

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."

VOLUME XXXVII.

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THE WHITE MOON WASTETH.

BY JEAN INGELW.

The white moon wasteth,
And cold morn hasteth
Athwart the snow.
The red East burneth,
And the tide turneth,
And thou must go.

Think not, sad rover,
Their story all over
Who, come from far,
Once, in the ages,
Won goodly wages,
Led by a star.

Once, for all duly,
Guidance doth truly
Shine as of old.
Opens for me and these
Once opportunity
Her gates of gold.

Enter! Thy star is out!
Traverse, not faint nor doubt,
Earth's antres wild;
Thou shalt find good and rest
As found the Magi blest
That Divine Child.

LONDON, ENGLAND.

THE CHRISTIANS' GUILD.

BY HELEN JACKSON, (H. H.)

In olden days, the men who wrought
At hand-crafts felt of work no shame.
They banded in great brotherhoods,
And proudly took their hand-craft's name.

When cities marched with pomp and show,
Heroes and conquerors to greet,
The working guilds, by thousands strong,
Their banners bore in every street.

Each by his sort, each with his kind,
No smallest trade missed honored place.
Each one that met a human need
Was helper to the human race.

The builders held their tools aloft;
Painters their signs and standards spread;
The silver-smiths their chiseled cups;
Brewers and bakers wine and bread.

The humble cooper's staves were there;
Their shining smoothness filled his pride;
And jewelers bore costly gems,
With water-carriers side by side.

Close, side by side, each to his sort,
Each with his kind; their watch-cries thrilled
From East to West, from North to South,
Throughout the land—the mighty guild!

Nor king nor emperor dared to scorn
Their voice; it gauged the people's might,
Loudly declared the people's thought,
Sturdy upheld the people's right.

Workers for Christ, a lesson learn!
Fall breast on breast, strike hand to hand,
Each of his sort, each with his kind—
Blazon banners throughout the land!

No craft, but in the Christian craft,
Has place of honor—place and name;
No work, but in the Christian work,
Is counted honor and not shame.

Builders and joiners, men are wrought
Into fair temples named for Christ.
Smiths of silver and gold and gems,
Souls are His jewels, dearly priced!

Brewers and bakers, wine and bread
Have strength and gladness not their own;
Unless by Him are worse than naught,
The wine a curse, the bread a stone!

Painters, your signs and symbols spread!
But when ye find this earth so fair,
Think of the sights the Lord of Hosts
For them who love him doth prepare!

Workers for Christ, fall in, fall to!
Let earth with one great cry be thrilled!
The watchword of the Master's name,
The marching of the Christians' guild!
COLORADO SPRINGS, COL.

ACKNOWLEDGMENT.

BY CLIFFORD LANIER.

As in one planet-mocking globe of dew,
May lucent glow the full-spanned arc of blue:

Since one clear stroke of Time's star-guiding
bell

Unending happiness or woe may tell:

Since came a world of light from just one word
Of God, and all the stars of Morning heard:

Then let one drop of ink for me express
A fervent round of grateful tenderness.
MONTGOMERY, ALA.

LETHARGY.

BY PHILIP BOURKE MARSTON.

This is no midnight, rent with thunder and fire,
Charged by mad winds and wild, bewildering
rain;

Here is no grand despair, no splendid pain,
But misty light, in which near things retire,
And things far-off loom close. No least desire
Is here. Why strive? There is no goal to gain,
Only one lethargy of heart and brain,
Which now not even grief can re-inspire.

A sense of unseen presences that throng
The lonely room, the loud and populous street,
A sound from days far off, half wail, half song—
Death coming on, with swift approaching feet—
And sometimes, seen as in a vision dread,
One's cold, dead self, stretched stiff against the
bed.

LONDON, ENGLAND.

A WORD ABOUT THE "NEW EDUCATION."

BY PROF. BORDEN P. BOWNE.

To prevent fighting in the dark a word
of exposition seems desirable.

No one is compelled to study the classics.
If there were such compulsion, it would
constitute a great grievance. But, apart
from our colleges, there are various technol-
ogical schools; and these would doubtless
be increased to meet the demand. In these
schools one is free from the persecution of
the classics. If, then, any one does not
desire the education the colleges offer, he
is free to go elsewhere.

But no one is compelled to study the
classics, even in our colleges. Most, if not
all, of the colleges offer scientific courses,
which involve no Greek at least; and most
of our colleges also receive special students
who are free to pursue such studies as they
may choose. The study of the classics is
necessary simply to obtain the degree of
A.B. It is, then, purely conditional. If
one does not want that degree, and prefers
that of B.S. or Ph.D., or prefers to choose
a special course and go without any degree,
one is entirely free to do so. Really, it
would seem as if the final cause of much of
the agitation against classical study were
to get the degree of A.B., without doing
the appropriate work. One misses in it the
real scientific interest; as if the name were
more than the thing, or as if a degree were
the aim of education.

And why want the degree of A.B.,
which has always been associated with the

"college fetich," when the new education
is so much better? Degrees are not worth
much, anyhow; but, such as they are, they
ought to give some kind of indication of
the nature of the work done. The degree
of A.B. has come to have a fairly fixed
significance, and it involves a certain
amount of classical study. Would it not
be well, then, to leave this degree to the
worshippers of the "fetich" of classicism, and
to adopt some new degree to signalize
and emphasize the new departure? Cer-
tainly such a course would tend to clear-
ness, and would not be without its advan-
tage on the score of honesty. Moreover,
it would seem that the advocates of the
new education ought to insist upon such a
distinction. They would then run no risk
of being confounded with the classical
herd, and the light that is in them would
not be quenched by surrounding darkness.

But it may be said that there is a preju-
dice in favor of the A.B. Possibly there
is; but the right way of working against it
is to show that the other degree is better.
The disciples of the new way of thinking
should be willing to endure hardness if
necessary. Wherefore are they in this
world, but to bear witness to the truth?
Let them, then, take the degree of B.S.,
and let the college authorities assure them
that it is just as good as the degree of A.B.
To be sure, at the start, there will be a cer-
tain smack of flatism about it; but, of
course, time will remove this as the new
education wins its way. Nevertheless, we
suspect that a proposition by a college to
give two courses, one leading to the degree
of A.B., and the other to that of B.S., and
to make these courses of equal rank in the
judgment of the faculty, would not be
regarded as a great victory for the new
education. It is the proposition to give
the A.B. instead of the B.S. which consti-
tutes the triumph.

On the value of the classics in a scheme
of liberal education we offer no opinion.
Of the danger and belittling influence of a
one-sided scientific education we are fully
convinced. If man is to live by bread alone,
education ought to be determined by utili-
tarian considerations of a material charac-
ter; but if man is a mind, with rights and
interests of its own, then such utility is not
a final court of appeal. But all this we
pass over, and merely raise the question
whether it is well to unsettle all education-
al values by applying old names to new
things. It would be better to signalize the
new departure by new names, and then
leave the new education to take its chances
with the survival of the fittest. Education-
al, like financial values, cannot be made by
legislation.

BOSTON UNIVERSITY.

THE SPECTER IN THE BRAIN.

BY D. D. WHEDON, D.D., LL.D.

LATE EDITOR OF THE METHODIST QUARTERLY REVIEW.

PROFESSOR ADLER remarked in one of his
lectures that it "is not probable that man
has a specter (called a soul) in his brain."
It is, however, certain that man has a spec-
ter in his entire system, and perhaps several.
First there is the cerebral or nervous specter
—namely, the nervous system itself, of which
the brain forms a part. For, though these
are material and, therefore, thought by su-
perficial thinkers to be non-spectral, yet
when we proceed to analyze what we call
matter, we find it just as spectral and un-
real as spirit. Among profoundest think-

ers, some suppose matter to be simply a
hard and solid unique; others to be mind-
created illusion or imagery; and others,
to be just mind itself, of a condensed and
grosser essence. Hence, we may fairly
say, in spite of Professor Adler, that man
has a specter within him—namely, the
whole nervous system. Nay, a little fur-
ther analysis may show that man is a bun-
dle of specters, in which respect he resem-
bles most composite things.

Second, there is besides this substantive-
material specter, another specter, which we
call the formative power. This power,
like a mold in which a metal is run, shapes
the nerve substance into its proper system,
as well as, gradually, the whole body.
This power determines whether procreative
substance shall shape into a beast, bird or
man. For all these commence in the ma-
ternal matrix alike, with no visible differ-
ence of form, and gradually shape to the
figure which the formative power assigns.
This visible power is no part of the sub-
stance or being shaped by its operation.
The substance is the passive object; the
power is the immediate agent; and the
being is the completed result. This forma-
tive agent is as it were so much divine
power set apart by the Supreme Power to
take care of the nature forms of creatures
and things. This (the plastic power of
Cudworth) is essentially distinctive crea-
tion; not primary creation out of nothing,
but the secondary creation, namely, of new
nature-forms out of old material. It is dis-
tinct from all the shapings produced by
man, and works only under the apparent
spontaneities of Nature. This power is not
only creation, but conservation, being the
due amount of divine power set apart for
maintaining the nature-forms permanent or
changing, and it is therefore sometimes
styled constant creation. It is by this power
that like produces like in the world, so that
beast propagates beast, and of man, man
alone is born. To this power species owe
their permanence or variability.

Of that formative power, the effect is
life. For life is not a separate entity.
Life, as effect in Nature, is produced by the
formative power, carrying the organism
through the processes of growth, and
through all its evolutions, during its living
existence. Life as cause is the operating
formative power itself. In the vegetable,
life stops at itself; but, in animals, it is the
basis, as we hold, of soul; intermediate,
that is, between the body and soul; the
condition by which body is able to carry a
soul. And so, when soul and body separ-
ate, animal life ceases.

The third specter is what we will call
the nervous fluidoid. For the above-
named nervous system so ramifies with its
fibers throughout the body, that a map or
sketch thereof looks like an outline of the
body itself, seeming to form its attenuated
ghost. But it is not these material threads
themselves that form this true specter the
third. Within these threads are what Her-
bert Spencer styles "the nervous cur-
rents," and, as a "current," can belong
only to a fluid, or something fluid-like, so
we have called it a fluidoid. And this ner-
vous fluidoid is the specter in the fibers of
the nerves and granulations of the brain,
which is vehicle of the feelings or sensa-
tions, which are the primary elements of
thought, and is what we commonly call the
soul. And does not this answer the ques-
tion, Where is the soul, and what its rela-
tion to life and to corporeity?

from the love of sin and the guilt of it, has, therefore, self-evidencing power as truth from God in its complete and profound harmony with the self-evident truths of the Universe, or the very nature of things.

12. It has self-evidencing power in its fitness to meet the deepest wants of human nature.

13. No other religion or philosophy besides Christianity teaches how men, without violence to self-evident truth, are to be delivered from the love of sin and the guilt of it.

14. This fitness can never cease, and this peculiarity is what was to be expected in a Plan of Redemption revealed from God.

15. Christianity, therefore, as a Plan of Redemption, is not only a religion, but the Supreme Religion, and can never wear out or be superseded; and this is what was to be expected in a Revelation.

16. The Plan of Redemption announced by Christ was pre-announced in the types and sacrifices of the progressive Revelation, of which the appearance of Christ was the culmination.

17. It was pre-announced in the prophecies, to the fulfillment of which he himself appealed as proofs of his divine mission.

18. The Plan of Redemption announced by Christ, including his work as Teacher, Atoning Sacrifice, Mediator, Ruler, and Judge, is the most indisputable and resplendent portion of that picture of his character which is authorized by himself.

19. Whatever attests Christ himself as a Revelation, attests as a Revelation the Plan of Redemption which he announces. Christ's supernatural sinlessness, his miracles, and his resurrection, attest him as a Revelation of God, and he attests as such the Plan of Redemption which he announced.

20. It may be affirmed of the picture which the Holy Scriptures contain of Christ as a Vicarious Sacrifice, Mediator and Judge, and of the conceptions of God's nature which this picture implies, that it could not have been invented. The Plan of Redemption, as taught by Christ, could never have been conceived by men unaided.

21. No religion except Christianity has evidences founded on the veracity of a sinless character.

No other has evidences founded on impregnable and overwhelming historic proof of such a miracle as the resurrection.

No other has evidences founded on types, symbols, and sacrificial rites, and on unmistakable prophecies extending through a long course of progressive revelation.

No other has evidences founded on a Plan of Redemption that meets the need of man to be delivered from the love of sin and the guilt of sin.

However far, therefore, the comparison of religions may extend, Christianity can never be other than unique, solitary and unapproachable in its pre-eminence; for the chief part of comparative religion is the comparative evidences of religions.

In this pre-eminence the Plan of Redemption announced by Christ has self-evidencing power as a revelation.

22. When the sense of sin is aroused in the soul, the fitness of Christianity to meet the wants of human nature is everywhere vividly seen as soon as the Plan of Redemption is known.

23. The Plan of Redemption, outlined in the earliest stages of revelation, and clearly stated as revelation advanced, binds together all parts of the Holy Scriptures and of the history of mankind, and with every added age is more and more overwhelmingly proved to be of Divine Origin by the verification of it in the universal experiences of believers and the growth of that Kingdom of Christ, which now, according to his prediction, begins to embrace the whole earth.

"Unto us a child is born, unto us a son is given, and the government shall be on his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of Hosts will perform this."

"Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions."

"I am come to give my life a ransom for many."

"I am he that liveth and was dead, and behold I am alive forever more."

24. Whenever and wherever the truths of Redemption are acted upon with implicit trust, Christianity justifies all its promises. It is thus verified by the supreme test of experiment.

Saving faith means the conviction of the intellect, that God, or God in Christ is both our Saviour and our Lord, and the affectionate choice of the heart that he should be both the one and the other. Up to the present hour, whoever accepts God in Christ as both Lord and Saviour, and does so gladly and irreversibly, finds that all the promises of the Gospel to such faith are fulfilled in personal experience.

To behold God as Saviour makes the soul ready to take him as Lord. A vivid view of the Cross of Christ transforms the heart and brings the New Birth. Whoever offers prayer, including the petition: Thy Kingdom come in me this

instant, as in Heaven! and yields utterly and gladly to God in Christ, as both Saviour and Lord, receives, to-day, the gift of the Holy Spirit. This is the Omnipresent Christ, who thus fulfills his own promises as God with us. Christ's beatitudes are found, by ages of experience, to match the holiest and highest facts of human nature. So do his parables, his proverbs, his prayers, his teaching as to the future of the wicked and the righteous. In experience, the nearer we are to Christ the nearer we are to the peace of all the soul's faculties with each other, and with the Moral Law, and with that unchanging constitution of the universe which we call the very nature of things. The constitution of the universe and that of the Plan of Redemption match each other. Only he who ordained the former could have devised the latter. Both result from that Omnipresent Divine Word, which in the beginning was with God and was God, and lighteth every man that cometh into the world. It is HE.

FROM EX-PRESIDENT G. F. MAGOUN, OF IOWA COLLEGE.

My Dear Mr. Cook:—I personally believe Christianity to be a revelation, because

I. It is the only thing that provides adequately for sin. That any and every communication from Heaven would do this, I am not able to say. But I must believe that the religion which alone does this must be such a communication, whatever else may be one. For personal moral wrong toward a personal moral governor—i. e., sin—has in it my greatest, most critical, and momentous moral interest, and creates my supreme and most urgent need. So with every other man. This, chiefly, is why there is a presumption of a revelation. This, I understand, has caused it to be said that "mankind without the knowledge of God and his word is inconceivable." (Ewald, "Revelation," Edin. Transl. 1884, p. 15.) If this communication by word and deed provides honorably and consistently for sin—in a way which it is holy for God to propose, and according to reason and conscience for us to accept—nothing can stand beside it. It must be the revelation. To my heart the chief and brightest evidence of Christianity would be lacking, if atoning deed and pardon were not on its forefront, and all through its substance. But this alone, if present, were almost enough.

II. It alone presents a standard and pattern conjoined of perfect character toward God and man. Without sin, we all should need this; but in sin we still need it, only next to redemption. Nay, what would redemption be to any one without it? Perfect law, perfect example; you and I and all our fellows require them both. Any religion which approximated thereto, which held up a developing, though never complete, exhibit of the holiness God must require of every moral creature, I should incline to accept as divine. That which presents them both in one, as Christ does, I must so accept.

III. Christianity thoroughly knows me and man, and "finds" us, as no other religion does, as Christ is said to have known what was in man. It can reach and "draw" all men with atonement and forgiveness, with its perfect standard and pattern. Seeking to save by its governmental intervention, and also by its moral influence, it has a way to every human heart. We know this, not by observation, which is impossible, but by its perceived nature. But as revelation must be for man, as well as from God, this is one of its essential marks. Its illimitable power of adaptation proves what it is. If by its refining influences it can make humanity more sensitive, it assuages and heals more suffering than it occasions. Nothing else does this. Many ills of character and experience nothing else can so much as even touch.

IV. Its combination of disclosure and mystery, as to divine things, falls in with all that has been mentioned. It must be intelligible, if for man; incomprehensible, if from God. Were it either only and altogether, I could not regard it as a revelation. There must be in it, and is, divine wisdom and grace to be learned by heart; yet, even so, never all learned; probably never to all eternity.

V. Its miraculous attestations, both intelligible and mysterious, confirm all this, and lead up to its spiritual meaning and purpose. Every one of them teaches me of God as I need to be taught. Especially those which are to me the crowning ones of Christ's life—that which proves that he has power on earth to forgive sins (as they all go to show that he was not himself a sinner), and his own resurrection after death. These works of his are to me like the New Testament, far more than a record; they are a vehicle and expression of Christianity in its principles and power.

VI. Its attestations from fulfilled prophecy, in Christ's day and since, add further confirmation. Nothing but a real revelation could possess such confirmations by miracle and prophecy; and with all the opportunity for them that existed, I must reject anything as revelation which does not possess them. And I must accept anything which does as the revelation.

VII. Its effects upon the world crown all. These are chiefly moral; all its primary and direct effects are. But there are secondary ones, unexampled, marvelous, though not of the nature of miracle. Nothing else so falls in with and fulfills the best possibilities of human nature. Why should it not be divine? Christendom is one great reason why I believe Christianity.

Writing by the dying bed of my dear son, I shall need no other explanation, my dear friend, of delay in answering your inquiry, or of lack of thoroughness in what I am able to send.

Ever yours, GEO. F. MAGOUN, IOWA COLLEGE, GRINNELL, IA., March 26th, 1885.

FROM PROF. A. A. HODGE, OF PRINCETON.

PRINCETON THEOLOGICAL SEMINARY, PRINCETON, N. J., March 26th, 1885.

To the question, "Why do I personally believe Christianity to be a Revelation?" I would say:

1. I recognize the obvious fact that my rational and moral intuitions, and the information they afford, are as valid as my sense perceptions and the discoveries they make of the material world. Personality, freedom, moral responsibility—the eternal, ultimate, universal, and supreme obligation of the Right, are to me the first and most sure of realities.

2. The light of my own personality, will, intelligence, and conscience, cast upon external Nature, and upon the human society which surrounds me, reveals God. He is manifested in the exercise of my own consciousness, and in the phenomena of external Nature, as the invisible spirits of our fellow men are visible in their persons and actions; and I spontaneously recognize him as certainly as I recognize them. Intelligence, choice, and, therefore, personality, are everywhere visible in the successions of external Nature; and the presence of a presiding moral personality is witnessed to by the sense of responsibility and of guilt never absent from my own consciousness. To the extent to which science renders Nature intelligible is the latter proved to be the product of an ever present and acting intelligence. This God is discerned to be immanent in the external and internal world, as distributed through space and time, just as clearly as the phenomena themselves through the medium of which he is manifested. At the same time, he is just as clearly and as certainly discerned as a moral and providential Governor objective to ourselves, transcending all phenomena, and speaking to us, and acting upon us from without.

3. As thus revealed, it is evident that this God has created me in his own image. Instincts, also, which cannot be denied, testify that he is my Father. As a child of God, unassuageable instinct cries for union with him. As a subject of his moral government, I know myself to be justly exposed to his wrath because of sin, and that I must have a Mediator to make my peace, else I die. His treatment of the race historically, and of me personally, affords strong presumption that he will some time reveal himself to me, and redeem me from the ruin effected by my sin.

4. I was born in a Christian family, and in a Christian Church. Parents and friends lived before me from the beginning; lives which, in strong contrast with the character of the surrounding community, were unmistakably supernatural. Through the subsequent years, I have seen innumerable individuals, of many nationalities, whose lives and deaths, in spite of all inconsistencies, possessed the same supernatural character. All these referred the mystery of their lives to the facts of an Incarnation of God eighteen hundred years ago, and to the subsequent indwelling of a Divine Person in their hearts. The history of this stupendous event, and the promise of this indwelling, I found recorded in a Book, itself giving, whenever and wherever believably received, equal evidence of supernatural origin and power.

5. The Bible and the Church thus present me with Christ. I find his person, life, words, death, and resurrection, and the consequences thereof, to be, when accepted as intended by the Evangelists, the key which gives unity to all history, or, on the contrary, when not so understood, an infinite anomaly, neither to be reasoned away, nor explained. The very God immanent in Nature and in conscience, is revealed in this Christ with a satisfying completeness, solving all problems, and satisfying all needs—explaining human guilt, sanctifying human life, reconciling the Moral Governor to his sinful subject, and uniting the Heavenly Father to his child.

6. This objective revelation of Christ in the Bible and in the Church, once accepted as genuine, many years ago, has ever since been developed and strengthened in my consciousness, by a religious experience, which, however imperfect, has proved continuous, progressive, and practically real, to this day; a power in my life as well as a light in my sky.

7. This confidence grows more entirely satisfying through every renewed examination I am able to make of the historical monuments by which the fundamental facts of Christianity are certified. The authenticity of the records, the definite certainty of the facts, the miracles wrought, and the prophecies fulfilled, are among the best established events in history. If these be denied, there will be nothing left of which we can be sure. The supernatural birth, life, death, and resurrection of the God-man, and the miraculous growth of the early Church are all to me certainties, implicated in all rational views of the past or present state of mankind.

8. This is corroborated by all I have learned, as for years the pupil of Joseph Henry, of the genuine results and tendencies of modern science. Instead of stumbling at special and transient collisions, I have seen it to be true, as in all other healthy, open eyed vision, that the worlds of matter and spirit, and the revelations of Scripture and science gloriously supplement and interpret each other. As the body is organized to the uses of the spirit, and the shrine to its resident divinity, so science is evermore unveiling the Temple which none other than the Triune God of Christianity can fill with his presence and crown with his glory.

9. The conviction of the truth of Christianity is greatly confirmed by the violent contrasts afforded by all other religions, by the miserable failures the best of them achieve; in their historical records, in their representations of God, of Nature, and of man; in their provisions for the needs of the human reason, conscience, or affection; in the relation of their cosmogonies to the results of modern science; and in their influence upon human character and life, individual and collective.

10. Finally my satisfaction with Christianity is consummated by the sorry plight presented by all the various parties who deny its truth, or rebel from its authority. Uncertain, inconsistent, inharmonious, unstable, unfruitful, they take refuge in negations, and nowhere dare confront Christianity with positive coherent counter-positions, of creed, of evidence, or of practical results.

Yours respectfully, A. A. HODGE.

Biblical Research.

EXOUSIA IN I COR. XI, 10.

BY PROF. BENJ. B. WARFIELD.

THE Biblical Research column of THE INDEPENDENT has recently more than once alluded to certain classical passages which have "recently been pointed out" as seeming to present a usage for the word *ἐξουσία* in the sense of a "style of head-dress." On internal evidence, the allusion seems to be to a couple of papers by so well-known a Greek scholar as Dr. Howard Crosby, which appeared in the *Homiletical Review* for December, 1884, and March, 1885. As the whole matter has grown out of a curious misapprehension, the readers of THE INDEPENDENT will be warranted in giving one more glance at it.

Dr. Crosby appeals to two passages, as showing that this term was a technical term for a style of hair dressing, something like our terms, "rats" or "waterfall." The first is found in Lucian's "Encomium on Demosthenes," 500 (xii), where this phrase occurs: *παρὸν δ' αὐτῷ κατ' ἐξουσίαν κομῆν*, which Dr. Crosby translates: "And it being easy for him to wear long hair exousia-wise." He adds: "Surely 'authority' has no place here," and comments at length on the meaning of the passage in this understanding of it. As a mere matter of fact, however, Dr. Crosby has been misled through not looking at the phrase in its original context. The effect of placing it back amid its encompassing words is so striking that it is worth while to transcribe the rather long Greek sentence here: *Μυρίων μὲν ἐφελομένων Ἀθηναίων τῶν ἠδονῶν καὶ τοῖς πατρονομίας ἀνάγκαις ὑποκειμένων, ταχέως δ' οὐραίας τοῖς μερακίαις τῆς ἡλικίας εἰς τὰς τέρψεις ἀπολασθῆναι, παρὸν δ' αὐτῷ κατ' ἐξουσίαν κομῆν ἐκ τῆς τῶν ἐπιτρόπων διλογίας, ὁ τῆς φιλοσοφίας καὶ τῆς πολιτικῆς ἡρετῆς κατεῖχε πάθος, ὃς αὐτὸν ἤγεν οὐκ εἰς τὰς φρονήσεις, ἀλλ' ἐπὶ τὰς Ἀριστοτελεῖας, καὶ Θεοφράστου καὶ Ξενοκράτου καὶ Πλάτωνος θύρας.* If this should meet Dr. Crosby's eye, I expect him to be the first to smile at the almost ludicrous misunderstanding into which he has unwittingly fallen. What the passage declares is, that amidst the thronging temptations of Athens, and in spite of the tendency of youth to indulgence and the ease with which he might "arrogantly swell it," on account of the negligence of his tutors, Demosthenes was led by his love of philosophy and citizen-like virtue rather to the door of Aristotle and Plato than to that of Phryne. There is absolutely no reference to hair or style of hair-dress, in the passage. *Κομῆν* is used in its secondary sense of "to play the fop," and *κατ' ἐξουσίαν* means simply "arrogantly"—i. e., it is used in a derivative sense of "power," "right," "authority." It ought to be added that *κομῆν* appears not to be the reading of the manuscripts, but to be due to a conjecture of Reitz. The usual reading is *κομῆν*, which is generally taken as equivalent to *τριψῆν*, and thus a like sense to that of *κομῆν* obtained.

The second passage is almost as unfortunate. It is found in the *Επιφρασεις* of Callistratus No. V. (p. 896), and is translated by Dr. Crosby as follows: "The stone, although of one color, assumed the condition of the eyes, and preserved the representation of the disposition and exhibited perceptions, and showed emotions, and yielding itself to the waving of the hair followed according to the head-dress." It is not necessary to quote the Greek in full; the important sentence runs: *καὶ πρὸς τριχόματος ἐξουσίαν ἠκολούθει, εἰς τὴν τριχὸς κάμπτην λυόμενος.* Dr. Crosby says: "certainly *exousia* cannot have here the meaning of power or authority." Certainly, I should say it does have just that meaning. What the author says is that the marble followed Nature so admirably that Nature was the governing power and the hard marble yielded itself to its authority; the stone "yielding itself to the waving of the hair followed according to the guidance of the hair-growth." We may almost explain: "followed the fashion of the hair," provided we mean by fashion something very different from the "style." If anything was needed to commend this interpretation it would be found at No. XIV (p. 907) of the same writing: *ὁ κηρὸς πρὸς τὸ τῆς θαλάττης νομίζεσθαι μίμημα, πρὸς αὐτῆς τὴν ἐξουσίαν ἐξαλλαττόμενος.* Comment is unnecessary; and the more so that Dean Stanley, in his commentary in *loc.*, has thoroughly enough discussed this passage.

I may say in closing that, in my judgment, the difficulty of I Cor. xi, 10 does not reside in *ἐξουσία*, which, from the context, must mean "symbol of authority" here, in the sense of "sign of being under authority." The whole difficulty is in the "on account of the angels." If we omit that we find no difficulty left. It is this phrase, then, that we ought to devote our best efforts to finding an explanation for, suitable to itself and its context.

ALLEGHEM, PA.