never shall end  
The murmurs of swaying fir-trees blend,  
The brooklet's merry ripple and rush,  
The evening hymn of the hermit thrush,

The undertone of the mountain pine—  
The deep, sweet voice of a love divine.

BOSTON, MASS.

### ONE WAY OF HELPING THE MINISTER.

BY WASHINGTON GLADDEN.

THERE is considerable difference among the theories of the various churches as to the nature of church government. Some of these theories assign to the pastor more power than others concede to him; some of them give the people a larger place in the government of the church than others do; but the practical differences are much less than the theoretical. In all our Protestant churches there are leaders, to whom is given the responsibility of organizing and directing the work; and in all these churches the duty of the members to co-operate with their leaders in carrying on the work is clearly understood. The pastor is always expected to be a leader, and the people, in their theories, acknowledge their obligation to support him. They may deny that he has authority over them; but they admit that, by counsel and suggestion, he is to guide them in their united efforts to do good.

It is evident that every organization which proposes any definite work must have a leader; and that it will be necessary for its members to lay aside many of their own preferences and join to carry out the plans of the leader. If he is incapable of leadership he ought to be deposed, and his place filled by one who can lead. So long as he is at the head of the enterprise he ought to be supported. Loyalty to the organization involves loyalty to the leader. This is just as true of a church as of a regiment.

It may be said that many ministers appear to desire no assistance; they go forward with their work, without calling on their parishioners to co-operate with them; they seem to expect to do about all that is done in the parish. Probably this is the result of repeated failures to secure such assistance. They may have found it easier to do the work themselves than to get others to do it. Perhaps the discovery among their parishioners of a willingness to help would lead them to modify their methods.

But it is manifestly impossible for one man to do all the Christian work that ought to be done in an ordinary parish; and it is equally manifest that if the pastor could do it all, the people cannot afford to allow him to do it. For their own sakes they need to engage constantly and heartily in the labors for which the church is organized. And it is a curious sort of Christian who can sit down contentedly in the midst of the work that waits everywhere to be done for Christ

and humanity, and find in his heart no impulse to engage in it.

Whatever, therefore, the habits or expectations of the pastor may be, the people of the church, if they have even the faintest apprehension of the real meaning of churchmembership, will themselves have a mind to work, and will insist on finding ways of working.

The remark may be true, but its truth is not yet sufficiently impressed upon the minds of all churchmembers, that one effective way of helping the pastor is to attend faithfully the regular meetings of the church—the Sunday services, the prayer-meetings, the Sunday-school sessions—all the assemblies in which the people meet for work or worship. Even those who take no part in such services are helping if they "assist," in the French sense of the word, by being present. The pastor will preach more effectively if the seats are full. No matter how devout and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers; the congregation itself is almost sure to be in a more receptive mood if the house is well-filled. A large congregation is generally alert, expectant, impressible; it listens more sympathetically and more responsively than a small congregation. The pastor knows and feels this; it is a call upon him for his best service; it rouses and kindles him; his sermon is more effective. A sermon preached to a large congregation not only does more good because more persons hear it, but also because each person who does hear it is apt to be far more impressed by the truth of it, than if he had heard it in a sparse and cold assembly.

Many churchmembers seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence, in the great congregation, that flower of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power the work of the minister will be much less effectually done.

If the people of the church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the churchmembers do not highly value these services. Their habitual absence disparages the minister's work. But, even if the outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the churchmembers in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all

those who come, is a fact that should be well considered before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings for conference and worship. For exactly the same reasons a large attendance at the prayer-meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unspiritual reliance upon members or external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, he can work miracles; but he does not encourage us to expect that he will work miracles. He means that we shall understand and conform to the laws which he has impressed on our own natures. The law of his working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an assembly of two hundred disciples than in an assembly of one hundred. And just as ten faggots will make a fire more than ten times hotter than one faggot, so the increase of members in an assembly of worshippers more than proportionately increases the fervor and enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected upon the meeting.

Much satire has been expended upon those who regard church-going as an important Christian duty. The ridicule is somewhat misplaced. The Christian whose religion is summed up in church attendance is, indeed, a defective type; nevertheless, the old-fashioned duty of going to meeting is duty still, and an important duty. It is not purely for his own edification that the intelligent Christian visits the house of God, but quite as much for the support and encouragement and inspiration that may be imparted to others by his presence and by his participation in the worship. And this is a service that can be rendered by many who feel themselves incapable of teaching in the Sunday-school or of testifying in the prayer-room. If all those who have the power would be faithful and conscientious in their attendance upon the services of the church, showing thus by their constant presence in its assemblies, their interest in its work and its worship, many a weary pastor would find his hands strengthened and his heart lightened.

COLUMBUS, O.

### THE FORT AND PALACES OF LAHORE.

BY THE REV. BISHOP JOHN F. HURST.

WHEN one reaches Lahore, and climbs to the top of the lofty minaret near the ancient Mogul palace, his first thought is to cast his eye to the far northwest, where Afghanistan lies, and where Russian and Saxon are sure, sooner or later, to battle for the India at your feet. But when that battle comes, there need be no fear of the result. The real current of war never goes back. India will be English until, like Canada and Ireland, she gets her own parliament, as she is sure to do, and ought, the moment she is ripe.

Lahore is hopelessly heterogeneous. The moment you call it Indian, the Afghan horse-traders and fruit-vendors,

## MANSFIELD COLLEGE.

BY CHARLES A. BRIGGS, D.D.,  
PROFESSOR IN UNION THEOLOGICAL SEMINARY.

The Congregationalists of England are making a new departure in higher education, in the establishment of a theological college at Oxford. We regard this as, in some respects, the most important movement since the British Revolution. Principal A. M. Fairbairn conceived the idea a few years ago, and it has already become fruitful in strong action. The trustees of Springhill College, at Birmingham, under the leadership of Dr. Dale, have agreed to remove that institution to Oxford, and have secured the consent of the Charity Commissioners, so that there are no legal obstacles in the way. All the present endowments of Springhill, together with the proceeds of the sale of the valuable property of the college, will be devoted to the permanent endowment of Mansfield College. The whole denomination throughout England are called upon to take part in the purchase of sufficient land and the erection of suitable buildings to give the college a home that will be worthy of the denomination it represents and that will not put the Congregationalists of England to shame in the presence of the magnificent structures of the ancient colleges at Oxford. It seems to us that this is a work in which American Congregationalists might lend a helping hand. It is the first opportunity they have had for repaying in any way the debt of gratitude they owe to those ancient universities that trained the majority of the leaders among the founders of our nation.

The Non-conformists of England have labored since the Restoration under great disadvantages in the matter of higher education. The Puritan fathers were trained at the universities of Oxford and Cambridge. Many of their choicest leaders were professors of theology in these universities and masters or fellows of the colleges. They outranked their opponents in learning as well as in piety and evangelical zeal. This was the reason why they were able to overthrow the despotism of Charles I and sustain the Commonwealth and advance England to the height of her glory. But the restoration of Charles II, with its shameful breaches of faith and outrages upon the rights of the Puritan population, excluded the Non-conformists from the national universities, and prevented their access to these treasures of learning until quite recent times. It is not surprising that the Puritan party sank in relative learning and influence when compared with the Established Church of England. It is surprising that they were able to accomplish so much under the circumstances.

The first movement after the Revolution was in the organization of academies under the charge of scholars who had been trained at the Universities. But these academies had to do the threefold work of the academy, the college, and the theological school and with sadly inadequate resources, and with often a single teacher. Nevertheless the dissenting students in search of higher education, though excluded from the universities of their own land, received a hearty welcome in the universities of Scotland and Holland.

These academies subsequently gave birth to the Congregational colleges which sprang up in different sections of the land, in accordance with the motives of donors and the zeal of founders, without regard to geographical division and necessities. It is not many years since there were four Congregational colleges in London itself. Three of these have been happily combined in the New College, over which Principal North presides, which is now well-endowed, is provided with a handsome building and excellent appointments, and is prosperous. We are informed that there are some prospects of a union of Hackney College with it, whose Principal, Alfred Cave, is favorably known in this country for his able works on the "Scripture Doctrine of Sacrifice" and "Introduction to Theology." There are also two Congregational colleges in Yorkshire within a few miles of each other. It is easy to see that a union would be fruitful in increased efficiency. The difficulties that these colleges and others of the same kind in England have to con-

tend with are insufficient endowments, an inadequate supply of teachers, and the unhealthy combination of the three things, the classical academy, the college for the arts course, and the theological seminary. It is marvelous that they are able to accomplish so much under the circumstances.

The removal of Springhill College from Birmingham to Oxford is a new departure of vast importance. The universities of Oxford and Cambridge are now open to Non-conformists, and it is in the interest of sound learning that Non-conformists should resort thither for higher education, and they are doing so in increased numbers. But there is grave peril lest they should thereby be lost to Non-conformity, for there are at present no influences in these universities of the slightest value in attracting students or retaining them in the paths of Non-conformity. The attractions to the Established Church are almost irresistible. It seems to us, therefore, imperative, if the Non-conformists desire to retain their brightest and most highly educated young men, that they should establish strong colleges not only at Oxford but also at Cambridge. This is in the interest of self-protection. But it is also clear, on the other hand, that there are no institutions in the world that are so well endowed and so well prepared to give the highest and best education as the ancient universities of Oxford and Cambridge. It is of exceeding importance that the Non-conformists should re-enter into the inheritance of their fathers and take possession of all these advantages of which they have been unjustly deprived for so many generations.

It is also one of the most healthful signs of the times that Mansfield College will be welcomed to Oxford by the leading spirits of the Universities. It is evident to thinking men that the Non-conformists have something to give as well as to take, and that they will greatly add to the strength, the culture, the breadth of learning, and the catholicity of the universities. It seems to us, therefore, that Mansfield College should be sustained with enthusiasm by the entire Congregational Union of England.

We are pleased to observe that the constitution of the college is such that it cannot be regarded as in any sense sectarian. We can see no sufficient reason why the other Non-conformists may not co-operate in this movement. It will be of special advantage to the Presbyterian body if they take this occasion to show their sympathy with that body of Christians who have ever been their nearest kinsmen in Great Britain and America. If a Presbyterian college could be established at Cambridge on a comprehensive plan, we should feel that the quarrels of British Christianity were in a large measure things of the past, and that a more hopeful future were before us.

Principal Fairbairn has just published an important pamphlet entitled "Mansfield College. Its Idea and Aim," which we recommend for its broad, manly and evangelic spirit, and its clear apprehension and firm grasp of the problem in hand. No better leader could have been found to carry the banner of British Puritanism into the stronghold of Anglicanism.

We are especially pleased with the catholic temper of the scheme. It is proposed to recognize and use whatever is already established sufficiently well at Oxford. The classical Academy and the Arts course of the college are excluded from Mansfield College, and it becomes a theological college alone. The University has other colleges and schools that will provide all that is needed in these departments better than any new college could possibly do.

Furthermore, although the scheme provides for five professors—(1.) Hebrew and Old Testament Exegesis; (2.) New Testament Greek and Exegesis; (3.) Systematic Theology; (4.) Church History, and (5.) Pastoral Theology and Homiletics—it is not proposed to fill these chairs at once, especially where the department is sufficiently well filled by the Professors of the University. We think that Principal Fairbairn is entirely right when he says:

"While chairs are held by such masters of Hebrew scholarship as Professors Cheyne and Driver, and by so accomplished a New Testament critic as Professor Sanday, while a scholar so impartial and scientific as Dr. Hatch reads in Ecclesiastical History, the Council of Mansfield will consider it not simply improvident and un-

wise to create special chairs, as it were, in duplicate, but as an injustice to their students to deprive them of the stimulus that comes of meeting teachers of so much authority and learning."

It seems to us, therefore, that the five professorships proposed are not sufficiently elastic. If it is designed to have but two professors at the start, in Systematic and in New Testament theology, the college will be inadequately manned. It is important that the college should make a strong impression in the talent of its professors at the very start. If the college were to do all the theological instruction of its students, eight professorships would be the ideal to aim at rather than five. If, however, the plan of Principal Fairbairn is carried out, five professorships will be sufficient, provided they supplement the theological professors of the University.

There is still room for a professor in the biblical department who shall devote himself to biblical theology and biblical history and criticism. There is still room in the historical department for a professor who will devote his attention to the history of religion in Great Britain and her colonies, the history of doctrine and the modern discipline of symbolics. It also seems to the American mind that one professor cannot adequately fulfill the demands of a department so extensive as Systematic Theology, with its Apologetics and Comparative Religion, its Dogmatics and Christian Ethics. It is also the usage in the strongest American theological schools to have two professors in the department of practical theology. If Mansfield College is to be efficient at Oxford, it ought not to begin its work with less teaching power than the New College, or the Presbyterian College of London. It ought to aim at the higher ideas of the Scotch Theological college and the American theological seminary. We apprehend that it will take several years to establish the college at Oxford and if the Congregationalists of Great Britain rise to the situation and embrace their great opportunity with enthusiasm, Mansfield College will become the most potent factor in the theological education of the Non-conforming Churches of England in the future, and will enable them to regain the theological rank of their Puritan fathers.

## MR. MOODY AND THE COLOR QUESTION IN THE SOUTH.

BY THE REV. FRANCIS J. GRIMKE,  
PASTOR OF THE LAURA STREET PRESBYTERIAN  
CHURCH, JACKSONVILLE, FLA.

THE *Laura Morning News* of March 7th says:

"Mr. Moody, the evangelist, appears to be a man of excellent common-sense. The world knows that he is a preacher of more than ordinary power. His success in many fields of labor has been wonderful. Wherever he goes he receives a warm welcome, and the results of his efforts are always visible.

"That he has plenty of common-sense is shown by his treatment of the race question since he has been in the South. Efforts were made in a number of Southern cities to induce him to make no distinction between the white and black races at his meetings. The extremists, the cranks, and those who delight in strife, said to him: 'Are not the colored people as much in need of the Gospel as the white people? Can you afford to have it said that you shut the colored people out of your meetings? When you say that you want everybody to come and hear you, why don't you make it clear that you want the colored people also, by inviting their preachers to seats on the platform with the preachers of the white congregations? Why don't you tell the colored people that you are as anxious that they shall be benefited by your preaching as you are that the white people should be benefited, and that you will be glad to have them take any seats that they may find vacant?' These, and similar questions were pressed upon the evangelist, and in some localities they were pressed with considerable persistence.

"To all questions of this character, however, he answered that it was not his business to attempt to settle the race issue. He did not attempt anything of that kind at the North, and he did not see why he should at the South. He was well aware that this issue had been discussed for a long time, and he did not have sufficient confidence in himself to believe that he could settle it in a few days, when years of constant agitation had failed to do so. He, therefore, in effect, said: 'No, I will not touch this race issue. Let the local committee deal

with it, so far as my meetings are concerned, as they may think best. They know more about it than I do, and doubtless will avoid the mistakes that I would be liable to make.'"

That the attitude of Mr. Moody, as set forth in the above extract, had the effect of winning over to him the Southern whites, and thereby increasing the cordiality of his reception among them, there can be no doubt. The man who practically said to them: "Your treatment of the Negro, in excluding him from your churches, from cars and steamboats, etc., is perfectly right, would, of course, be made to feel more at home among them than if he had said: "This is all wrong, and cannot be tolerated as far as my meetings are concerned."

That there is a deep and widespread prejudice in the South on the part of white people against people of color is not to be wondered at in view of all the circumstances of the case. It is the natural outgrowth of slavery. That it is an evil, however, and an evil that ought to be removed, and that must ultimately disappear, is equally clear. American caste prejudice cannot long survive under equal opportunities for all alike in the race of life. The colored people must and will outgrow their present condition of poverty and ignorance. There is already abundant evidence of progress, and when these barriers are removed, as they surely will be, the days of caste will be numbered. But while this process of growth and development is going on, to what treatment is the Negro entitled at the hands of the Christian Church? Is it necessary for him to wait until he has outgrown the conditions which slavery has entailed upon him before he is entitled to be treated as a man and a brother, or is he, despite his present condition, entitled to such treatment? The former of these views, unfortunately, is the one which is most widely prevalent to-day. The time has not yet come, it is thought, for Christian principles to have full play, so far as he is concerned. The fact that he has been oppressed for two hundred years, that he has been robbed and despoiled of his most sacred rights, that he is weak and poor and ignorant and in disfavor, renders it inexpedient to extend to him even the commonest Christian courtesies. By and by, when the feeling against him has subsided, and he has risen out of his present unfortunate condition—that is, when it can be done without offending public opinion—it will be time enough to recognize his manhood, and extend to him the right hand of fellowship. That this is all wrong, and I may say even wicked—as seen in its evil effects in fostering an unholly prejudice, which is attended with untold hardships to a whole race, in ways innumerable—is evident.

The present attitude of the Church toward the Negro finds no sanction in the Word of God. Anti-Christian in character, it should find no countenance in the Christian Church. Anti-Christian in character it is the duty of the Church to seek in every possible way its abatement; not, as has too often been the case, to palliate, or excuse, or condone, or justify this evil, but frankly to recognize its true character, and to address itself courageously and in the fear of God to its removal. This work will fall largely upon the ministers of the Gospel. It is just here, however, that the Church has been, and still is, woefully deficient. The great majority of the men who fill the pulpits in the South—and this is largely the case also in the North—not only are silent on this subject, but studiously avoid any approach to it. The men who fill our pulpits in this Southern land—and many of them, I am ashamed to say, are from the North—are almost to a man completely under the influence of this Southern prejudice. Some of them are as bitter in their hatred of the Negro as it is possible to be, and even glory in their shame, as if it were a virtue to hate their black brother. Others, it is true, feel more kindly, but are too cowardly to avow their convictions. They are mortally afraid of offending their parishioners, of losing caste, of being asked to leave. Indifference, cowardice, unfaithfulness, are the glaring defects of the pulpit on this subject.

The ministers, who ought to be examples to the flock are, in the great majority of

cases, most resolute in their opposition to anything that looks like recognition. From all of their gatherings, from ministerial associations, colored ministers are most rigidly excluded. In the city of Jacksonville, at the conference which took into consideration the coming of Mr. Moody to the city, not one colored minister was present. The whole colored clergy was ignored, and a meeting appointed for their people at the hour of one of their regular services, without consultation with them. When colored ministers are treated with such discourtesy by white ministers, when the most sacred principles of the holy religion which they profess to represent are thus ruthlessly trampled under foot by them, is it surprising that their people follow in their footsteps, in their treatment of the masses of the colored people? Is it surprising that colored people in the churches to which such men minister are either given to understand that they are not wanted at all, or when they venture in occasionally are shown to the galleries or special seats known as "nigger seats"? I cannot help thinking that much of the present feeling in the Church against the Negro is due to ministerial unfaithfulness and cowardice. And it does seem to me that the time has come for this cowardice and unfaithfulness to come to an end.

And now let us turn to Mr. Moody. His attitude as set forth in the above extract, is contained in the following words:

"I will not touch this race issue. Let the local committees deal with it, so far as my meetings are concerned, as they may think best."

Mr. Moody is content to leave the treatment of the Negro, so far as his meetings are concerned, entirely to local committees, notwithstanding he knew that there was a widespread prejudice in the South against the Negro; notwithstanding he knew that that prejudice was anti-Christian in character; notwithstanding he knew that these local committees were composed entirely of white men who were largely under the influence of this anti-Christian race prejudice. He knew beforehand, therefore, just what treatment would be accorded to the Negro; that his meetings would be made caste meetings. His leaving it to the local committees is tantamount, therefore, to an indorsement of their action.

This position of Mr. Moody is the more culpable when we remember all the circumstances of the case. In the first place, this discrimination against the Negro was not at all necessary to the success of his meetings. So great is his reputation as an evangelist, that his appearance would have secured crowds of willing listeners anywhere. There would not have been the slightest difficulty in securing a mixed audience of both races. No amount of blackness and ignorance would have been sufficient to have kept the white people away from these meetings, as is evident from the fact that even at the special meeting for colored people in this city (there was only one to which they were admitted, out of the eight meetings held,) it was impossible to keep the whites away, although it was announced beforehand that they would not be admitted.

Mr. Moody knew, further, that by this arrangement the colored people would be deprived of attending the great majority of those meetings. Again, he knew that in taking this position he was pandering to an unholy prejudice—the direct effect of which would be to harden men in their sins. He also knew something of the inconveniences and the inhuman treatment to which colored people are subjected in consequence of this prejudice. If he had kept his eyes and ears open, if he had read the papers, and kept himself informed as to what is going on about him, he could not have been ignorant of the fact that the insults that are heaped upon the Negro, the brutal treatment to which he is subjected, and the obstacles that are thrown in the way of his progress on every side, all grow out of this feeling of caste. Mr. Moody also knew, from the conspicuous position which he occupied in the public eye, that his attitude on this subject would be specially noted, and that it would have the effect of encouraging or discouraging this caste feeling against the Negro. And yet, with all these facts clearly before him, he willfully, deliberately, took the position which he did,

thereby encouraging the mean, detestable, and I may say, devilish spirit of exclusiveness and oppression, which has already brought so much wretchedness and misery upon a whole race of people, and from which have proceeded deeds which have covered with infamy our record as a Christian nation. It is impossible to contemplate this man from his lofty eminence, as the most noted evangelist of modern times, and yet stooping to a thing so mean, so cowardly, so utterly opposed to the plainest teachings of the holy religion in which he professes to believe, without mingled feelings of pity and disgust. Under some circumstances it might be the duty of Christian charity to go backward and cover his shame; but in the present instance the whole affair is so aggravated, so utterly without excuse as to call only for the severest condemnation.

It may be questioned whether Mr. Moody, occupying the position that he does, as an ambassador of Christ, had a right to hide behind a local committee and become a non-entity in the presence of this great evil. It is the duty of all Christians, and especially those who are in high and responsible positions, to bear witness to the truth, and to testify against evil. When Nehemiah saw men in Judah treading wine-presses on the Sabbath, bringing in sheaves and lading asses, if he had followed Mr. Moody's method, and left the whole matter, as to the course best to be pursued, to the nobles of Judah, what a sorry figure he would have cut as God's representative to a degenerate people! There is a higher law than the opinions or judgments of local committees; and that higher law Nehemiah followed. He testified against those that sold victuals on the Sabbath day, in obedience to the law of God. So John the Baptist testified against Herod and Herodias. If he had suppressed his convictions, if he had been as discreet as Mr. Moody, he might have saved his head, and have been delightfully entertained by that incestuous pair. It is not an easy matter, I admit, to testify against evil; it is not always free from peril; and we are such cowards, we are so much more afraid of men than we are of God, so much more afraid of suffering than we are of sin. How soon the craven spirit shows itself. Only a few hours' ride from one section of our country to another often has the most surprising effect. People who once thought that they were friendly to the Negro, and who were not slow to express their sympathy with him in the North, wake up suddenly, under the influence of a Southern sky, to discover that they had been laboring under a delusion, and too often "out Herod Herod" in their expressions of contempt for the Negro. Thank God, however, there are some men who are brave enough to be true to principle regardless of personal consequences, who count not their lives dear to them.

It may be still further questioned whether Mr. Moody would have been so willing to sacrifice his manhood, by placing himself completely in the hands of local committees, if it had been on any other question. What if, instead of discriminating against the Negro, these local committees had discriminated against the poor in favor of the rich, excluding the former from their meetings; or against the ignorant in favor of the educated? Would Mr. Moody have quietly submitted to this arrangement, or excused himself from acting, on the plea that the local committees would know better how to deal with the matter than himself? There is no sane man who believes that he would have allowed himself to be bound by any such arrangement. And why? For the simple reason that it would have been un-Christian for him to have tolerated any such distinction. But is the distinction on the ground of color any less un-Christian? Is it wrong to shut poor people out, but right to shut colored people out? Is it wrong to shut ignorant people out, but right to shut colored people out? Is the Gospel of Christ for all classes and conditions, rich and poor, high and low, but not for people of all races and colors? I have dwelt upon this because it brings out still more clearly the mean, contemptible spirit of partiality against which the Word of God constantly protests. The wisdom which is from above is not only pure, but without partiality.

Besides, this seeming modesty, or distrust of his own ability to deal with this question on the part of Mr. Moody, and his deferring to local committees, on the ground of their superior fitness to handle it, is so entirely without foundation as to lead to the conviction that it was only assumed. All the facts in the case were as fully before Mr. Moody as before them. He knew as well as they did of the existence of this prejudice; he knew as well as they did that this prejudice was especially strong in the South; he knew as well as they did all the principles of Christianity bearing on the subject; he knew as well as they did whether this exclusion of the Negro was consistent or inconsistent with these principles; and he knew that in point of impartiality he was not a whit behind them; indeed, he had every reason to believe that in this one particular at least he was their superior. It was a moral certainty that in their hands it would be treated from the side of their prejudices; and yet, knowing this to be true, the question is coolly turned over to them for settlement, on the ground of their superior fitness to deal with it. But enough has already been said to set forth the true character of such conduct. Perhaps in the future Mr. Moody may learn that God is no respecter of persons; that of one blood he has made all races of men; that Christ died for all alike, and that the soul of the Negro is as precious in his sight as that of the white man.

## Fine Arts.

### THE SOCIETY OF AMERICAN ARTISTS.

#### I.

BY MRS. SCHUYLER VAN RENSSELAER.

The eighth exhibition of this Society (which ever since its foundation has been the recognized representative of the "new school" of American art) is now being held in one of the West Galleries at the Metropolitan Museum. The place, I think, was fortunately chosen, for the room is the best and the best-lighted in the city. The collection will remain on view for six months instead of for a few weeks only; and, moreover, will doubtless be visited by hundreds of tourists who would not have been so likely to seek it out elsewhere. It is well worth a visit, and well worth serious consideration, for the distinct proofs it gives of the healthy growth of that younger band in which are included most of the contributors.

Landscapes are less numerous than we might expect; but this fact is offset by the genuinely individual interest and charm of most of those which appear. Mr. Thomas Allen, Miss Amanda Brewster, Mr. Coffin, Mr. Kenyon Cox, Mr. Donohoe, Mr. Charles Warren Eaton, Mr. Evans, Mr. Bolton Jones, Mr. Kos, Mr. Steele and Mr. Wyatt all have done good work in this direction; and it will be noted that, while many of their names are familiar, some have an unfamiliar sound which reveals the welcome advent of new recruits. Of all the landscapes, however, those which please me best are Mr. Trovon's—his large "Moorlands—Dartmouth" and his little "Moonlight Night," with its flock of sheep, its humble white farmhouse with a snug light in its window, and its beautifully rendered, luminous, clear blue atmosphere. Both are beautifully painted and delightful in color; both are American in theme; and both are at once truthful and poetic. They not only give us pleasure—the double pleasure we take in a work of art when it is at once good and individual; they also give us hope for the general future of our landscape art. For they show that our country—even in its simplest, homeliest, most familiar aspects—may supply as good a foundation for the expression of sentiment through art as any foreign country, and that its unlikeness to all others is the very fact we should be grateful for. I do not think Mr. Trovon regretted the fields of France when he was painting these; and I am sure that in looking at his transcript of the fields of New England we may applaud his choice, and not only for reasons of mere patriotism.

No canvases in the exhibition have excited so much comment as the two large figure-paintings of Mr. Kenyon Cox. One of them, "The Vision of Moonrise," I am afraid we must call a failure, despite certain good qualities of color and the individuality and charm of the landscape background. But the other, I think, is very successful—though it has its faults as the first has its virtues. It is called "Evening," and shows the life-size, wholly nude figure of a nymph preparing for sleep upon the grassward. No one will question the fact that the painting of such themes is not only a lawful but also one of the very highest directions which the painter's activity can take, if only it is rightly done. In

our modern world, alas! it is usually wrongly done; for the paths of error are many and easy to tread, while just the right path is narrow and hard to strike. Rightly done, as I conceive the matter, such pictures should be a revelation of pure physical beauty—the noblest work of God to be found in the whole range of material facts. And by pure I mean a beauty free from all physical imperfections, weaknesses, and shortcomings; free from all taint of immoral suggestiveness; and free, too, from overmuch indication of soul. The last-named point is, I am sure, very important. If a figure of this class has too strong an impress of intellectuality it cannot but shock us a little; for it is not the world of intellect, of thought, of spirit, of culture, from which the artist must take his inspiration, but the old Arcadia of the imagination, where not mind but body ruled; where nymphs and shepherds were innocent because ignorant; where the serpent had not come, and the tree of knowledge had not yet dropped its fruits into the hand of man.

But it is hard for the modern artist to penetrate within the boundaries of this world and to explain to us its inhabitants. He and we are alike too sophisticated to be in easy sympathy with them—too much accustomed to think and moralize—from our own civilized standpoint—instead of to see with simple eyes, and to feel with Arcadian innocence. And, besides, he is hampered by his inability to study in a natural, unthought way the natural, uncorrupted human form. As a result, the undraped figures of current art are too apt to be sensual instead of innocently sensuous; or in the effort to shun this rock of offense, to be mere bloodless phantoms, devoid of human interest and thereby lacking in artistic value as well. Either a nerveless, expressionless abstraction, or an undressed model—this, I repeat, is too often what we are given to-day in place of the splendidly physical yet mentally pure creations which the sculptors of Greece and the painters of the best days of Italy could create. I do not mean to rank Mr. Cox's work with these last; but I do think that it is of the same kind, that his ideal has been the right one and that he has succeeded very well in its realization. His sleepy nymph is a true Arcadian—beautiful, vigorous, sweet and gracious, yet devoid of all self-consciousness, of all suggestiveness as of a modern woman imitating for the painter's benefit the customs of the realm of poetry. There is a certain largeness, amplitude, healthfulness and even nobility of effect in the figure which would make the picture very valuable even without the other excellences it possesses—fine color and distinct individuality—the latter shown in the type of head, and especially in the beautiful, unconventional design of the landscape. The white drapery, spread beneath the figure is, to my thinking, a blemish; for it is the one detail which does not suggest Arcadia. But we would forgive a far greater lapse in taste than this for the sake of so many virtues—virtues alike of execution and of sentiment. It is a pleasure, indeed, to see an artist so ambitious in temper and so well able to go far on the road toward success. And we can hardly be too grateful when, as here, ambition means a desire to do something "important," which shall win attention by its charm instead of compelling it by mere eccentricity, which shall have sentiment as well as technical merit, and shall show a love for beauty, instead of an interest in the ugly, the abnormal, or the commonplace.

## Biblical Research.

### TAPPHANES.

#### I.

This town has always been one of the most obscure points in both Egyptian and biblical history. On no dark problem of antiquity could light be more unexpected or welcome.

Its origin had been referred, with highest probability, to the era of Shishak, who reigned in Egypt between the years 986 and 933 B.C., (Brugsch) and who was supposed to have bestowed the name on the newly founded palace or fortress in honor of his queen, Taphanes. Or, if her name was simply Hanes (like that of the first wife of King Amasis) the place would naturally be styled, both Hanes, as in Isaiah, xxx, 4, and Tape Hanes "the City of Hanes," most commonly. But, whenever the site may have been first selected, built upon and named, the discoveries about to be described clearly show that the great stronghold, whose ruins survive to the present moment, was founded and erected by Psamtik I, who ruled between 666 and 613 B.C. It is well known that this king was the first in his dynasty, of Sais, and that his dynasty was the last Egyptian one, prior to the advent of the Persians. The Greeks had become so numerous in the land that they could not be suppressed, and Psamtik was the first to undertake the difficult task of harmonizing the native and foreign elements of the population. His plan doing this, so far as the army was concerned