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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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COLUMBUS.

1492–1892.

BY GEORGE E. MERRILL.

A LEWD, low fellow of the baser sort,
 A knave and pirate, seeking slaves and gold,
Tyrant at sea, a roisterer in port,—
 So in these later days his tale is told.

We must believe that this far-seeing man,
 Persistent, patient, reasonable, bold,
Grasping beyond his fellows' little span,
 Cared only for the pelf his palm could hold!

Perhaps 'twas so, and often in those years
 Of hope deferred he halted on his way;
Sought some rewards for all his toils and fears;
 With boon companions spent a summer day.

But even thus his dream abode with him.
 His serious eyes amid the trivial play
Horizons saw beyond his goblet's rim;
 Across the table ever loomed Cathay.

And following Faith he won his will at last,
 Tho half the truth was yet in dimness furled,
The issue vaster tho his scheme was vast;
 He only sought a way, but found a world.

This makes the hero, tho his faults may glare;
 To think beyond the age, with prophet's sight
To see the whole round world and boldly dare
 To lead man on from darkness into light.

NEWTON, MASS.

"IMAGE OF THE INVISIBLE."

BY PRES. M. WOOLSEY STRYKER, D.D.

FROM doubt and all its sullen pain,
 From every wide uncertain quest,
My mind, O Christ, comes back again,
 In Thee, the Word of God, to rest:

My laden conscience knows Thy voice,
 In Thee my reasonings end their strife,
Thou strangely dost my heart rejoice;
 Where else is Way, or Truth, or Life?

My Hope! in whom all fullness dwells,
 Thy words those many mansions show
Where love shall see what faith foretells;—
 Thou wouldst have told, were it not so!

Thou canst not disappoint the trust
 That finds its answers all in Thee;
Because Thou wert the holy, just
 And good,—and must forever be.

Head over all things to Thy Church,
 Messiah, Mediator, King!
In whom we cease our utmost search,
 Unquestioned and unquestioning,

Because we do in God believe
 We also do believe in Thee,
And all Thine own, would Thee receive,
 Our Life and Light eternally.

O blessed and enduring Rock,
 Who builds on Thee shall never fall!
O Shepherd of one only flock,
 Beyond all fear infold us all!

HAMILTON COLLEGE, CLINTON, N. Y.

THE USES OF ARCTIC EXPLORATION.

BY PROF. GEORGE FREDERICK WRIGHT, D.D.

THE recent editorial in THE INDEPENDENT upon the Peary Expedition briefly touches a most important subject in its answers to the question, Do such expeditions as his "offer any advantage to anybody"? It is an opportune time to follow out more fully some of the suggestions there made which lay emphasis not upon the commercial but upon the intellectual purposes subserved by arctic explorations, and which give new meaning to the pregnant utterance of inspiration, that man lives not by bread alone, but by every word that proceedeth from the mouth of the Lord.

To the devotee of pure science, it is humiliating to be compelled to pause and justify his investigations by pointing out some material advantage which is to result from them. It is this necessity which so often makes a government appointment uncongenial and insecure, and gives advantage to those investigators who are untrammeled by the immediate consideration of so-called practical ends. A well-known professor of higher mathematics in this country frequently closed his demonstration of obstruse problems by thanking God that there was no practical use to which the demonstrations could be put. The wisdom of this remark turns upon the meaning of the word "practical." Unless we limit the word to the realm of lower forms of good, it certainly would be improper to characterize even the most abstruse mathematical calculation as unpractical. They may be of use in disciplining the mind, or in giving ultimate satisfaction in gratifying the curiosity of inquiring minds. Indeed, it is not certain but that this last result of investigation is the most practical thing of all.

The narrowness of the sphere ordinarily and properly allowed to civil government compels its officers to give prominence to material ends, and to have some tangible object in view to justify them in fitting out an expensive expedition. The immense activity of arctic exploration in the early part of this century was directed to the discovery of the northwest passage by which the commerce of Europe could reach the Orient. The expeditions to witness eclipses, of the sun and transits of Venus have been justified to governments by their importance in constructing the nautical almanacs upon which navigators depend for safety. The most of our geological surveys are justified to the taxpayer by reason of their relations to the development of the natural resources of the country. Under the limitations of authority with which it is found necessary to invest the officers of civil government, all this is probably as it should be. But to a high-minded man of science it seems humiliating to be compelled to justify an expedition in search of the north pole by attempting to show that it may add a few thousand barrels of whale oil to the commerce of civilized nations. To the student of glacial geology in the United States, it is an unwelcome task to pause in his investigations for the purpose of convincing a chance majority in Congress that the facts of the glacial period have an important bearing upon the material prosperity of large numbers of their fellow-citizens.

Fortunately these lower forms of practical service rendered to mankind by science are usually evident enough to win government support, and to justify its agents in a wide range of investigations. Geography, and the intelligent colonization of new countries, and the discovery of new supplies of useful articles of commerce have been promoted by arctic exploration, while even so ideal a science as that relating to the glacial period has found itself ministering to many of the material interests of mankind. It has served more definitely to outline the most productive areas of soil in our developing country, and to guide the investor in its purchase and development. It has served to indicate the easiest lines of artificial drainage through its suggestion of buried channels. The engineer constructing a railroad or a canal finds himself greatly indebted to glacialists for suggestions as to the most feasible routes for his public way. Many a coal miner in the anthracite region has lost his life because the mining engineer was not sufficiently acquainted with the hazard arising from preglacial channels that had been buried and hidden from view by glacial débris.

To many, however, it will seem a more practical purpose which is served by arctic explorations and glacial surveys that they shed light upon questions intimately connected with certain religious beliefs. This is hinted at in the editorial in the reference to the light shed by arctic explorers upon the question of the unity of the races in North America, and, as has been emphasized to a considerable extent in the justification which I have from time to time offered for devoting so much of my own strength to glacial study, namely, that the question of the antiquity of man upon the earth is now to be largely determined by the investigation of glacial phenomena. From this latter point of view, arctic explorations and any investigation which may shed light upon the cause and conditions of a glacial period, have a definite archeological and theological value. If archeology and ethnology be considered as sciences worthy to be regarded as ends in themselves or in their bearings upon religious questions, then these subsidiary studies of the present frozen regions of the world and of those ancient glacial deposits in which the earliest records of man occur, become practical studies.

Over and above all these so-called practical considerations of a secondary sort, however, there arises the value of the direct and ultimate good attending the prosecution of all forms of scientific inquiry. The pursuit of knowledge brings mental satisfaction, which is not only a good in itself, but the highest form of good. The satisfaction of human curiosity respecting the mysteries of the universe is in itself an end noble enough to justify almost any amount of sacrifice of inferior things for its attainment. He who shall find the north pole will be one of the world's greatest benefactors, for he will permanently enrich the thought of future generations, and will put into the hands of future instructors of the race a new force through which to make the mental elements of mankind predominate over the physical. To give any considerable amount of material good to all mankind is beyond the power of the philanthropist; but it is within his power to impart to the human race such great and varied conceptions of truth that the necessary ills of life can be borne with composure.

Nor are we willing to admit that this is a mere theoretical consideration. This triumph of the mind over physical disabilities is coming to be more and more apparent in the growth of civilization. Of this, Captain Peary and his noble wife and their faithful companions are brilliant illustrations. For many weary months they have been bereft of the ordinary comforts of life, but they were not thereby cast down and made unhappy. Their anticipations made them unmindful of present discomfort, and throughout the remainder of their lives the memory of those glorious and impressive scenes will, as was the case with Humboldt, course through their minds with thrilling pleasure, and bring them invaluable satisfaction and solace long after their physical strength has begun to fail. In this satisfaction we all, to a certain extent, have a share. Their answers to our inquiring minds add immeasurably to the wealth of our mental furniture and enlarge the volume of our intellectual life. The sufferings of a few explorers, voluntarily endured, are thus made conducive to the highest ends of human existence. We sometimes praise a philanthropist when through a long life he endures privation in accumulating a fortune to be distributed at last in eleemosynary gifts, but millions of dollars are a paltry gift compared with great conceptions of truth brought to light by such an explorer as Captain Peary, and made to enter into the very warp and woof of the mental activity of the whole human race for all ages to come.

OBERLIN, O.

AMERICA DISCOVERED BY THE WELSH.

BY THE HON. THOMAS L. JAMES,

EX-POSTMASTER-GENERAL OF THE UNITED STATES.

SINCE our school days we have been in the habit of proudly and very loudly affirming that "America was discovered in the year 1492 by Christopher Columbus, a native of Genoa, Italy." At this late day, more especially at this particular epoch of our country's progress, when we are about celebrating this event with which the great Italian navigator's name is connected, it would not do to "disturb the harmony of the proceedings" by saying that he did not. All I desire to do is to call attention to certain claims which scholarly Welshmen have, from time to time, made to the effect that the first voyagers from across the Atlantic to land upon these shores were natives of Wales. It is quite natural for me to do this, not because I am an historian, but because, I

century, with its surer methods and completer knowledge of the documents of the time, should rescue his good name and at last assign to him that place in the temple of fame, which he undoubtedly held in the labors of which fame should be the reward.

This was the object of a former volume of Fernandez Duro, "*Colon y Pinzon*," published as far back as 1883; and he has added to its telling arguments in various papers scattered through the proceedings of the Royal Academy of History of Madrid. On one point alone, but that an essential one, have the results of his labors been impugned.

Don José Maria Asensio, in the extensive and important work which he has but lately finished on the life and discoveries of Columbus, turns aside to analyze in detail the attempted rehabilitation of Pinzon. He admits the mariners of Palos to have been "the necessary complement" of the work of the discovery of America without whom the discovery would be "inconceivable"—*el complemento necesario é imprescindible de la obra.* "Columbus had had the inspiration, Columbus had matured the thought. Without the concurrence of Martin Alonso Pinzon it is all but certain that it would not have passed out of the realm of theories, more or less daring or sublime, without ever coming to be realized in practice." Yet he reproaches his friend Fernandez Duro with "an exaggerated love of impartiality" in his defense of Pinzon, not remarking, apparently, that his own mental attitude—that of a Spanish historian unfriendly to the claims of the Spanish *intrepido marino*—is quite as open to suspicion.

It is a happy day for the general reader when historians thus vie with each other in impartiality. Señor Fernandez Duro, in the present case, has the advantage of the last word, joined with superior technical knowledge and a completer analysis of the facts. What is of more interest is his accurate summary of the "marine" history of the discovery, from the primitive idea to the final carrying out of that first decisive voyage. Confidently, but in laborious scholar-like fashion, he entitles the new work, "A Critical Judgment of the Share which the Pinzon Brothers had in the Discovery of the New Continent, of the Conditions under which they took part in the Expedition, and of the Motives that led to the Separation of Martin Alonso." It was presented in manuscript for the competition instituted by the Huelva Society. The motto which, according to custom, distinguished it was pathetic enough: "No man is a prophet in his own country." It easily won the prize which had been offered; it remains to be seen whether it will as easily reverse a rooted judgment of incautious history.

PARIS, FRANCE.

A TRIBUTE TO JOHN CALVIN.

BY PHILIP SCHAFF, D.D.

CALVIN is one of those characters that command respect and admiration rather than affection, and forbid familiar approach, but gain upon closer acquaintance. Those who know him best esteem him most. Those who judge of his character from his conduct in the case of Servetus, and of his theology from the *decretum horrible*, see the spots in the sun, but not the sun itself. Taking into account all his failings, he must be reckoned as one of the greatest and best of men that God raised in history.

He has been called by competent judges the theologian *par excellence*, the Aristotle of the Reformation, the Thomas Aquinas of the Reformed Church, the Lycurgus of a Christian Democracy, the Pope of Geneva. He has been compared, as a Church ruler, to Gregory VII and to Innocent III. The skeptical Renan calls him "the most Christian man of his age." Such a combination of theoretic and practical pre-eminence is without a parallel in history. But he was also an intolerant inquisitor and persecutor, and his hands are stained with the blood of a heretic. Take these characteristics together and you have the whole Calvin, omit one or the other of them and you do him injustice. He will ever command admiration and even reverence, but can never be popular. No monument will be erected to his name, no pilgrimages made to his grave; the fourth centennial of his birth in 1909 is not likely to be celebrated as Luther's was in 1883 and Zwingli's in 1884. But the impression he made on the Swiss, French, Dutch, and especially on the Anglo-Saxon race in Great Britain and America, can never be effaced.

Calvin's bodily presence, like that of St. Paul, was weak. His earthly tent barely covered his mighty spirit. He was of middle stature, dark complexion, thin, pale, emaciated, and in feeble health; but he had a finely chiseled face, a well-formed mouth, pointed beard, black hair, a prominent nose, a lofty forehead, and flaming eyes, which kept their luster to the last. He seemed to be all bone and nerve. He looked in death, Beza says, almost as if merely asleep. A commanding intellect and will shone through the frail body. There are several portraits of him; the best is the old painting in the University Library of Geneva which presents him in academic dress and in the attitude of teaching, with the mouth open, one hand laid upon the Bible, the other raised.

He calls himself timid and pusillanimous by nature; but his courage rose with danger, and his strength was perfected in weakness. He belonged to that class of persons who dread danger, from a distance, but are fearless in its presence. In his conflict with the Libertines he did not yield an inch, and more than once exposed his life. He was plain, orderly and methodical in his habits and tastes, scrupulously neat in his dress, intemperately temperate and unreasonably abstemious.

Calvin's intellectual endowments were of the highest order and thoroughly disciplined—a retentive memory, quick perception, acute understanding, penetrating reason, sound judgment, complete command of language. He had the classical culture of the Renaissance, without its pedantry and moral weakness. He made it tributary to theology and piety. He was not equal to Augustin and Luther as a creative genius and originator of new ideas, but surpassed them both and all his contemporaries as a scholar, as a cultivated writer, as a systematic and logical thinker, and as an organizer. His talents, we may say, rose above genius. His mind was cast in the mold of Paul, not in that of John. He had no mystic vein, and very little imagination. He never forgot anything pertaining to his duty; he recognized persons whom he had seen but once many years previously. He spoke very much as he wrote, with clearness, precision, purity and force. He never wrote a dull line; he always had something to say, and said it well. His judgment was so exact that, as Beza remarks, it often appeared like prophecy. His advice was always sound and useful. His eloquence was logic set on fire; but he lacked the power of illustration, which is often before a popular audience more effective in an orator than the closest argument.

His moral and religious character was grounded in the fear of God, which is "the beginning of wisdom." Severe against others he was most severe against himself. He resembled a Hebrew prophet. He may be called a Christian Elijah. His symbol was a hand offering the sacrifice of a burning heart to God. The Council of Geneva were impressed with "the majesty of his character." A most significant expression, which accounts for his overawing power over his many enemies in Geneva. His constant and sole aim was the glory of God and the reformation of the Church. In his eyes, God alone was great, man but a fleeting shadow. He was always guided by a strict sense of duty, even in the punishment of Servetus. In the preface to the last edition of his "Institutes" (1559), he says:

> "I have the testimony of my own conscience, of angels, and of God himself, that since I undertook the office of a teacher in the Church, I have had no other object in view than to profit the Church by maintaining the pure doctrine of godliness; yet I suppose there is no man more slandered or calumniated than myself."

Riches and honors had no charms for him. He soared far above filthy lucre and worldly ambition. His only ambition was that pure and holy ambition to serve God to the best of his ability. He steadily refused an increase of salary, and frequently also presents of every description, except for the poor and the refugees, whom he always had at heart and aided to the extent of his means. He left only 250 gold crowns, or, if we include the value of his furniture and library, about 300 crowns, which he bequeathed to his younger brother Antoine and his children, except ten crowns to the schools, ten to the hospital for poor refugees, and ten to the daughters of a cousin. When Cardinal Sadolet passed through Geneva in disguise (about 1547), he was surprised to find that the reformer lived in a plain house instead of an episcopal palace with a retinue of servants. When Pope Pius IV heard of his death he paid him this tribute: "The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my dominions would extend from sea to sea."

Calvin had defects which were partly the shadow of his virtues. He was passionate, prone to anger, censorious, impatient of contradiction, intolerant toward Romanists and heretics, somewhat austere and morose, and not without a trace of vindictiveness. He confessed in a letter to Bucer, and on his deathbed, that he found it difficult to tame "the wild beast of his wrath," and he humbly asked forgiveness for his weakness. His intolerance sprang from the intensity of his convictions and his zeal for the truth. It unfortunately culminated in the tragedy of Servetus, which must be deplored and condemned, altho justified by the laws and public opinion in his age. Toleration is a modern virtue.

Calvin had the dangerous powers of wit, irony and sarcasm, and used them too freely in his polemical writings. He treated opponents, like Bolsec, Castellio, Pighius, Servetus, with unsparing contempt, and called them *nebulones, nugatones, canes, porci, bestiæ.* Such epithets are weeds in the garden of his calm, chaste and elegant style. And Calvin's wit was unmingled with that kindly humor which sweetens the bitterness of controversy. Luther, too, had wit; he wielded a veritable club of Hercules, and dealt deadly blows upon his foes, and overwhelmed Tetzel, Eck, Emser, Cochlæus, Henry VIII, the Duke Henry of Brunswick, and the "Sacramentarians" with coarse abuse; but he cherished no personal malice, and the sunshine of good-nature appeared after the thunderstorm of his wrath. It should be remembered that the Reformers had to deal with bitter enemies in a rough age. The Reformation literature is full of the *odium theologicum* on the Protestant as well as on the Roman Catholic side. Yet Melanchthon and Bullinger restrained polemical violence, and never condescended to personal abuse.

Calvin has often been charged with coldness and want of domestic and social affection, but very unjustly. The charge is a mistaken inference from his doctrine of a double predestination. But experience teaches that even at this day the severest Calvinism is not seldom found connected with a sweet and amiable Christian temper. He was grave, dignified and reserved, and kept strangers at a respectful distance; but he was, as Beza observes, cheerful in society and tolerant of those vices which spring from natural infirmity of men. He treated his friends as his equals, with courtesy and manly frankness, but also with affectionate kindness. And they all bear testimony to this fact, and were as true and devoted to him as he to them. The French martyrs wrote to him letters of gratitude for having fortified them to endure prison and torture with patience and resignation. "He obtained," says Guizot, "the devoted affection of the best men and the esteem of all, without ever seeking to please them." Among his most faithful friends were the leading men and women of his age, of different character and disposition, as Farel, Viret, Beza, Bucer, Grynæus, Bullinger, Knox, Melanchthon, Queen Marguerite and the Duchess Renée. His large correspondence is a noble monument to his heart as well as his intellect, and is a sufficient refutation of all the calumnies. How tender is his reference to Melanchthon after his death, notwithstanding their difference of opinion on predestination and free will! How noble is his appeal to Bullinger, when Luther made his last furious attack upon the Zwinglians and Zürichers (1544), not to forget "how great a man Luther is and by what extraordinary gifts he excels." And how touching is his farewell:

> "My best and truest brother! And since it is God's will that you should survive me in this world, live mindful of our friendship, of which, as it was useful to the Church of God, the fruits await us in Heaven. Pray, do not fatigue yourself on my account. It is with difficulty that I draw my breath, and I expect that every moment will be my last. It is enough that I live and die for Christ, who is the reward of his followers both in life and death. Again, farewell, my dear brother."

Calvin is also charged with insensibility to the beauties of Nature and art. We seek in vain for allusions to the paradise of Nature in which he lived—the lovely shore of the lake, the murmur of the Rhone, the snowy grandeur of the monarch of mountains in Chamounix. But the charge is not well founded. As a matter of fact, Calvin had a lively sense of the beauties of Nature. He says:

> "Let us not disdain to receive a pious delight from the works of God, which everywhere present themselves to view in this very beautiful theater of the world."

And he points out that

> "God has wonderfully adorned heaven and earth with the utmost possible abundance, variety and beauty, like a large and splendid mansion, most exquisitely and copiously furnished, and exhibited in man the masterpiece of his works by distinguishing him with such splendid beauty and such numerous and great privileges."

If he was indifferent to architecture, sculpture and painting, he had a taste for music and poetry, like Luther and Zwingli. He introduced congregational singing into Geneva, and composed a few poetic versifications of Psalms and a sweet hymn to the Savior.

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ROBERT TANNAHILL.

I.

BY RICHARD HENRY STODDARD.

I HAVE never been quite able to understand, or, understanding, to care much for the researches into the ancestry of their heroes in which the biographers of most poets indulge so freely. There may be something in heredity which helps to account for the dispositions and passions of many of us—a mental complexion, so to speak, blond or brunet, an intellectual directness or obliquity of vision, which is repeated generation after generation; but I cannot think it accounts for that strange thing which we call genius, and which is at once the possession and the expression of the person who has it. Heredity does not, and cannot, account for Shakespeare or Milton, Burns or Byron, Shelley or Keats, who were the first, and are the last of their family. That I am in a minority in this belief I know well; for I never read the biography of a poet without having his ancestors served up to me like the funeral baked meats at the marriage supper of Hamlet's mother. If it be a Scotch biography of a Scotch poet, I know what to expect before I open it. He is sure to have a pedigree, and the lesser the poet the longer his pedigree. Even Tannahill had one.

The Tannahills, who were chiefly confined to the counties of Ayr, Renfrew and Lanark, were a Scotch family of considerable antiquity; for granting, as one of the poet's biographers claims, that the name is an enlargement of Tannock, they go as far back as 1367-'68, when Edward the Third granted a safe conduct to several Scotch merchants to go through England on business, one being an Adam Tannock, who was allowed to travel with one servant and two horses. Two centuries later the name appears in the borough records of Glasgow,