

# 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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## The Independent.

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### THE MOURNER ANSWERED.

BY PROF. GEORGE L. RAYMOND.

AMID the twilight's gathering gloom,  
She knelt beside her babe's new tomb.  
"My child," she sighed, "did Heaven not know  
How deep, how dread would be my woe?  
For this did Nature give thee birth:  
For this—to bury thee?—O God!"  
She groaned, then started. Earth to earth,  
Her lips had kissed the common sod.

"Amid Life's flowers that fade and fall,  
What need to pluck a bud so small?  
With ripened harvests full supplied,  
What need had Heaven of thee?" she cried,  
Then marked the buds that while she stooped  
Made sweet her last brought funeral wreath;  
Its full-blown flowers had dropped or drooped,  
Its buds alone bloomed bright beneath.

"Why leave, O God," was then her moan,  
"My widowed soul still more alone?  
Why wrent from life the last thing dear?  
What harm that love should linger here?"  
And lo! the neighboring spire above  
Sent forth a sound that called to prayer;  
And music filled from lips of love  
The House of God whose door was there.

PRINCETON, N. J.

### OTCHIPWE NAGAMON.\*

TRIBAL SONG OF THE OJIBBWA.

BY G. ARCHIE STOCKWELL, M.D.

#### I.

Anishabedog: ambe bi-jiatog,  
Come ye Indians: gather round about,  
Nugamolag!  
And a song let us sing!  
Minik endashiteg bemigabariteg,  
As many as there are, here gathered,  
Nelanaga moieg:  
Let them sing:  
Bi-jiatog!  
Draw near!

#### II.

Otchipwe waki sa, ambe wawindanda,  
The Ojibwa home we shall praise  
Nagamolag  
In song.  
Geget! gwawatchiwon ow kidakimanan  
Behold! beautiful is this our country  
Ki Mino-Kassinan  
The Supreme Spirit (or Power)  
Gamininaug.  
Has given us.

#### III.

Mi sa masamawoj Múchag-Kúchigami  
For in the wonderfully large expanse of water  
(Michigan)  
Oma eleg,  
We shall find  
Gigo balaini: Namegoes sa abi:  
Fish in abundance: the great trout is here:  
Waw! minopogosi  
Ah! Well tasted one  
Atikameg.  
The white fish.

#### IV.

Menopigigakin, ki-babamashimin  
In bright weather we may sail about,  
Muvrendagwad.  
For it is pleasant.  
Nevadingin atala!—Kúchimamangashka—  
When the wind rises, ah!—then the huge waves  
Kúchimudochashko—  
A big sound of troubled waters—  
Gotiniguad!  
It is frightful!

\* Obtained at Sault St. Marie, through the kindness of Mr. Angus McDonald, of the Hon. Hudson's Bay Company.

#### V.

Nopiming dash abi, bebakan accessit  
In the forest near are various creatures  
Uenijishid  
To meet our needs (needful).  
Amik ima abi, nigig, wabijeshi  
The beaver is here, the otter, the martin  
Makua, nauashkeshi—  
The bear, the deer—  
Gwenatchiwid.  
All desirable.

#### VI.

Kitiganing gais, manetwad wange  
In the fields, behold, there is no scarcity  
Gowassning—  
Of food—  
Opin, mandaminag, minan, miakwimicag,  
Potatoes, maize, whortleberries, raspberries,  
Anotch go bekwak  
The varied gifts  
Netawigug,  
Of the soil

#### VII.

Awamakamig dash Matagwed Jazawash  
Underground Germans and Irish  
Aonkiwag  
Are delving,  
Biswabikowag—anonigisicag kitchimokoma-  
wig,  
Gathering metal—servants of the Big Knives  
(Americans),  
Mamigeowag.  
Most greedy.

#### VIII.

Uaisishkysian, mano ki gadasan  
The pale faces shall accomplish (possess)  
Uaisiaman  
Their desires.  
Anishinobeta minotok minoata  
The Red Man will be cared for  
Ishkonigans eta,  
A small portion only  
O gadasan  
Shall he require.

#### IX.

Nosiman: Kin igo ki wandotamago  
Our Father: Him will we beseech  
Epiwowng—  
With loud voices—  
Enokitagoiang. Yehi Jawenimiyang  
We who are His followers—that He will be mer-  
ciful  
Ketimagisiiyang  
And from poverty keep  
Oma aking  
Here below.  
FORT HUBON, MICH.

### IN THE EARTHQUAKE COUNTRY

BY JULIA SCHAYER.

FOR a week past we have dreamed, thought, and talked earthquakes, until the banging of a door, the fall of any object, from a button to a chair, causes us to start in terror. All our lives these things have possessed for us an almost morbid fascination. Not enough for us to revel in descriptions of Pompeii, Herculaneum, Lisbon, Caracas, and fabled Atlantis, that was, perhaps, no fable after all. We have longed to be present in person at one of these convulsions of Nature, to see with our own eyes, hear with our own ears, feel with all our terrified senses these tremendous, resistless forces at their awful work—a reckless, even sinful, desire, destined, in the opinion of our friends, to bring retribution upon our heads.

And now an earthquake in our very midst, under our very noses, its center only six hundred miles, or thereabouts, distant; a matter of eighteen hours' journey by rail—a mere trifle, a bagatelle! The temptation is overwhelming. We will go! We reach Charleston just at day dawn.

A fine, drizzling rain has set in, than which nothing can be more wretchedly depressing. Our first glimpse of the ill-fated city is a motley group of chimneyless small houses, closed and deserted, and some forlorn little tents improvised from sails, carpets, and the like. This is sadly suggestive; but it is nothing. We take a Bay Street car, and ride to East Battery—a portion of the broad street running along the sea-wall, where only residences of the finest description are situated. There is but one feeling in our breasts, one sentence on our tongues—there has been no exaggeration in the accounts that have reached us. The reality exceeds our wildest imaginings. One vast ocean of desolation meets the eye on every side. Buildings minus roofs, the walls cracked or wholly fallen out, massive porches crushed like egg-shells, the street lined with huge masses of debris—no! Language cannot describe it! Neither can photography, or the pen of the most skillful artist, convey to any eye an impression that even approaches the reality. An old Negro man, his covering rags, enters the car. His whole head and neck are a mass of bruises, his garments covered with blood and grime. He is but one of many injured since the shock by falling bricks.

We alight and walk along East Battery. A gentleman, who proves to have been acting-mayor of the city at the time of the earthquake, joins us, and as we walk along gives us the graphic account of a participant in the terror of that awful night. Ah! the pity it is to see those stately residences, many of them dating far back to colonial times, tottering, shattered, ready, it would seem, to fall into shapeless ruins at the first breath of wind! We pass around on to South Battery. Here, the outward appearance is better, but we are told that within the havoc is fearful, and the rear walls mostly fallen. Along the park on this side are standing the tents of the refugees. Some of these are army tents, others, queer, extemporized affairs, in which tin roofing, bed quilts, carpeting, and the like, mingle oddly. We stop at one of these shelters, and are kindly greeted by its present occupant, a delicate-featured maiden lady.

From this lady we hear an account of her personal experiences, told with a conciseness and dramatic force truly wonderful. She, like many of those with whom we subsequently talked, told of strange, narrow escapes, her own included. She occupied with her sisters a very elegant residence on King Street. She was in the habit of lying upon a certain lounge every night before retiring, "to look at the stars," as she explained; but this particular night, feeling unwell, she went to her room earlier than usual, but had just lain down when the shock came. Afterward it was seen that the wall had fallen in upon her favorite lounge. She told us an amusing story of a very old lady who occupied a room in the house. She was quite helpless, but refused to be taken out unless she could have the identical dress-body that belonged to the skirt into which she had been hastily thrust. Like Mrs. Wilfer, gentility or death was her motto. We were taken through this lady's house by a gentleman who had occupied the upper front room. He had that night moved his bed away from the front wall to obtain more air. Just as he was in the act of shutting off the gas the shock came, and, turning, he saw the wall against which his bed had stood crumbling away, and felt the great house

giving way, apparently, beneath his feet. In the same house we saw a room where a huge chimney had fallen, bringing down roof and ceiling with it into the room, crushing the bed to atoms. The usual occupant happened by mere chance to be absent that night. Such stories as these we heard on every hand. At the elegant residence of the Ravensels on East Battery, the members of the family had just left the second story "gallery," as verandas are here called, when the shock came, and the entire front of the house fell with an awful crash. That house is a mass of ruins, and must be pulled down.

We pass up King and across to Meeting Street. Everywhere the same terrible desolation; houses tottering and deserted, public edifices hopelessly shattered, beautiful old churches rent from steeple to base. Here and there, by some strange chance, a building seems to have escaped all harm. Sometimes, but by no means always, it is a new and well-built structure that is spared. Quite as often it is some old edifice that looks as if it might easily be demolished. What adds to the horror of it all is the deserted look everywhere. Many families were out of town, many others left at once; and of those remaining, most have sought refuge in tents erected all over the city where an open place offers security. Colored and white, at first brought to one common level, have again drawn the color line, and betaken themselves to separate encampments. On Marion Square the Relief Committee has caused to be erected rows of sheds for the use of the colored population only. They are without floors or fronts—mere cattle sheds—but serve for the present, the weather being exceedingly hot. It is a piteous sight that meets our eyes as we walk along by these shelters, crowded with huddling women and children, some of them sick or injured, all of them destitute, and bearing their misery, be it said, with a quiet, patient resignation that brings tears to our eyes. One beautiful blonette woman, of a Juno-like figure, lies, with pale lips, stretched upon a couch of rough boards, both feet useless from injuries. We cannot bear the sight of so much helpless misery; we leave the spot. Let it be said, that all is being done for the relief of the sufferers that can be done under the crushing circumstances.

The rain has ceased by afternoon, and the sun shines with redoubled heat; yet we, nothing daunted, take the cars for Ten Mile Hill and Summerville, twelve miles farther on, where the shocks have been even more severe and repeated than in Charleston. As we enter the South Charleston station we see a colored woman stretched prone upon the dirty floor. Four neatly dressed little children play about her. It is the same piteous tale—she had been living in one of the little settlements visited by the awful guest. Her cabin had been destroyed, and she was suffering from the "country fever," brought on by sleeping "in the bushes."

The train bears us swiftly to Ten Mile Hill, where the "geysers" are plentiful as blackberries. There has been no exaggeration here either. On every side these openings in the solid earth are to be seen. As far into the woods as the eye can penetrate patches of yellow-white sand mark their presence. A faint sulphuric odor taints the air in this vicinity. We are told that from many of these holes the water spouted ten to twenty feet in the air. Now, they are



former rather than by the latter. He loved his country; no man loved it more. He loved his whole country. While he never forgot Virginia, the state of his birth, and felt ardent attachment to Kentucky, the state of his adoption, he recognized his superior obligations to the United States. He therefore said with the greatest candor that in case of a conflict between Kentucky and the Federal Government he would stand by the latter, whose Constitution proclaims itself "the supreme law of the land." It is evident, therefore, that had he lived to see the Civil War he would have been on the side of the Union. There was nothing more abhorrent to his patriotic soul than the two dogmas, "Nullification" and "Secession." He wished the superior authority of the General Government practically recognized, and wanted the flag he loved so well to wave in its beauty and glory over an undivided Republic.

These articles are long enough, though much more might be written about the "great commoner" who was my *beau idéal* of a statesman. When in the year 1852 he breathed his last no orator more eloquent had died before him, and he left none more eloquent to die after him.

MURFREESBORO, TENN.

### OUR BOSTON LETTER.

BY JOHN WINTHROP.

The city schools are already in their second week's course of instruction, and are meeting with the disadvantages of too early a start, under conditions quite unfavorable for close application, during the hot days of the very first week of the autumn term of study. The public schools of the neighboring cities of Cambridge and Somerville have learned wisdom, and announced that their schools will not until open Sept. 13th, giving the many families of their school children an opportunity for a longer tarry at the mountains, the lakeside and the seaside during these charming days of early autumn. Many of our colleges and seminaries of learning have already commenced, though Harvard, in accordance with the prevailing tendency of aristocratic circles, prefers to be as late in the beginning of university work for the year as the most of the private boarding schools for misses. The students are still *sun-nering*. Our city clergymen are nearly all back. Some of the Unitarian preachers are still away from their pulpits, and their churches closed. They are still somewhat agitated however, over the discussions and dissensions in their body, and at the state of affairs in the West.

Last Monday noon witnessed a large attendance of the many ministers belonging to our Evangelical Alliance in the Tremont Temple building, and yet the fact that many of the Methodist pastors were away was explained by the reference to a meeting of that body in Malden. Principal Cecil F. P. Bancroft, of the Phillips Academy, Andover, read a trenchant paper on the subject, "The Local Church and the Education of its Young Men," and revealed the strong, scholarly man we have at the head of our New England Harrow. The parents of the three hundred and fifty young students of this collegiate, preparatory school are to be congratulated on having so thoroughly equipped a Christian gentleman at the head of their chosen institution. He showed in his sympathetic face the exceptional qualities he possesses in adapting himself to the boys of his great school and of entering into their thoughts and sympathies. No false dignity props this principal but a simple, genuine straightforwardness that wins instant confidence and awakens continued appreciation.

President Warren, of Boston University, had been announced as the next speaker, but was, to the disappointment of many, detained by sickness, and the Committee were compelled to seek a substitute.

No fitter or abler man could have been selected than Dr. Joseph T. Duryea, just returned from his vacation in the Adirondacks. His address was one of the most notable ever heard in all the annals of the Evangelical Alliance. Though the writer has had frequent opportunities of hearing the profound instructor many times in Brooklyn and New York, as well as in Boston, yet he never had the pleasure of lis-

tening to so large a bit of the doctor's own life as on this last occasion.

The picture of facts from his own life which Dr. Duryea most modestly portrayed before those two hundred ministers was extraordinarily interesting. The remark must be made that, as Lord Macaulay once said about the Houses of Parliament, no assembly of men can quite equal such a gathering. They are the most difficult class in the world to be induced to listen to anything mediocre, and yet can be inspired to the promptest recognition of merit, and to the most interested attention of anything really deserving close attention.

The illustration of this was unusually striking when the Doctor allowed himself to illustrate his clearly stated points and principles by a quasi-autobiographic chapter. The incidents cited of the thorough-going work of a particular Brooklyn church in the intellectual development of its people, as well as in the moral and spiritual interests of the souls committed to its care, were really thrilling. The growth of population, the solid material that constituted the nucleus of that church and the all operative Providence of God were emphatically declared to be the factors that contributed to the success of the work. It was simply refreshing to hear Dr. Duryea go on paragraph after paragraph of a model extempore speech, and tell us how that church met the on-coming tides of advancing population and provided for their completest wants—moral, spiritual, and intellectual. It really was the conviction of many of us younger ministers, that the man had been erring too decidedly on the side of reserve, about his own life and its career, in not citing more freely and frequently from a course of pastoral and ministerial experiences packed so full of instructive incidents and fitted to so rare a degree in giving point to some much needed truths.

Our city rejoices now in the fact that there has been seen a fresh confirmation of the truthfulness in the reputation enjoyed by this municipality for large-handed benevolence. The city has already contributed over \$50,000 to the devastated city on the sea in the South. It seems to be a matter of gratification that of the \$200,000 that New York and so many other cities have sent to Charleston, and which its Mayor Courtenay has acknowledged, one-fourth of the whole amount should be sent from so inconsiderable a city as Boston; and yet the good work has not ceased; the churches are beginning to take it up. Trinity Church, under the leadership of Dr. Phillips Brooks, contributed in one collection over \$1,200, and a small Congregational church over a hundred dollars.

The brochure issued privately by Dr. A. C. Thompson, of the Prudential Committee of the American Board, entitled "Future Probation and Foreign Missions," is the last word of the American Board's official heads, in defense of the Home Secretary's methods and policy. The impression prevails that it is a noticeable case of special pleading, and shows conclusively that the recent objections published in some of our religious papers have cut to the quick.

The single point that seems to be made with the greatest pertinacity is that this progressive movement in Orthodox circles is entirely contrary to the long established traditions of the American Board, and, therefore, fundamentally revolutionary. Effort is being made to circulate the pamphlet broadcast, a free copy being sent by mail to almost every Congregational minister in the land, and this too, just in time to act like a political document, previous to the sessions of the annual meeting of the American Board in Des Moines.

Dr. Thompson is a cultured Christian gentleman, of exceptional ability as a writer, and, therefore, more's the pity that in his conscientious efforts to enter an earnest defense of all the details of the policy which prevails in the department of the Home Secretary, in its relation to candidates for foreign mission work, there should be so complete an ignoring of the real points at issue, and that there should be such voluminous quotations detailed, emanating as they do from the ultra-conservatives of the workers; citations from correspondents whose leanings are already

well known, without stating what proportion the number of such bears to that of the others, and the intellectual force and character of the men who look upon their fellow-missionaries of the progressive ranks as tainted with dangerous heretical tendencies.

The question is at once ready to be asked, If this brochure voices the real sentiment of the great majority of the officials of the Board (which is certainly quite unlikely), then what shall be done with the many missionaries already on the ground whose unusual ability and usefulness nobody questions, but who are well-recognized sympathizers with the new movement?

It will not do to regard all who do not hazard the hypothesis of a possible probation in the intermediate state for those who never heard of Christ as sympathizers with the Home Secretary, and that they are ready to defend all the particulars in his policy in discouraging a certain class of candidates.

We know of missionaries who have no hypothesis in the matter, who are totally and most conscientiously opposed to the grievous features of the policy that has prevailed of late years in the Home Department; just as the president of the Prudential Committee and another of the noblest men that serve on that honored body, are explicit in their declarations that they have no leanings to such a hypothesis, yet feel very seriously troubled at the obstacles put into the way of noble young men who have been offering themselves for service. There is no exaggeration in the numbers stated who have been discouraged from going, while the probable number of those who have been kept back from offering themselves by these methods of recent years is very large. The writer has no hypothesis of a probation after death, and yet is constrained to enter an earnest protest against such obstacles as have been put in the way of candidates desirous to go, and who are in every way exceptionally well indorsed and thoroughly equipped. The number of those whose cases are never allowed to advance so far as to be brought before the Prudential Committee's attention has never been given to the public and is very unlikely to be so given.

The condition of affairs is so grave for the future of the American Board that it is devoutly hoped by all its friends that the annual meetings shall be occasions of not simply congratulation and felicitation, but of the discharge of important trusts and the conduct of very serious business in business-like ways; and may it not be plainly shown that one of the vital considerations to be determined in the meetings of the Corporators will be the careful defining of the powers and prerogatives of the secretaries, especially that of the incumbent of the Home Department?

I have just come out of the farewell meeting, in Pilgrim Hall, in honor of a considerable number of missionaries soon to sail for their respective stations. Many are returning from their furloughs. The announcement was there made to me that the Prudential Committee had been induced to vote that Rev. Robert A. Hume, one of the ablest missionaries of the American Board in the Marathi mission, will not be allowed to return to his field, because of his views as expressed at the alumni dinner after-speech in Andover, last June. The case is an extremely sad one inasmuch as the scholarly gentleman is the son of a missionary, and has been a remarkably energetic and successful worker in the land of his birth and early boyhood. As a graduate of high standing in Yale College he has been an acknowledged leader in educational and theological matters, and is engaged to be married to a missionary's daughter still in India, teaching in one of the largest girls' schools connected with the Board's missions.

Some of the Prudential Committee feel that such a vote will be very harmful in its results, and will arouse very great indignation of a righteous sort. The matter is one of grave significance.

The Rev. Dr. Withrow has been heard to make a remark during his vacation travels that led the person addressed, to see clearly that, so far as the Doctor is concerned, the decision has been well nigh fixed to give a favorable consideration to the call extended from Chicago, though the formal accept-

ance of it will be withheld until after the meeting of the Board.

BOSTON, SEPT. 15th.

### Biblical Research.

#### BICKELL ON THE PAPYRUS FRAGMENT.

BY PROF. B. B. WARFIELD, D.D.

VERY little has been said in American publications of late of the papyrus scrap which Bickell published in the summer of 1885 as a fragment of a lost Gospel. Beyond what was already noticed by Professor Woodruff in the *Andover Review* for September, 1885, no American judgment has met our eyes, except an inaccurate sentence or two of the Rabbi Schindler's, in his book on "The Messianic Expectations among the Jews," which seem to represent the fragment as a remnant of not only a lost Gospel, but a lost Gospel which was the root and source of our canonical ones. In Germany, however, discussion has been kept up somewhat vigorously. On the main question, as to whether the fragment is a piece of a Gospel, or a piece of a patristic writing, including a citation from our Gospels, Hilgenfeld and Volkmar, especially, take the latter view; while (although with very essential differences among themselves as to what kind of a Gospel it was) Harnack and Schaue, especially, follow Bickell in the former view. Dr. Bickell has himself published an account of the recent literature of the subject in a recent number of the journal in which he first announced the discovery. The matter is sufficiently interesting to justify us in offering a translation of Dr. Bickell's brief article to the readers of THE INDEPENDENT.

In doing this I should like especially to call attention to his arguments in support of the view that the scrap is a piece of a Gospel, as given by him in the last paragraph. How external they all are—the compass and variety of contents of the sentence; the abbreviation and rubrication of the name Peter; the early age of the fragment (early in the third century); its divergences from the phraseology of the canonical Gospels. It is enough to say in reply that longer passages than this are actually quoted *memoriter* by the early fathers, and passages may easily be adduced from, say, Clement of Alexandria, double as long, and quite as full of variations, which yet certainly come from our Gospels; that the early third century was a time when much patristic work was in circulation, and a fragment of one is as likely to be preserved as of any other writing that the papyrus palaeography of the patristic writings of the early third century is a *terra incognita*, and we do not know whether the abbreviation and rubrication of noted and venerated proper names was usual or not; and, finally, that the compass and variety of contents of the passage is best explicable on the supposition that it is a citation of passages brought together for an artistic or homiletical purpose. In my judgment, Professor Bickell has gone wrong at the conclusion because he went wrong at the start. The whole tone, character and manner of the passage which this papyrus preserves to us appear to me to hint of a compression and rapid welding of certain sayings of Christ which forbids us to consider it a part of a quiet narrative of a life of Christ, and forces us to believe that an orator, or a homilist, or an arguer is here before us, driving home an exhortation, inciting to an action, or clinching an appeal. If we begin by asking the fragment thus for its own testimony as to its nature, and thus secondarily as to its source, we can scarcely fall, it seems to me, to reply, with Hort and Woodruff and Hilgenfeld and Volkmar (let the reader observe from what varied schools these writers speak), that we have here a fragment from some writer who was using the Gospel to "improve" his appeal, and not from one who was simply composing an unsophisticated narrative. Let us, however, hear Dr. Bickell:

"The fragment of a Gospel from the Fayoom papyrus, which was published and discussed by me in this journal (1885, III.), has aroused, in the short time from June to November, 1885, an animated literary discussion, a survey of which is given by Woodruff in the *Andover Review* (September). I have, unfortunately, not seen this dissertation, nor yet the papers in the *Neuen Evang. Kirchenzeitung* (No. 25), in the September number of the *Zeitschrift für Kirch. Wissenschaft und Kirch. Leben* (by Nösgen), as well as much that has appeared in England and America, among which certain articles in the *Guardian* especially are spoken of as satisfactory.

If we adduce the scholars in descending order according to the degree of importance which they ascribe to the fragment in their judgment concerning it, we must begin with the first voice that made itself heard—namely, with Harnack's thorough discussion of our article, in the *Theol. Literaturzeitung* (No. 19). He holds with positiveness that the fragment is the remnant of a Gospel which exceeds in age all the canonical ones. So, also, Duchesne (*Bulletin Critique*, No. 13); in essence, also, Schaue (*Theol. Quartalschrift*, IV.), although he considers



the priority of the fragment to Matthew and Mark an open question.

The antithetical opinion which finds in the scrap of papyrus only a New Testament citation from some patristic writing, has found expression especially in England and America. Stokes, indeed, in the *Expositor* (August), confines himself to asserting this as a possibility. But already before that Hort had more decidedly taken position for this view in a short letter to the *Times*; most decidedly of all, Warfield, in a detailed article in the *New York Independent* (July 24). According to him, the preceding words of Jesus during the meal, which the papyrus originally contained, related to the treachery of Judas, and the citation brought together this prophecy with that (so heterogeneous) concerning the faint-heartedness of the disciples. According to Hilgenfeld (*Zeitschrift für Wissenschaftliche Theologie*, 1886, 1), that those words of Jesus contained was a first announcement of the denial of Peter (according to Luke and John), seeing that the patristic writer wished, either, as a harmonizing student of the Gospels, to distinguish between two prophecies of the denial, one during and one after the Supper, or else to warn against apostasy. But against this supplement there stands, in the first alternative, the whole manner of the fragment, which does not suggest learned Gospel harmonizing; in the other alternative, its extreme breviloquence, with which the repetition of the same prophecy will not fit. Hilgenfeld's objection to my supplying *πρόσθεν* in the last line, on the ground that there can be no thought of a later denial, rests on over-haste. *Πρόσθεν* means here, doubtless, not 'for the first time,' but 'beforehand,' as in Matt. v, 24; vi, 5, etc. Neither is the sentence in question in any wise unhappily put together. Far rather is 'The cock will crow twice, and thou wilt previously three times deny me,' the simplest and most natural expression of the thought which appears in a literally more polished form in Matthew and Mark. That the qualification 'in this night' must be mentally supplied from the preceding utterance of Jesus, is self-evident in a narrator so sparing of words. Finally, I must still remark against Hilgenfeld (as against Hort), that the number of the letters to be supplied, as given by me, is calculated in the most accurate way possible from the original.

In general, against the hypothesis that our fragment belongs to a patristic text, there speaks (entirely apart from the remarkable puzzle-play of the accident that must then be assumed) especially the considerable compass and multifarious contents (including, also, originally words of Jesus while at Supper) of the assumed Biblical citation, which yet permits no right purpose for itself to shine through it; also, the abbreviation and rubrication of the name Peter. This hypothesis becomes still more improbable through the discovery of Wessely that the surroundings of this scrap of papyrus *in situ* as well as the character of the writing, pushes back the dating of our fragment into the beginning of the third century. Moreover, the passage itself, which if considered as a citation, on account of its length, can scarcely have been written down from memory, and, on account of its pervading divergence from the canonical Gospels, can scarcely have been borrowed from them, carries us thus indirectly again back to a lost Gospel as its source."

ALLEGHENTY, PA.

Fine Arts.

ART IN OUR CHURCHES.

V.

BY MRS. SCHUYLER VAN HENSKELAER.

TOWARD the end of the last century a renewed interest in the remains of mediæval art began to show itself in England and a nascent desire to repair the destruction which had been meted out to its ecclesiastical edifices. But taste was still in a deplorable state, and in many instances ruin was rather increased than made good by the hand of the would be restorer. Few Commissioners of Henry the Eighth, few Puritans of the Civil War, did more to sweep away or to mutilate the kingdom's ancient treasures than did Sir James Wyatt, the "restoring" architect, in his lamentable progress through the great churches of the country. Restoring, in his interpretation of the word, meant now a stripping clean of the edifice of all things and features which could be called extraneous to its bare body; now a pulling down of important parts according to the dictates, it would seem, of a mere frantic impulse of destructiveness; and now a patching up of this part with bits taken from another, so that intrinsic values were destroyed, and unity and harmony annihilated to produce a specious semblance of "good repair." He who has seen the way in which most of the outer wall of Durham cathedral was pared away by Wyatt's hand in order that a clean surface of stone might be secured, and contrasts the spaces thus treated with those which still preserve their ancient surface, hoary with the beautiful quality given by age, and colored by the tenderly decorative touch of the weather of centuries, can decide how much feeling for beauty he possessed, or those who were willing to entrust their most precious treasures to his care. And if one reads of the way in which he stripped from the windows those splendid relics of stained glass which had been spared even by the Puritans in their hatred of "superstitious imagery," and "shot them by cartloads into the ditch," one's verdict will be still more contemptuously bitter. Worse even than this Wyatt did, moreover, as I have already said, actually destroying important struc-

tures, such as an ancient campanile which stood in the close near Salisbury cathedral, and being only prevented by the late-awakened indignation of a few lovers of art from pulling down such still more admirable structures as the "Galilee chapel" at Durham.

During the last fifty years the temper of England has vastly changed as regards both the remains of mediæval times and the general desirability of bringing art again into the service of the Church. Restoration is now pursued in a more reverent and intelligent spirit, though alas! by no means even yet in an ideal way. Wyatt's methods of procedure are now execrated in theory, at least, although too often the methods actually chosen are not sufficiently far removed from his. If restoration has sometimes deserved its name, sometimes it is still, even in these actual current years, too nearly synonymous with destruction or with such a wilful and mistaken confusing of old and new that the old loses all its value, alike to the eye of the archæologist and to that of the artist. The fault is undoubtedly to be attributed to a lack of taste rather than to a lack of good will or conscientious effort; the legacy of Puritanism still survives in the blunted feeling for art if it has been outgrown as regards a theoretical approval of its virtues.

But to have reconquered this last is no small gain. It is no small benefit, alike to art and to the Church, that men should once again have come to feel that each needs the other; that the Church should prize and depend upon the artist, and the artist should know that in the service of the Church he must find some of his noblest opportunities and richest fields for effort. As regards the architect at least this state of mind has been reached. It is true that far more money has been expended, even within the last few years, upon domestic and civic than upon religious building. The two greatest of recent structures in London, for examples, are not churches, but Barry's House of Parliament and Street's Royal Courts of Law. But this fact is but natural, since earlier ages have bequeathed the land so vast an assemblage of churches great and small, while the other needs of modern life are less well provided for. And though many among the chief architects of our time have devoted themselves chiefly to the meeting of these, there have been others—like Sir Gilbert Scott—who have given themselves largely to ecclesiastical work, and thought it occupation and honor enough to spend a great part of their lives in the restoration and embellishment of the shattered relics of its greatest time.

Architecture, I say, has in England been again received as the Church's most worthy and necessary helper. And sculpture, too, has been reinstated in something like her ancient ecclesiastical position. Westminster Abbey gives us proof, of course, that even in the darkest days of art her services were never disclaimed for sepulchral and commemorative work; but the memorial statues of the last century stand within church walls they are very seldom ecclesiastical, religious, in sentiment. The prancing warriors, the gesticulating orators, the commonplace domestic groups, and the frankly or half-confessedly pagan allegories which fill the Abbey, and may be found scattered through almost all the churches of England, are works of ecclesiastical art in name alone, and would be far better in place in structures of another kind. Even today there are too many instances of a similar kind. Who that has seen, for instance, the recently erected statue of Lord Beaconsfield which stands in its robes of office (or whatever they should be called) in the north transept at Westminster—looking quite, as I heard some one say, like "a Jewish M. phistopheles" pondering some nefarious scheme—can decide that even yet the nation or its executives is quite in the right path as regards ecclesiastical sculpture? But a better impulse is at work. Ancient tombs have been studied with good results, and in the various cathedrals of England I saw last summer many new monuments, most of them bearing the name and effigy of bishops or other church dignitaries, which in spirit, if not in actual artistic worth, were worthy successors of those that earlier ages had created.

The minor arts have also been diligently cultivated of recent years with direct reference to their usefulness within the church; and as much splendor as the Anglican service requires is attained—sometimes, though by no means always, in really beautiful and artistic ways—by the work of the metal-worker, the goldsmith, the embroiderer and the glass-stainer. Painting, too, is again becoming an accepted servant of the English Church. Many efforts have been made to reproduce from existing traces or to re-create in a consonant way the decorations of those great interiors which once glowed so brilliantly with color and imagery, but long stood so bald and bare. But conventional designs or, at the most, figure-subjects so small in scale that they hardly appeal to the eye as figure-subjects, have most commonly been attempted. Large pictures calculated to impress and charm by their intellectual or spiritual meaning, as well as by their mere harmonies of color, have very seldom been essayed. Of course in many of the ancient churches there is small room for

them—the age of fully-developed Gothic having made a place for the painter upon the vast sheets of its window glass and not upon the walls between. And the lack in England of such a vital school of ideal design as alone could cope with mural painting upon an important scale is doubtless also in part responsible for the poverty in this direction which we still perceive. Indeed, we know that within the last two or three years earnest efforts have been made to secure designs for the decoration of the dome of St. Paul's, which should be in harmony with the character of the edifice—that is, should resemble in the spirit and manner of their conception Italian work of the Renaissance period; and we know that these efforts have failed of satisfactory result in spite of the co-operation of England's most distinguished painters of the figure. Still, I do think that the rôle of the painter, as compared with those of the architect and the sculptor, has not yet received full recognition at the hands of the English Church, or, at least, is recognized merely according to the dictates of mediæval precedent and not according to those of modern developments. Easel-painting now holds that foremost place in the world's work which in earlier ages was held by mural painting. But I can remember no instance where a detached picture has been used for the adornment of an English church. (Of course I do not speak of Catholic customs but only of Protestant as being most typical of the national mood and most interesting and instructive to ourselves.) It seems to me, however, that the painter—being far more accomplished in England than his brother of the chisel—might often well be given, if not "ideal" work, yet some of those memorial tasks that are now so profusely showered upon the latter. There is no argument that I can think of, drawn either from art or from sentiment, why a painted portrait might not, by the exercise of a little judicious study, be as appropriately placed in Westminster Abbey as a carven; while the chances are that it would be in itself a far better work. But those eyes which accept without protest such a statue as that of Lord Beaconsfield, to which I have just referred, would undoubtedly be shocked and distressed were one of Sir John Millais's splendid likenesses of Gladstone to be set in a suitable architectural framework upon the Abbey wall. And yet what reason, save the stupid one of dislike to innovation, could be given for the fact?

Sanitary.

THE AMERICAN PUBLIC HEALTH ASSOCIATION.

THE fourteenth annual meeting of this Association occurs this year at Toronto, Canada, during the first week of October. The very important relation that the Association has for all these years borne to the progress of sanitary science and administration will be made still more prominent this year by the new surroundings. Since the meeting at Detroit, three years since, our Canadian brethren have been annually in attendance and taken their full part in papers and discussions. It is probable that this year there will be a small number of representative sanitarians from Great Britain. During the past year there has been added to the previous eleven volumes a special volume of prize essays. These were furnished in response to the munificent offer of Mr. Lamb, of Rochester. They relate to healthy homes and foods for the working classes; the sanitary condition of school-houses; the best modes of disinfection and the materials to be used, and the best care of manufactories and workshops and workmen. Three more prizes are this year offered for essays on the sanitary necessities of school-houses and school life; another on manufactories and operatives, and the third on plans for dwelling-houses. This is a kind of literature that is being distributed among the masses with great advantage. The subjects chosen for prominent consideration this year by the Association are as follows:

The disposal of the refuse matters of cities and towns.

The condition of stored water-supplies and their relation to the public health.

The best methods of teaching hygiene, the apparatus necessary and the means of securing uniformity of instruction.

Recent sanitary experiences in the exclusion and suppression of epidemic diseases.

These are the great practical subjects that concern those who have administrative relations to sanitary laws. The disposal of city refuse requires a system of collecting garbage which shall always be prompt and reliable. It also requires system as to its final disposition. It can not all be wisely used for the filling up of sunken lots or be sent to the country. We have frequent complaints against cities that they impose upon country populations by using the lands as promiscuous dumping-grounds. The plan of burning the refuse is becoming more common. It must somehow be gotten rid of without becoming a menace to the healthfulness of cities.

Science.

A new gas-light has recently been introduced in Germany which bids fair to rival the electric light in brilliancy, and equal kerosene in economy of cost. The *Aver* burner is made by soaking a cylinder of coarse cotton cloth in solutions of certain metallic salts, as zircon, magnesia, etc., which, when ignited, do not fuse, but become incandescent. This cylinder is placed over the flame of an ordinary Bunsen burner, which, as is well known, consists of gas mixed with sufficient air to give a complete combustion, as is evinced by the disappearance of the luminous flame and the formation of a blue one. The cotton burns off in a few seconds, leaving the metallic salts and the ash in the form of the coarsely woven cloth. This mineral wick is heated to a white heat by the flame, and becomes strongly incandescent, sending out a light which, in power, resembles the electric light. The life of the *Aver* lamp is from 600—1,000 hours. An ordinary bat-wing gas-burner consumes, when giving a flame of 11—14 candle power, about 5—7 feet an hour, and an Argand of 14—16 candle power consumes from 6—8 feet an hour, while the *Aver* burner, consuming but 2—3 feet an hour, yields a light of 20—30 candle power. Another very important point in relation to the invention is the fact that the burner may be used with gases which are of little value; such, for instance, as are obtained toward the end of the distillation of coal, or, indeed, with natural gas.

...Professor McNeill, of Princeton, has recently published, in the *Astronomische Nachrichten*, a new method for correcting the "differential refraction" in observations made with the ring or square-bar micrometer. The corrections are applied, in the course of the computation, to the logarithms of the quantities involved, instead of being applied to the quantities themselves at the end of the operation. He gives short but commendable tables to facilitate the use of the new method, which saves a considerable amount of labor, without the least sacrifice of accuracy.

...Although crystals of gold occur in Nature, they have never been produced artificially. By allowing a solution of the double chloride of gold and sodium to stand, Mr. W. N. Allen has observed that perfect little regular three and six sided tablets of metallic gold are slowly deposited. The crystals were about 0.003 of an inch in diameter, and the upper surface shows a strong reflection.

...Asteroid 253 has received the name of Mathilde, and No. 254 is to be called Augusta. No. 258 was discovered at Düsseldorf, by Luther, on May 7th, and No. 259 by Peters, at Hamilton College, on June 28th.