

# 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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### OMAR KHAYYAM.

BY CHRISTOPHER P. CRANCH.

READING in Omar till the thoughts that burned  
Upon his pages seemed to be inurned  
Within me in a silent fire, my pen  
By instinct to his flowing meter turned.

Vine-crowned free-thinker of thy Persian clime—  
Brave bard, whose daring thought and mystic  
rhyme

Through English filter trickles down to us  
Out of the lost springs of an olden time—

Baffled by life's enigmas, like the crowd  
Who strove before and since to see the cloud  
Lift from the mountain pinnacles of faith—  
We honor still the doubts thou hast avowed;

And fain would round the half-truth of thy  
dream;

And fain let in, if so we might, a beam  
Of purer light through windows of the soul,  
Dividing things that are from things that seem.

True, true, brave poet, in thy cloud involved,  
The riddle of the world stood all unsolved;  
And we who boast our broader views still  
grope

Too oft like thee, though centuries have re-  
solved.

Yet this we know. Thy symbol of the jar  
Suits not our Western manhood, left to mar  
Or make, in part, the clay 'tis molded of;  
And the soul's freedom is its fateful star.

Not like thy ball thrown from the player's hand,  
Inert and passive on a yielding strand;  
Or, if a ball, the rock whence it rebounds  
Proves that the ball some license may command.

But though thy mind, which measured Jove and  
Mars,

Lay fettered from the Unseen by bolts and bars  
Of circumstance, one truth thy spirit saw—  
The mystery spanning life and earth and stars.

Dervish and threatening dogma were thy foes.  
The question though unanswered still arose,  
And through the revel and the wine-cups still  
The honest thought: "Who knows, but One—  
who knows?"

And as I read again each fervent line  
That smiles through sighs, and drips with frag-  
rant wine—

And Veidler's thoughtful Muse has graced the  
verse

With added jewels from the Artist's mine—

I read a larger meaning in the sage—  
A modern comment on a far-off age;  
And take the truth, and leave the error out  
That casts its light stain on the Asian page.

CAMBRIDGE, MASS.

### FRIENDLY DISAPPOINTMENT.

BY CHARLES MACKAY, LL.D.

STERN disappointment! you're my friend,  
Although you're hard to bear!  
I asked for Joy, and in its stead  
You've brought me near Despair.  
I sought for pearls of priceless worth,  
And, from your cruel store,  
You've given me granite from the rock  
And pebbles from the shore.

But, heavy as your touch has been,  
I've learned to bear its weight,  
And, drawing good from seeming ill,  
I've struggled with my fate.  
And when the agony had pass'd,  
Beheld, with glad surprise,  
That Pain, and Sorrow, and Distress,  
Were angels in disguise.

I've learned that granite from the rock,  
And pebbles from the tide,  
May be employed for useful ends,  
When pearls have been denied.  
So, Disappointments! Do your worst!  
And, scorning to complain,  
I'll stand unconquered and confess  
You've not been sent in vain!

FERN DELL, DORKING, ENGLAND.

### A PAIR OF BROWN EYES.

BY LOUISE CHANDLER MOULTON.

WHAT is the hope with which you are shining,  
Glad brown eyes in love with the light—  
Shining as stars shine out of the night,  
Kindled with glory for our divining?

What of worship are you enshrining—  
Visions of what unknown delight?

What is the hope with which you are shining,  
Glad brown eyes in love with the light?

Youth and hope in your look combining!  
Ah! be glad of them, Eyes, to-night—  
Glad, in youth-time, of youth's delight!

Let us wonder, weary with pining,  
What is the hope with which you are shining?

BOSTON, MASS.

### ANTAGONISTIC CONVICTIONS.

BY CHARLES S. ROBINSON, D.D.

In the Sunday-school lesson for the closing week in January there is suggested a question which will require more time and thought than is usually granted before the classes; and indeed, the reach of it is much wider than the trials of children are apt to go. The particulars of the story are these. On his way from Miletus to Jerusalem, the apostle Paul went ashore for a relief while the ship was unloading in port. There he found a body of Christian believers, and with them he passed seven days of much refreshment and peace. But there were in the town some persons claiming inspiration from Heaven. They were thrown into positive consternation when they learned what Paul's errand was and what was his destination. Enemies are worse than waves sometimes; and they knew there were stormy men in inland Jerusalem. These timid Christians deliberately tried to dissuade the apostle from going up into the city. They even quoted the Holy Ghost against his project. The language of Luke is singular in its implication. He writes, these men "said to Paul, *through the Spirit*, that he should not go up to Jerusalem."

Now most of us have been for long years of study quite aware how fearless the Scriptures are as to raising difficulties for ribald readers to cavil at; but our vexation is not exactly that of critical bewilderment. Does the evangelist, who is recording the facts here, mean to suggest that true inspirations, when given to different individuals, may actually conflict with each other? Did the Holy Ghost once tell Paul to start for the capital city of Judea, and there be arrested for Christ's sake, and then tell those people in Tyre a different command? Should we have to admit that God contradicts himself, or that he keeps a reserve toward one, and communicates to another what will in the end reverse his plan of obedience and change his whole life?

It is easy to see that this theme of thinking passes rapidly away into the range of deep problems of faith. It so happens, moreover, that the same conflict is thrust upon the apostle again very soon after he reaches Cæsarea. There a Jerusalem prophet presents himself, and with a great show of dramatic action binds up his hands and feet

with Paul's girdle, and then declares, in tones most solemn and weighty, that thus shall the Jews deal with this man whose girdle he is knotting. And there once more Luke records that the ancient formula was used: "Thus saith the Holy Ghost." So the contention grew most sad and affectionate; for they all struck in now with clamorous pleading, beseeching Paul not to go on. Even Luke joined in this entreaty, and the apostle seemed almost on the verge of distraction.

We must work toward an elucidation of the difficulty. We begin with the reflection which arises first in our minds. What the Holy Ghost says is sometimes very different from what excited men infer from what he says. Examine carefully each one of these warnings given by those, whom we are willing to consider, for the time, inspired men. That somewhat obscure phraseology, used in the first instance, ought to be interpreted in the full light of that employed in the second. It is probable that the Holy Ghost said to all of them that bonds and imprisonment were waiting for Paul. He would be arrested the moment he entered a city-gate. That was true; it had been said to Paul himself; he knew precisely what the Lord wanted of him. Still, men are not forced to believe that the Spirit told Paul to go to Jerusalem, and endure all these perils, and then commissioned some unnamed disciples in Tyre to stop and confuse him on the way, by telling him that his marching-orders were revoked—and he had not been informed of this personally. We insist that readers may search in vain, and they shall not find any revelation whatsoever from Heaven to say, that, on this account, the obedient and trustful servant of God was to refuse to go forward to his trial. Every suggestion on this head was a mere human inference.

It is enough to state, for the sake of authority, that a vast array of commentators, from Alford to Dick, Abbott, Alexander, and Meyer, have given this same general explanation. As we notice the two points of contact at which these conclusions touch our personal needs, the profitableness of the discussion will appear. Our trouble is with the Bible and with ourselves.

For one thing, the verses of the Scriptures are sometimes treated as these excellent but mistaken disciples treated those inspired communications which they received. What God says is clear enough, and of course it is authoritative upon our minds, even though it leads to self-sacrifice and deep personal humiliation; but men's inferences are not in all cases equally helpful, because they are not certainly authorized. We are doing a difficult duty, it may be; along comes an evangelist from Jerusalem, binds around his limbs a girdle of sensationalism, makes an impression on our friends, and they begin to distract us with outcry. We must discriminate between what God says, and what a man infers from what God says. For it does not at all follow that Paul must turn back, even if Agabus does seem to think so.

Now, next to the confusions we think we meet in revelation, come, others, and more embarrassing ones, we have to meet in our lives. Most of us can recall days and years when we stood in a strait betwixt two conflicting courses of conduct. It was certainly impossible for us to be settled; for, in our own minds, no shadow of doubt was left as to what we ought to do; only there was invincible antagonism between our

convictions. To do what we ought to do would do great harm to what we ought to do also. These crises occur in our business, in our families, in our political parties. Now what are our helps toward a decision?

Begin with this consideration: do not be afraid of double responsibilities; do something; God will take care of the rest. Manhood grows by this. Divine Providence has so ordered it that stability shall be secured by the judicious opposition of double forces; that is, steadiness is the resultant of antagonizing strengths. That dim spot we see yonder in the skies above the Adirondacks—so small, so far away—as the hunter informs us, is an eagle. With the skill of instinct he has adjusted his weight against the rush of the wind; and he is standing so unutterably still upon the air because he is held in the two giant hands of gravitation and the gale. Either one lacking, he would be dashed to pieces, falling headlong through the sky. So here, he is the most consistent Christian in life, he is the steadiest of men on earth, who is held so between two mighty convictions.

And then remember that God never sends one inspiration to chase up or correct another. Ask light from him, and trust the light he sends for your present use, and follow it; never take other men's consciences in the place of your own. For no child of the Highest shall ever find that he has been forsaken or left to grope among the shadows when he was seeking to know his duty, and was honestly willing to do it if he knew.

NEW YORK CITY.

### HUNGARIAN PAINTINGS.

MUNKACZY AND HIS "CRUCIFIXION."

BY BISHOP JOHN F. HURST, D.D.

THERE are some excellent pictures in Budapest, though they are nearly all by Hungarian masters. Hungary has been so much a picture itself, of revolution and blood and supreme patriotic consecration, that there has been neither taste nor money to borrow works of art from other lands. The artistic passion, however, has possessed many a Hungarian brain during the last century, and the Museum of Budapest gives evidence that even poor Hungary has had inspiration enough to perpetuate on canvas not alone the heroic crises of her own history and its creators, but has taken note of themes which other peoples have furnished. But always the Hungarian predominates. Let your Magyar study in Rome and live in Paris, you, nevertheless, always see that, in every dash of his brush, he is the same man still. His national heroes seem ever fighting in the clouds above him. He loves the historical and the real. Not many *Genre-Bilder* are to be found in the gallery, but mostly portraits of men of the most vital action and scenes of far-off effect in history.

Take that charming painting of the funeral of Deak. That man has been the new father of his country, so far as building it up as an Austrian province is concerned. When Prussia drove Austria out of Germany (not yet twenty years ago), and the latter had all it could do to keep alive as a people, Deak enabled Austria to lift Hungary up into a kingdom and give it a constitution and a representative body. This Hungarian rope saved the drowning Hapsburg. As Hungarian soldiers rescued Maria Theresa from utter de-

end, modern thought, as we believe is, more and more tending. We are living in an era when the older studies are not to give place to the new, but when the old and the new are to be more justly co-ordinated. The time is at hand for this. The interests of the old and the new alike demand it, and, while the defender of the modern must be careful lest he advance too rapidly, the conservative classicist must also beware lest he tarry too devotedly around the Forum and the Parthenon. A wise concession to the modern studies we believe to be the duty and the policy of classical scholars.

We hope to live to see the day when the study of the English language and literature will stand in our American colleges fully on a par with that of any other branch of academic culture. We hold tenaciously to the doctrine that the graduates of our colleges should know more of English, as a language and a literature, than they know of any other tongue, ancient or modern.

PRINCETON COLLEGE.

**ORTHODOX AND REFORM JUDAISM.**

BY HENRY GERSONI.

In East Broadway and adjacent streets there may be noticed a number of signs with Hebrew inscriptions informing the passer by of the existence of Jewish shrines of worship in the buildings over which they are suspended. These are orthodox synagogues in which, for the greatest part, the Jewish natives of Russia and Poland worship according to the usages of their brethren and countrymen. In the upper part of the city (in Lexington Avenue, and more notably Fifth Avenue corner Forty-third Street) there are elegant structures in the Byzantine or Gothic style, with hexangles on their steeples, towering to the admiration of the observer. These are Reform "Temples" in which the modernized Israelites worship the God of their fathers. What is the difference between the worshippers of the former and the latter in a religious point of view? Is it only a difference of taste and convenient appointment of the places of worship, or is there any difference in principle between them? The outside inquirer will hardly be able to obtain any definite information on the subject. If he asks the worshippers themselves, he will find that a general impression prevails among the orthodox brethren that the reformers are sinners; the latter, on the other hand, will tell him that the orthodox brethren are benighted and superstitious. Vain will be his efforts to find out the particular sins of the reformers or the points of superstitious belief of the orthodox. The masses of the Israelites, like those of the believers of other denominations, have only their impressions to go by, and no positive doctrinal or historical information to rely upon in such matters of difference. If, again, the inquirer asks the ministers of the respective denominations about their differences of opinion in doctrinal matters, he will hardly get any better satisfaction. The truly pious orthodox Jews know very little about the tenets of their reformed colleagues, and the scholarly reform ministers will not be plain spoken on this subject, for obvious reasons. The principal reason of their reticence is that they apprehend a "breach in Israel" in case their doctrinal differences become apparent, and "the union of Israel" is a cardinal principle of Jewish belief; aye, it is a *conditio sine qua non* of the existence and perpetuation of Judaism. The scholarly minister of the Jewish faith will rather point out to the inquirer the differences in the forms of worship and in the usages and manners of the worshippers, sugar-coating his statements by allusions to the radical instincts which unite the Jews in the bonds of brotherhood, the ethical teachings of his faith which the orthodox and reform brethren alike acknowledge to be true and binding, the benevolent impulses of his brethren, which animate the one and the other alike, than touch upon the doctrinal differences that exist in the synagogue. Besides this, the Jews have been misunderstood and their motives misapprehended or misconstrued for so many centuries by the outside world that they have an instinctive fear of speaking plainly of those religious motives.

I am a Jew, and believe in the principal tenets of my confession; but I believe, also, that the doctrinal differences between the orthodox and reform, as well as the practical issues between the two factions, which will become apparent sooner or later, constitute too interesting a phase of the historical religion to be withheld from the student of history and religious philosophy.

The first phase of Reform Judaism is already lying in decay and nearing its dissolution; it is the Chassidaic reform. The origin of the Chassidaic denomination may be traced back to the pseudo-Messiah Sabbathai Zebi (1626-1696) whose cabalistic vagaries have found acceptance and left traces in many fantastic Jewish hearts.

At the beginning of this century the German Jewish Reform made its appearance. Its beginning was modest and legitimate. It was personated in Moses Mendelssohn, who argued that, as the very ancient rabbis studied the languages and wisdom of their times, it could not be sinful for us to study those of our own times. He became a prominent scholar of the secular wisdom of his time. He translated the Pentateuch and the Psalms into pure German (his brethren, he knew, would not touch Luther's translations of the Bible) and by the commentaries he added to those books he introduced the legitimate methods of exegesis into Hebrew literature. He, moreover, took up the thread of philosophy where the rabbis of the middle ages had dropped it; he translated and explained the philosophical terms of Maimonides and composed his "Phedon," a philosophical treatise on immortality, by the peripatetic method. There was much aggravation among the orthodox rabbis and rabbinites about these new things; but, as there was nothing irreligious in them, they could not be condemned, and as they were written or soon translated into Hebrew, they soon found acknowledgment and recognition even in orthodox circles. Mendelssohn and his followers were followed by the school of "stormers and pushers" (*Stürmer und Dränger*) so to speak. Men arose who strove to introduce modern forms of prayer and service into the synagogue, forms more agreeable to the taste of the time. There came the so-called "rationalists," who tried to modernize rabbinism by explaining its incongruous traditions, and even the miracles of the Bible, as ancient historical records of political or scientific bearing, chronicled in Oriental, flowery language. These were rather pleasing to the orthodox, inasmuch as they put sense into apparent nonsense. But there came the historians and literary critics and laid solid foundations to scientific methods of the study of Jewish history and literature. Their works were and are still regarded with respect even by the orthodox brethren. But there came afterward the polemical reformers, who took up arms against rabbinical legislation. They caused great aggravation to the orthodox; but, inasmuch as they fought against rabbinism with legitimate rabbinical weapons, as they proved their reasons and substantiated their objections by rabbinical authorities, the cry which the orthodox rabbis raised against them was of no avail. They found adherence and support, and where their teachings have not yet penetrated, especially in the Slavonian and Oriental countries, where the works of the German reformers are hardly known at all.

Unfortunately, though, that generation of reformers is rapidly passing away. Only a very small number of them is left, and they are too old to continue their good work. Those who might be able and willing to continue in this work were driven out of the field by a new phase of reform, and that in the United States.

The argument of the latest phase of Jewish reform (American, *par excellence*) may be formulated as follows: "We will not trouble ourselves about the reasons and principles of the institutions of rabbinism. We will accept what is to our taste, reject what we please, remodel what we dislike, and force our way onward as best we can. Let the dead past bury its dead." This may be all very nice, very brave; but the Jewish past is not dead yet. It lives and throbs in the lives of three-fourths of the race, whose creeds and principles of belief are intact and inviolable;

and the modern reformers have, at a bound, leaped over all the objectionable phases of middle-aged rabbinical legislation, and laid hands on those very creeds and principal institutions of the faith. I allude to the "thirteen creeds" of Maimonides, which have been accepted by all Israelites throughout the world.

The first creed, which emphasizes the personality of God, was discarded by a rabbinical convention at Cincinnati about fourteen years ago. Of course, there was a protest issued against it by other rabbis; but the protest did not avail. The declaration against the personality of God was not rescinded by that synod.

The third creed, which emphasizes the spirituality of God, the fourth creed, which confesses his priority in time to all created beings, and the fifth creed, which confesses the necessity of prayer, were, by that declaration of the Reform Synod, annihilated altogether; for if there is no personal Divinity, about whom shall all this be said? To whom shall prayers be directed? Curiously enough, the rabbis who have made that declaration officiate in large temples and recite many prayers.

In the tenth creed the confession is made that God knows the thoughts and actions of man. The eleventh creed says that God punishes the wicked and compensates the righteous. With the discarding of a personal Divinity, all this falls away by itself.

The sixth creed declares that "all the words of the prophets are true." Our reformers will not subscribe to that. They all, without exception, accept the latest results of the most "liberal" Bible criticism.

The seventh creed declares the truth and superiority of Moses's prophecies. The eighth creed declares that "the entire Law, as we have it now in our hands, was given to Moses." The modern Jewish reformers have repeatedly declared that the personality of Moses is a myth, and the books which go by his name were the products of later ages and different persons.

The ninth creed declares that the law of Moses will never be changed or altered in any manner. The modern reform rabbi declares against the greatest part of it, notably the dietary laws, the Sabbath, the Abrahamic rite, and many other institutions of the law.

The twelfth creed is a confession of the belief in the coming of a Messiah. This belief is summarily and unanimously discarded by the reformers. So also is the thirteenth creed, which confesses the belief in a resurrection of the dead.

Thus, of all the thirteen creeds of the orthodox Jew, there remains only the second creed, the confession of the absolute Unity of God, which the reformers subscribe to and preach with all their might and main. But he who can conceive of such a unity without a personal Divinity may be edified by the worship thereof.

From this plain statement of the dogmatical differences between orthodoxy and reform it becomes apparent how the new movement has positively broken with the old faith. The reform Jew cannot be recognized as a fellow believer of the orthodox Jew. And if we discard the idea of a racial Judaism, as many of the learned reform rabbis have done, the appellation of Jew given to the reformer is decidedly a misnomer. This is not all, although from a dogmatical point of view it would be more than sufficient to create a schism, if orthodoxy were brave enough to act consistently with its profession, or if reform were honest enough to stand by its convictions. But we have neither a consistent and brave orthodoxy in America, nor an honest and outspoken reform. And in the countries where true orthodoxy has its home, they do not know, and can hardly anticipate how far the American reformers have departed from the ancient landmarks. But besides the dogmatical differences, there are radical differences in all religious hopes and aspirations between the orthodox and the reform Jews. The former pray for a national restoration of their race in their Oriental home; the latter work for a perfect merging of the Jews into the vast brotherhood of "humanity." The orthodox strive to keep the lines of separation from the believers of the dominating faith intact; the reformers make effort to wipe out those lines by the abolition of the covenant of

Abraham, the admission of mixed marriages, by the changing of the Sabbath from the seventh to the first day of the week.

NEW YORK CITY.

**Biblical Research.**

**MARIAM AND MARIA.**

BY PROFESSOR B. WARFIELD, D.D.

ONE of the great difficulties in the hypothesis that makes our Lord's brethren his cousins-german, sons of Alphaeus and the Virgin's sister Mary, is that thus we have two sisters bearing the same name. An attempt has been made to avoid this by asserting that the names are not identical, but that a distinction in form can be traced. Thus, Dean Stanley ("Smith's Dict. of the Bible," American ed., p. 1968 b) declares that Mariam "is the form always employed for the nominative case of the Virgin Mary," while Maria "is employed in all cases for the other three Mariens." The same assertion is made also by Mr. F. Meyrick (Ditto, p. 1812 a, note), and appears often elsewhere, most recently in Dr. Gloag's "Exegetical Studies," p. 63. Is it true? An examination of the text will show us that:

1. The Virgin is, in the nominative and accusative cases, usually Mariam, yet is probably rightly called *Mapiav* in Matt. i, 20 by W. H. following B L I. Copt. Eus; and certainly rightly edited *Mapia* in Luke ii, 19, by T. Tr. W. H. following B & R Copt., etc.
2. Mary of Clopas, is apparently always Maria.
3. Maria Magdalene is usually Maria, but not always. She is certainly Mariam in Matt. xxvii, 61 (T. W. H.); Jno. xx, 16 (T. Tr. W. H.); xx, 18 (T. Tr. W. H.); and more doubtfully, Mk. xv, 40 (W. H.); Jno. xix, 25 (T.); xx, 10, 11, (T).
4. Mary of Bethany is very prevalently Mariam; as all three editors see at Jno. x, 19; xi, 28, 31, 32, 45, and as two out of three edit at Luke x, 39; Jno. xi, 2; xii, 3. She is Maria only at Luke x, 42, and perhaps x, 39; Jno. xi, 20.
5. The Mary of Mark, Acts xii, 12, and the Mary of Romans xvi, 6 are probably both Maria.
6. All of the inflected oblique cases presuppose Maria. (See "Buttmann's N. T. Grammar," E. T., p. 17.) But, if so, the Virgin is Maria also at Matt. i, 16, 18; ii, 11; Mark vi, 3; Luke i, 41; Acts i, 14; or eight times in all, as over against eleven times, when she is Mariam.
7. Summing up, the Virgin is Mariam eleven times and Maria eight times; Mary of Clopas is always Maria; the Magdalene is Mariam four times and Maria nine times; Mary of Bethany is Mariam five to eight times, and Maria four times; the word Mariam occurs from twenty to twenty-three times and Maria thirty-one times.
8. John uses Maria seven times and Mariam seven to eight times. Mark has Maria five to six times and Mariam perhaps once. Matthew has Maria six times and Mariam twice. Luke, in his first two chapters, has Maria once and Mariam ten times; and in the rest of his gospel Maria four times and Mariam perhaps once.
9. Except in Matt. xiii, 55, the Virgin is never called Mariam outside of Luke i and ii. Out of the nineteen times that she is mentioned by name, twelve of them occur in these two chapters.
10. Mary of Clopas is never named in these two chapters, and only once in John. Out of the eight times that she is named, seven of them occur in Matthew, Mark, and Luke iii—end. Now Maria is characteristic of these writings. Mark always used Maria; for the one exception, xv, 40, must be held to be doubtful. So, too, Luke iii—end, always uses Maria, the one possible exception, x, 39, having the weight of testimony—viz., AB<sup>2</sup>DC<sup>2</sup>ΓΔ, etc., in favor of that reading. Matthew prevalently uses Maria; the only two exceptions being xiii, 55, and xxvii, 61.
11. John alone of the evangelists uses the two names with equal frequency, and absolutely interchangeably.
12. So far as both forms are used by any evangelist they are used absolutely interchangeably. Thus the Virgin, who is Mariam everywhere else in Luke i and ii, is Maria at ii, 19. Although she is Maria everywhere else in Matthew, she is Mariam at xiii, 55. The Magdalene is Mariam at Mark xv, 40 and Maria at xv, 47; Mariam at Matthew xxvii, 61, and Maria at xxvii, 56; Mariam at John xx, 16, and Maria at xx, 11. Mary of Bethany is Maria at John xi, 1 and 2, and Mariam at xi, 19.
13. The text of the LXX is not in a condition to help us much; but it apparently reads Mariam everywhere. Josephus seems to everywhere read Mariam. The Bagster Peschitto New Testament gives us only the form Mariam; so also the Targums.

The conclusions from these facts are self-evident. I. No distinction is made between the names. Mariam and Maria are the same name and are applied indifferently to the same woman. II. The distinction in the usage of the two names is a literary one, not a nominal one. The one is characteristic of the very Hebraic first

two chapters of Luke, the other of the rest of that gospel and of Mark, and generally of Matthew. John alone uses them indiscriminately. III. It is certain that Maria does not represent a Hebrew or Aramaic variant form, consistent with Mariam, but is but the declinable Greek form of the name. The case is closely parallel with the use of the double form *Ἱερουσαλήμ* and *Ἱερσόλυμα* to designate one city. Mr. Meyrick is very certain that this explanation is not the true one; but he apparently did not examine any critical text.

It follows, therefore, inevitably, that we cannot distinguish between Mariam the Virgin and Maria her sister; the two names are two only in the Greek, and the case is not parallel to Mary and Maria in English. Our results may be helpful in a more important matter also—in a text-critical point of view. The general rule may be seen in "Gregory's Tischendorf's Prolegomena," p. 64, and "Scrivener's Plain Introduction," Ed. 3, p. 496. We should edit Maria always in Mark probably; and certainly always in Luke iii—xvii. In John the evidence in each case must decide. In Matthew the evidence for Mariam in xiii, 55 and xxvii, 61, is too overwhelming to be set aside; and the same is true of that for Maria at Luke ii, 19. May Luke ii, 19 be assumed to be words of the Evangelist, not drawn from his records? If so, it is another indication that the matter of these chapters came from Mary. It is, perhaps, also significant that Matthew xxvii, 64, is put into the mouths of the Nazarenes.

WESTERN THEOLOGICAL SEM'T, ALLEGHENY, PA.

## Sanitary.

### HEALTH AND ALMS CARE OF THE DEPENDENT CLASSES.

THERE are many questions as to the care of population in America coming into notice, which we once thought belonged only to those on the other side of the Atlantic. Long ago we heard of the glory and the shame of England, of the mendicants of Italy, and of the beggars throughout Europe, and consoled ourselves that such a state of things could not occur here. But the over-tramping tramp, the massing of factories and of peoples in compact cities, and the general tendency of so-called civilization to aggregate in tenements and narrow streets, all certify that the problem of the poor is at our doors. It is a physical, a moral, a social, a governmental problem. Such a book as "The Bitter Cry of the London Poor" has its counterpart in some of our cities. The various efforts that are being made by building societies, by charity aid organizations, by working classes, guilds, etc., testify that the need of care over such masses is more and more realized. Recently we have had some opportunities of looking at these questions in large cities abroad.

Once in the Health Office at Glasgow we heard a mother say: "Please, sir, send some one to my house, for the baby is dead, and I cannot keep the rain away." There is still very much of misery in Glasgow; but, thanks to efficient health administration, to the renovation of houses and the tearing away of old rookeries, great improvement has been made. In most cities of Great Britain the Poor Law Guardians have large powers and can levy a tax on the incomes from all property, enough to meet the poor laws demands. Birmingham, Belfast, and Edinburgh may be taken among other examples of the numbers of the poor and of the need of study into the causes of pauperism and the methods of dealing with it. Birmingham, besides its system of out-door relief and its country home for the separate care of children over three years of age, has over 2,000 in its workhouse. To over half of these it is a workhouse only in name, as a majority are in the infirmary. Of these we find one ward of eighty or more women of over seventy years of age, others of men or of women over sixty, simply bedridden, while others are arranged according to the type of the disease. There are over 300 cases of dementia, epilepsy, or such mild form of insanity as it is not thought necessary to send to the magnificent asylum for over 1,000 patients a few miles in the country. We must say that it is admirable to see how well the institution is managed in all its departments. Those who are able to work are wisely placed so as to aid in various branches needed for the support of the institution. In some cases, work is also done for other city institutions. In one workshop blocks and small, wedge-like steel cutters are so arranged as that the older men are kept busy at breaking kindling-wood. Coffins are made and furniture repaired in another department.

While there are no elaborate shops, it is easy to see that much in the way of useful industry is steadily going on. The corridors and rooms are well aired and lighted, the beds plain and clean, the walls, and even the stone steps, frequently whitewashed, and the whole building heated with warm water. An Artesian well-water supply and fire apparatus and escapes throughout the building showed care for health and guard against accident. The two asylums, for male and female, are very well conducted, and show how a class of cases can be well cared for

without an expensive system. Throughout the buildings the men and women are separated, and even in the case of married couples under sixty. The Lock Hospital is a sad but necessary part of the building, so called not because of any bodily restraint. The young children are cared for most of the day by the older women, while the mothers assist in the work. The modes of receiving new inmates, the washing, the bedding, the new night-clothing, so that no filth may come into the premises, the disinfecting apparatus, and all the details of management, showed what a great city of over 600,000 people can do, and finds it wise to do, with its pauper population, in order to prevent utter destitution, and in order that such a place shall not be a breeding place of pestilence.

A grand and successful attempt is made to save the children, by taking them from their mothers at three years of age, and placing them in their farm home, where they are educated, trained, and taught a part of various trades, and secured places, so that thus the pauper supply may be limited. In Belfast a still larger workhouse was visited, conducted on similar principles. As, in fact, an old building, its wards were not so good, but its cleanliness was attractive. The system of transferring the many illegitimate children is not so well carried out; and yet some careful discrimination is used. Physicians and statesmen are realizing that the welfare of these dependent classes, both as to the physical and the moral, must be taken largely into calculation as to the future of the state. We have already referred to Glasgow. In Edinburgh, Canongate is still notorious for its poverty and squalid wretchedness. "What a fine parish," said Dr. Chalmers, one day, to Dr. Guthrie, as they stood together on Colton Hill. Each of them did very much to establish plans of house-to-house visitation, and to aid the poor. We have seldom seen a sadder sight than as, in the twilight, we passed into one of the refuge stations in a close, not a hundred yards from the house of John Knox, where fifty or more wretched men crowded together on narrow benches to get a bowl of stir-about for their day's meal. The society for the relief of the poor and other voluntary efforts supplement the Poor Law Guardian system. Everywhere, experienced dealers with these classes declare that spirits, in some form or other, is the great cause, and that the liquor traffic must be restrained, and cleanliness enforced, before any attempt at moral reform or at education can be made. Shall we not, as Americans, have forecast and prudence enough to see the signs of the times, and to check our city masses, already on the by-paths toward degradation, penury and crime?

## Science.

DURING the Lunar Eclipse, a series of interesting observations upon the moon's heat were made by Boeddicker at Lord Rosse's observatory, with the three-foot telescope, in the same manner and with the same thermopiles employed as in the well-known observations of 1869, 1870, and 1873. The results seem strongly to confirm Professor Langley's idea that the heat received from the moon is almost wholly pure reflected sun-heat; that the temperature of the lunar surface itself, even after long insolation, is still very low. The moon's heat nearly disappeared before the eclipse became total, and returned as soon as sunlight struck the moon again. The minimum of heat seems to have been a few minutes, but only a few minutes, later than the minimum of light, as if the surface lost what little warmth it had very quickly after the sunlight was cut off, and warmed up again as much as it ever could in a very few minutes after the return of sunlight.

...Saturn is now again coming into fine position for observation. The rings are open nearly to their widest, and the planet is so far north that the opportunity for studying them is nearly the best possible. There is also a new interest in observing the satellites, because of the peculiar interaction between Titan and Hyperion, which has recently been worked out by Newcomb, as the result of Hall's observations. The line of Apesides of Hyperion's orbit, instead of advancing under the action of Titan, as would naturally be expected, actually retrogrades, completing a revolution in about eighteen years. This is due to a relation between the periods of Titan and Hyperion, which entirely reverses the ordinary disturbing effects observed in case otherwise similar.

...There has been much discussion as to what is the real "lily of the field" mentioned in Scripture. The white lily, *Lilium candidum*, is regarded as out of the question, though at one time supposed to be the plant, because believed not to be found in Palestine. But recently, Peyron, quoted by Boissier, states that he found it in great abundance in rocky passes near Feitoun, in the Lebanon, at an altitude of 3,400 feet. It might have grown in the fields about Jerusalem in scriptural times, and have disappeared through rooting animals getting the run of the places where they grow, as often noted in our own country.

...Mr. C. D. Walcott, of the United States Geological Survey, publishes a note in the *American Journal of Science*, announcing that the so-called Archean rocks of Llano County, Texas, prove to underlie unconformably the Potsdam sandstone, and to be the equivalent of Powell's Grand Cañon series, as well as the better known Lower Cambrian of Sedgwick. The discordance in stratification amounts to thirty degrees. Veins of granite seem to traverse this Lower Cambrian Llano group, but not the overlying Potsdam. In Burnet County, there seems to be genuine Archean granite underlying the Potsdam.

...It may be considered certain now that the long delayed sun-spot maximum is at last passed. The preceding maximum was fixed by Wolf at 1870.6, so that the length of the last period has been from thirteen to fourteen years, which is at least two years greater than the mean. Sun-spots are still to be seen in more or less abundance, but occasionally the solar surface is found free from them; and as time goes on this will be more and more frequently the case, until, after some years, perhaps six or seven, they suddenly start up again, and the great caldron begins to seethe and boil afresh.

...Notwithstanding that the zeal and energy of modern plant collectors in every part of the world would seem to bring new plant discoveries nearly to an end, it is more than probable that the recent figuring of 100,000 for all species known will not long rest in peace. In August of 1883, Mr. Charles Ford, an English botanist in China, was able to make an excursion to the mountains only fifty miles from Canton, and, in a collection of 320 species, fifteen proved wholly new to science.

## School and College.

UNION COLLEGE issues a catalogue of its officers and alumni from 1797. Its presidents have been John Blair Smith, 1795-'99; Jonathan Edwards, 1799-1801; Jonathan Maxcy, 1802-'4; Eliphalet Nott, 1804-'66; Laurens Perseus Hickok, 1867-'68; Charles Augustus Aiken, 1869-'71; Eliphalet Nott Potter, 1871-'84. In the record of its faculty appear the names of Thomas Macculey, Thomas C. Brownell, Francis Wayland, Alonzo Potter, Isaac W. Jackson, George W. Eaton, Jonathan Pearson, John Foster, Will Gillespie, Ruben H. Walworth, Taylor Lewis, Elias Peissner, Ransom B. Welch, Henry Coppee, and others well known. The first class, 1797, had three members; the largest, 1839, had 106. The class of 1884 numbered 36. The whole number of graduates is 4,557; of alumni not graduated, 2,137, making a total of 6,694, not counting 199 graduates in civil engineering.

...Of the 275 students at Johns Hopkins University, 140 are "graduate students" from nearly 80 different institutions. The result of this, as a writer in the *Evening Post* remarks, is to produce an atmosphere of mingled geniality and hard work that is very attractive. Men who have completed college courses elsewhere do not come here and devote several years to studying for higher degrees without the full determination to utilize every advantage. Most of those at this institution are men of limited means, paying their way from funds earned by teaching, or farming, or otherwise. They are men of from twenty-five to twenty-eight years of age, ready for the higher problems of biology, chemistry, physics, philology, history, or political and economic science.

...Warner Hall, at Oberlin, erected for the use of the Conservatory of Music, connected with the college, was dedicated December 20th. The donor of the building is Dr. L. C. Warner, of New York. The portion completed is eighty feet by sixty in size, and is four stories high, containing forty-three lesson and practice rooms. It has cost \$38,000 and Dr. Warner intends to add to it two wings, which will about double its capacity.

...The office of Principal of the Edinburgh University, made vacant by the death of Sir Alexander Grant, is called by the *Spectator* "one of the most enviable appointments in the three kingdoms." It is one of good pay and light duty beyond carrying the dignity connected with the office. The name of Sir William Thompson is mentioned in connection with the position.

...The model of Simmons's statue of Roger Williams has been presented by the artist to Colby University. It made the journey from Rome without injury, and is greatly admired. The pedestal on which it stands is an exact copy of that on which the marble statue rests in the Capitol at Washington.

...The *New Englander* for 1885 is to publish in each number some articles on college affairs. There will be discussions relating to college government, courses of study, undergraduate interests, etc., and it is expected that thus there will be created a record of contemporaneous college history.

...The Cooper Union, in New York, expended

the past year upward of ten thousand dollars on its free night classes in science and art, and upward of ten thousand on its Free Art School for Women. The number of pupils enrolled in the various classes during the year was 4,327.

...The Chicago Theological Seminary reports sixty-three students and a faculty of nine, including one instructor in the German department and one in the Scandinavian, with an instructor in elocution.

...Haverford College, near Philadelphia, has eighty-two undergraduates and nine professors.

## Personalities.

WHEN Victor Hugo stood before the completed statue of Liberty Enlightening the World and smiled with gratification, a bystander, seeing the poet and the statue facing each other, exclaimed: "Behold! Two giants are regarding each other!" The poet smiled with delight. This is the sort of incense daily offered him.

...Mr. Spurgeon has just received, as a gift, from Mr. Passmore (of Passmore & Alabaster, publishers, London,) "a black-and-tan colored carriage, upholstered with the most luxurious cushions, and containing various shelves for books and parcels, an array of cigar boxes and trays, and a handsome looking-glass."

...For many years, during his experimenting, Elisha Gray, was also a very unsuccessful farmer at Oberlin, Ohio, and generally regarded as a crank. His own family, when, one day, he excitedly declared that he had devised "a self-adjusting helix," consulted with a physician about putting him under constraint.

...Here is a queer scrap of royalty's customs. At the coronation banquet of Anne Boleyn every appliance of elegance then known was brought into requisition. Under the table, as custom demanded, crouched two gentlemen—whether as crumb-catchers, or to be footstools to Her Majesty, is not mentioned.

...One of the present famous "political ladies," of London, is Lady Borthwick, wife of the editor and proprietor of the *Morning Post*. She was a favorite niece of the late Earl of Clarendon. The *Post* is worth far less than the other morning dailies, but probably yields its owner over \$40,000 a year.

...Young lady autograph collectors can envy Miss Euth, daughter of Minister Foster, who was a favorite with the royal family at Madrid, and boasts the possession, in her album, of the autographs of the King and Queen, the ex-Queen Isabella, and a whole page of good wishes from the Infanta Eulalie.

...The Infanta of Spain, Isabella, Contessa Grigenti, is said to be the most unpopular member of the royal connection, owing to a propensity (inherited from her mother) of ridiculing people behind their backs, and otherwise being irrec with a sarcastic tongue.

...Recently some of the Rothschilds bought their old house in Frankfort, and will rebuild it a meter back, to conform with the new street line, and then replace in it the family relics. They have all the Jewish respect for the past of a family.

...His Grace, the Duke of Devonshire, is the only single person in England who possesses four deer parks. Some of his brother dukes never eat their own venison, because they have none to eat unless they send to market.

...The father of the present Czar was deeply melancholic much of his life. The late General Fleury, French Minister to Russia, was a great favorite with him, and one of the very few persons able to bring a smile to his lips.

...Mrs. Belva Lockwood stood excitedly on a green plush chair by the President when he set the New Orleans Fair in motion, and is said to have "clapped her hands with the glee of a girl" as he pressed the button.

...We were not, before his death, aware of the fact that the late Eugene Pelletan, Life Senator of France, was the leader of the movement against the gambling dens of Paris and Monte Carlo.

...Mr. Blaine values much, in his house in Washington, a picture believed to be a Rubens, which he bought at a sale of articles alleged to have belonged to one of the Calvert family.

...We notice that credulity obtains in the West, and that Miss Lulu Hurst is smashing chairs and turning umbrellas inside out in Chicago.

...The King of Bavaria has a splendid income, computed to be nearly \$2,500 a day. Bavaria is a very cheap country to live in.

...Mrs. Joseph Winship, of Norwich, Conn., shows with pride a quaint set of silver tea-spoons made by Governor Cleveland's father.

...Rev. Thomas Harrison, anciently known as the "boy preacher," has been in Toronto ten weeks, preaching at special services.