

The Independent.

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

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XXXVII.

NEW YORK, THURSDAY, JANUARY 22, 1885.

NUMBER 1886.

The Independent.

For Table of Contents, see Page 16.

GEMS FROM VICTOR HUGO.

BY LOUISE IMOGEN GUINEY.

I.

My rhymes should take their flight, endearing,
Sweet, and frail, to thy garden pale,
If on swallow's wings, beloved,
Their message might be told thee.

All radiant should they seek thee, nearing
Hearth and fender, firelit splendor,
Were they dowered with wings, beloved,
Like spirits, to uphold thee.

Beside thee, faithful, pure, and cheering,
Night and day would my verses stay,
Had they only wings, beloved,
As Love hath, to unfold thee!

II.

Hope on in each to-morrow, and for to-morrow's
sake;

To-morrow and to-morrow, O love! believe
and dare;

Take courage, and forever as the gracious dawn
doth break,
Front God at mercy's dayspring with thy com-
pelling prayer.

Tho' our rash hands alone, dear, wrought this
our woe undreamed,

Who knows but, as some morning, we kneel in
patience thus,

He, having blessed all pure hearts, all sinful
hearts redeemed,
In love and in forgiveness may look at last
on us?

III.

Alone by the waves, starry midnight on high,
O'er the sea not a mist, not a cloud in the sky,
I stood, and beyond the seen world I had
sight;

And the woods, and the hills, and all Nature
seemed stirred,

Confusedly, plaintively, asking a word
Of the ocean's dumb tide, of the heavenly
light.

Then the fiery planets, an infinite host,
Loud, faint, as their myriad harmonies crossed,
Spake, each bowing down with his circlet of
gold;

And spake the blue flood that no hand shall
arrest,

Inclining superbly its foam-jeweled crest:
"Behold the Lord God! The Eternal behold!"

BOSTON, MASS.

RACHAEL AT THE LODGE.

BY S. M. B. PIATT.

I know. It is the world-old wail.
And, through the window, one can see
The waxen candles that make pale
The rose outside. Ah me! ah me!
That light like this should ever fall
On lovers by yon gray sea-wall!

There lies Spike Island in the stars.
Oh! many a mother's boy is there,
Loved once like hers, behind the bars.
Who knows but he—she does not care:
Her dead child was a girl, they say,
The peasant folk who walk this way.

A girl? And, therefore, born to be
At most my lady's maid, and wait,
Meanwhile, here, barefoot, by the sea.
Oh! sobbing keeper of the gate,
Is't sweet to serve and to be still
In the high house there on the hill?

Or, were it sweet to sail, and sleep
Full fathom five below the cries
Of the wet gulls, perhaps, or keep
Awake all night with tearless eyes

Down in the steerage, but to see
How lone the stranger's land may be?

Will thoughts like these not make it sweet
To miss her bright hair from the sun,
Her singing from the bird's, her feet
From following? "Oh! my little one!
My darling! Oh! my darling!" she,
The unreasoning woman, moans to me.

The wise men's star, out of the East,
Is shining on her baby's bed.
(Comfort her, crucifix and priest!)
Madonna face and thorn-stabbed head
Watch from her walls! And yonder lie
The heavens. And still that cry—that cry!
QUEENSTOWN, IRELAND.

THE RENEGADE.

SUGGESTED BY A PAINTING OF KAUBACH'S IN
MUNICH.

BY PAUL HAMILTON HAYNE.

A GLORIOUS Cause! True! But the Cause lies
dead!

Most like an outstretched Titan, gaunt and
pale;

With awful, sightless eyes and shattered mail,
Lax limbs supine, and earth-recumbent head;
O, kingly form, no more disquieted!

While loyal thousands thy dark doom bewail,
One traitorous knave hath only tongue to rail,
And mock the vows his own false lips had said:

How once he feigned, yea, flattered, fawned and
lied

For gifts that shone in that frank, liberal
hand!

Now, for spent blessing, his dead Lord is
banned:

Past blindness mourned, his "Med Culpæ"
cried.

Blithely he joins the Conqueror's proud "com-
mand,"

And—Stentor—Judas! Shouts on Victory's
side.

GEORGETOWN, GA.

RENEWAL.

BY CAROLINE HAZARD.

Worn and weary, far behind
I left the town awhile,
Once more o'er Nature's face to find
A gracious Father's smile.

The sadness that was then my share
To me doth still belong;
I took it with me as a prayer,
I brought it back—a song.

PEACE DALE, R. I.

TWO POINTS OF EQUIPMENT FOR CRITICISM.

BY PROF. WILLIAM C. WILKINSON.

SOME late instances, occurring in journal-
ism, of what seemed to me to be missing of
the point, have led me to reflect on the
many-sided preparation required for literary
judgment. One of the instances referred
to was "a broadside" of classic plagiarisms,
so-styled, in which hardly a single parallel
cited made on my own mind the impression
of being in the nature of the fault alleged.
Similarity there was, coincidence of thought,
or of expression, indebtedness, it might be,
on the one part or on the other, but true
plagiarism—that is, conscious conveyance of
literary property, with purpose to appropri-
ate credit and withhold acknowledgment—
of this, as I said, scarcely in any one
solitary example did I discover a trace.

Considering the reason why the compiler of
such a conspectus should have felt plagiar-
ism where I felt none, I observed signs, as I
thought, of deficiency on his part in what
I should call literary sense. Literary sense

I take to be the fundamental thing in the
equipment of a critic. This is something
not very easy to define. Fortunately, how-
ever, it is also a thing not very necessary to
be defined. Everybody that would under-
stand the definition would already prob-
ably have understood the expression itself
without the definition. Literary sense, let
us say, is the capacity to appreciate litera-
ture as literature. It is a faculty quite dis-
tinguishable from ability to judge of an
idea as true or false, of an expression as
accurate or inaccurate. Additionally to
the ideas of truth and of correctness, the
element of fitness, of beauty, of power,
must enter as condition to every exercise
of the literary sense. Literary sense may
be cultivated, but it cannot be created. If
I have no germ of it in me by birth, I can
in no way get it to cultivate. The germ is
not in the market to be bought at any price
of labor or pains. To the man with literary
sense a thing will seem to be plagiarism
that to the man without such sense would
never suggest the idea. Conversely, mere
intelligence will find plagiarism where
literary sense, perceiving well the ground
of imputation, would not for a moment ad-
mit the imputation as just.

Another instance provocative of these
reflections was an accusation brought
against Byron of plagiarism from the Ital-
ian poets. The accusation was not just-
ified, for the simple reason that the very
striking parallels displayed were due to
openly acknowledged translations of cer-
tain originals which the poet was so far
from unfairly appropriating that he
even quoted the text of them, or of
some of them, in his own notes
to his poetry. At least in my edition of
Byron—a most admirable one, published in
Paris—I find ample acknowledgment made
in notes, apparently Byron's own, not being
signed, as are those obviously from other
hands. Here was a case when both liter-
ary knowledge and imperfect literary
knowledge snared and betrayed the critic.
If he had not made enterprising excursions
of his own in the fair fields of Italian let-
ters, he would not have observed the coin-
cidence that he charged as plagiarism. On
the other hand, if he had been still better
read than he was in the literature about
Byron, he would have seen the true char-
acter of the coincidence that struck him.
Large literary knowledge—full literary
knowledge, I should like to say, but full
who can make his knowledge of litera-
ture?—is necessary for the critic.

It is, perhaps, not possible certainly to
say, but I am tempted to suspect that liter-
ary sense, allowed full play, that is, not
embarrassed by the supposed possession of
knowledge conclusive in the case, might,
quite apart from such knowledge, supposed
or real in actual possession, fairly acquit
Byron of plagiarism in his incorporation of,
for instance, Dante's famous passage in the
opening of Canto VIII, of the "Purgatorio."
Assuredly, Byron has produced scores of
passages unmistakably his own not less
beautiful than this lovely passage in "Don
Juan":

"Soft hour! which wakes the wish and melts the
heart
Of those who sail the seas, on the first day
When they from their sweet friends are torn apart,
Or fills with love the pilgrim on his way,
As the far bell of vesper makes him start
Seeming to weep the dying day's decay."

There is really nothing here in the
thought that makes the passage very re-
markable. The place and relation of the

thought, the form in which the thought is
expressed, these, rather than the thought
itself, give its value to the passage. But
these elements are of one sort in Dante,
and of quite another sort in Byron. Byron,
that is to say, supplied for himself what
was chiefly of value in his own passage.
This removes his proceeding out of the
range of true plagiarism. The literary
sense, in free exercise, would, I think, deter-
mine so much in Byron's favor. But Byron
distinctly points out his original, quotes
it, in fact, and adds the remark that Dante's
"last line is the first of Gray's Elegy, taken
by him without acknowledgment." The
interest of Byron's lines is enhanced, not
lessened, and the merit too, as well, by
their being a translation. If honesty had
not prompted the acknowledgment from
Byron, the literary sense in him would have
prompted it, the lines at once receive so
much heightening of effect from the asso-
ciation.

If I have seemed, in making these sug-
gestions, to claim for myself the possession
of literary sense, why, to imagine that for
one's self, I suppose, a universal weak-
ness of those who deal at all with literature.
It will certainly here be a vanity harmless
to everybody—everybody, at least, unless it
be myself—and I am willing to risk provok-
ing from the wise a smile at my presump-
tion for the sake of saying a few things
that I hoped it might be not without its
use to say.

TARRYTOWN, N. Y.

THE TRANSFIGURED CHRIST.

BY ANDREW A. LIPSCOMB, D.D.

THE baptized Jesus of Nazareth passed
from the Jordan into the wilderness to be
tempted of the Devil. "If thou be the Son
of God," was the issue involved, physical
circumstances combining with the tempt-
er's skill to induce him, on the threshold
of his active Messiahship to pervert his
office. The threefold temptation failed.
It was met by the accumulated discipline
of thirty years in the seclusion of Nazareth
and the descent of the Spirit at the Jordan.
The truth and power of his divine man-
hood were vindicated, and the assurance,
"This is my beloved Son," was reassured
in his personal experience. The conscious-
ness of Christ, under the abiding opera-
tions of the Holy Ghost, was, as a human
consciousness, amenable to the laws of our
Nature, and, while the consciousness of one,
"holy, harmless, undefiled," it was to be
an inspiration to others because an inspira-
tion to himself. Men were to take their
consciousness of him from his conscious-
ness of God, his Father. Therefore, it was
subjected to severe tests. The tests were
adjusted to times and seasons, and were
never other than specific adaptations to his
periods of development. We must think
of his Messianic consciousness as perfect
in each era of his history, and hence as
completely adequate to the demands made
on it at different times and under differ-
ent contingencies by his Messianic work.
And, accordingly he grew, advancing from
strength to strength, learning obedience by
the things he suffered, made perfect through
sufferings, the body educated to the mind,
the soul enlarging the sphere of its con-
sciousness, until the possibilities of earthly
experience were exhausted, and there was
nothing left but to die as the sequel of con-
summation.

There are no symbols like those of actual

"Thy home is with the humble, Lord!" This is in a number of our American collections, beginning with the "Sabbath Hymn Book," 1858, which used the eighth, ninth, and last of twelve stanzas on "Sweetness in Prayer." It seems to be the only extract that has been attempted for public worship from the three poems on Prayer, so familiar to every reader.

"Sweet Saviour! bless us ere we go." "An Evening Hymn at the Oratory," and more purely and simply hymnic than perhaps anything else of Faber's. On this account it is a general favorite, though more markedly so in England than here. The Westminster Abbey book takes nothing of his but this. Of its seven stanzas only the last need be omitted, and that only for the line,

"Mary and Philip near us be."

Before leaving this important little book ("Jesus and Mary," 1852), let me say that it contains two pieces which are not, so far as I can see, in the professedly complete edition of 1862. One of them (xl), on "St. Philip and the World," has this not wholly unfamiliar second stanza:

"The world is kind if we ask not too much;
It is sweet to the taste, and smooth to the touch;
Yet the world is not happy as the world might be:

Why is it? Why is it? O answer me!"

Of course the remedy is in "Jesus and Mary," but especially in "Good Father Philip." The other (xlviii) is a long screed on "The New Infidelity." The alleged liberals of that era, whether Positivists, Broad Churchmen, or what not (for it is not very easy to recognize them by Faber's description) do not meet his approval:

"Ah me! how they bespatter one another
With copious quillfuls of grandiloquent praise,
Each one retained to canonize his brother—
Alas! the sole employment of his days."

Can there have been any dangerous leaning toward rationalism among "the Brothers of the Little Oratory," that their leader felt constrained to kick against it thus fiercely? In this connection the last two chapters of Mr. George Macdonald's "England's Antiphon" are interesting reading.

The volume of 1852 (and very likely that of 1849) contain also several poems of much beauty, more or less familiar to readers, but little or not at all used for singing. I may instance li, "The World"; lvi, "The End of Man"; lvii, "The Gifts of God"; lxi, "Predestination"; and lxiv, "The Eternal Years."

"The Oratory Hymn Book," 1854, contained some thirty new pieces, several of which have become popular.

"Hark, hark, my soul! angelic songs are swelling." Doubtless there is not in this as much thought and experience as in many of Faber's; but it is perfectly lyrical, and those who have sung it once sing it often. The second and sixth stanzas are usually omitted:

"Darker than night life's shadows fall around us,
And like benighted men, we miss our mark;
God hides Himself, and grace hath scarcely found us
Ere death finds out his victims in the dark.

"Cheer up, my soul! faith's moonbeams softly glisten
Upon the breast of life's most troubled sea;
And it will cheer thy drooping heart to listen
To those brave songs which angels mean for thee."

Poetically, these are as fine as any of it. There is no harm in the whole seven stanzas, except the emotional eccentricity in the penultimate line,

"While we toll on, and soothe ourselves with weeping,"

for which all compilers have gladly accepted the substitute of "Hymns Ancient and Modern" (Appendix, 1868):

"Till morning's joy shall end the night of weeping,
And life's long shadow break in cloudless love."

(Faber wrote: "Till life's long night shall break in endless love.") See what discretion, taste and scholarship can do, in such hands as those of Sir Henry Baker and his co-workers! An emendation like this goes far to answer the wholesale charges sometimes made against all "tinkering," good, bad, and indifferent. The same compilers changed Faber's

"All journeys end in welcome to the weary,"

to "Faith's journey ends"—which is what he meant.

"O Paradise! O Paradise!"

This, though seemingly quite as popular as the last, is much thinner in substance, and seems to me to be carried mainly by its pretty tune.

"O God, thy power is wonderful."

"My Father"; thirteen stanzas, some of them used by Dr. Hitchcock, Mr. Lasar, the Methodist Hymnal, and "Laudes Domini."

"O come to the merciful Saviour that calls you."

"The Sinner Invited to the Mission."

"Jesus is God!"

As used by Dr. Hatfield and some others, this begins with the second of seven double stanzas.

This book of 1854 contained also a few more or less used in England, though little known here:

"Jesus, gentlest Saviour."
"Holy Ghost, come down upon thy children."
"Blest is the Faith, divine and strong."

It was of a more popular (Roman) character than that of 1852, and aimed to exclude the more esoteric and private pieces, among them some of his very best.

The large volume of 1862, containing "fifty-six new hymns," adds but little to the stores of popular and singable material. Perhaps the best known of these additions is,

"There's a wideness in God's mercy,"

used by the Methodist Hymnal, the Oberlin Manual, and "Laudes Domini." It begins with the fourth of thirteen stanzas, headed "Come to Jesus," and commencing,

"Souls of men! why will ye scatter?"

The Reformed book of 1869 starts with the second stanza,

"Was there ever kindest shepherd?"

"The God of my childhood"—

"O God! who wert my childhood's love,
My boyhood's pure delight,"

is very remarkable; but it would be hard to find it in any of the collections except that of Mr. Stopford Brooke, and then only four stanzas out of eighteen. But of pure poems—things which nobody has thought of singing, and which need no help from the ear to reach the mind and heart—Faber's last book has its full share. Three of the least known and most seldom cited, "Self-Love," "The Old Laborer," and "The Sorrowful World," are enough by themselves to base a very pretty reputation on.

Here we seem to get away from sectism and superstition to the broad basis of catholic humanity; from half hysterical fancies, and tenth-hand traditions to a poet's living apprehension of real relations and spiritual entities.

In truth, Faber was much more a poet than a hymnist; a distinctly and essentially religious poet indeed, not likely to handle secular themes with any special interest and force; but one who does not easily bear the restraints of long and common meter, nor show at his best when sung in church. As a sacred poet, his talent was rich, original, and striking; and it often shines so brilliantly, even within his self-imposed limits, that one has a feeling almost of personal grievance when he sees how much of Faber's works stands hopelessly aloof from our approval and sympathy.

LEHIGH UNIVERSITY.

Sanitary.

YOUNG AMERICA IN LOVE WITH TOBACCO.

THE writer has just met three small boys in the street, two of them hard at work smoking, and the other, a still smaller boy, receiving the favor of an occasional puff. If, to-day, a census could be taken of all boys who smoke, it would surprise, and ought to distress, our American people. For it is one of the facts that has to do with social, moral, and political degeneracy. We pass by, for the time, any question as to the effect of tobacco on the mature man. It is enough for our present duty to inquire into the effects of the habit upon the growing child. Tobacco has no doubtful position in the list of toxics. No one need turn to the records of anti-tobacco journalism, or to the utterances of so-called reformers. The *materia medica* of the physician speaks plainly enough, and all the authors are in accord. Taylor, on poisons and medical jurisprudence generally, does not fail to discuss it. While it is admitted that, in those full-grown, its effect may be temporary, and that a toleration of it is established, yet so pronounced is its effect on the nervous system that there is no hesitation in condemning it for children. It is a notable fact that the attention of the American, German, and French Governments has been directed thereto in the interests of those who are to do service for their respective Governments. Surgeon A. C. Gorgas, Medical Inspector, United States Navy, in his article on the "Effects of Tobacco on Youth," gives us, in full, the facts which led to its prohibition from cadets in the Naval Academy at Annapolis, as it has since also been prohibited at the Military Academy at West Point. When the order went into effect at Annapolis, the class of diseases, such as headache, disordered digestion, malaise, diminished at least one-half in the next three months. The sympathies of the professors were in favor of its use, and Dr. Gorgas is himself a smoker, yet he bears testimony that the rescinding of the order, and the return to smoking for a year, had such unmistakable results, "as that all the officers who had favored the plan of unrestricted permission to smoke, confessed that the experiment had proved a failure."

We have not before us the action of the German Government; but it has, we believe, taken some very decided measures as to the habits of the young in this respect.

Special observations of the effects of tobacco on thirty-eight boys, from nine to fifteen years old, have recently been made by Dr. G. Decaisne, a French physician. With twenty-two of the

boys there was a distinct disturbance of the circulation, with palpitation of the heart, deficiencies of digestion, sluggishness of the intellect, and a craving for alcoholic stimulants. In thirteen instances the pulse was intermittent. Analysis of the blood showed, in eight cases, a notable falling off in the normal number of red corpuscles. Twelve boys suffered frequently from bleeding of the nose. Ten complained of agitated sleep and constant nightmare. Four boys had ulcerated mouths, and one of them contracted consumption—the effect, Dr. Decaisne believed, of the great deterioration of the blood, produced by the prolonged and excessive use of tobacco. The younger children showed the more marked symptoms, and the better-fed children were those that suffered least. Eleven of the boys had smoked for six months, eight for one year, and sixteen for more than two years. Out of eleven boys who were induced to cease smoking, six were completely restored to normal health after six months, while the others continued to suffer slightly for a year. We cannot do better than to quote still further from the testimony of Dr. Gorgas:

"The use of tobacco by youths can never be regarded as moderate. It is generally excessive in the literal sense of the term; but its effects, even when but little indulged in, are those which characterize excess in adults. The depressing effect of tobacco upon growth, by diminishing the forces concerned in tissue change, its effect upon the heart and pulsation, the disturbance of muscular co-ordinative power, of ability to concentrate the mind upon study, the dyspeptic troubles, impairment of vision, headaches, and the retardation of sexual development and disturbance of that function are conceded by most observers and clearly demonstrated by many. . . . At this academy instances of almost all the evil effects of tobacco have been brought to the notice of the medical officers. Many of the cases of irritable heart supposed to be induced by gymnastic exercises I believe to be caused by tobacco."

Illustrative instances are given. The "Tobacco Heart" has come to be a term expressive of this condition. The effect of tobacco upon the nervous system of children is even more pronounced than that of alcohol. Indeed, the prevalent use of it by children means, not only personal evil, but race degeneracy. As a specimen of the derangement of muscular co-ordinate powers, and the ill effects of tobacco on effort at training for skilled work, Professor Oliver, head of the department of drawing, gives his testimony. He says:

"The effect of smoking on muscular action has come under my observation frequently, during a service of fourteen years. . . . The effect of smoking on cadets learning to draw is as unmistakable as it is held to be by trainers on men training for a boat race. I have had occasion to challenge cadets on the use of tobacco in smoking as evidenced by their work, and I have in no instance made a mistake."

As regards drawing, tobacco has a specific effect on the co-ordinating faculty. Dr. Kostal, in the Austrian state tobacco manufactory, says that the workmen are subjected to many diseases, especially in the case of young women and boys. Dr. Tracy, of the New York Board of Health, several years since put on record some serious facts as to the effects of tobacco, and shows that it is very desirable to keep young persons from its use. So serious is the unmistakable effect of this habit, that it has not been found difficult in some of our legislatures to pass laws against the sale of tobacco to minors. We believe that all licensed tobacco sellers should enter into obligations not to sell to those below a certain age, and that any person should have a right to enter complaint against children found to be indulging in this habit. Besides the direct effect on impaired physical vigor, there is another view not enough considered. The power of choice, self-control, self-restraint. Will-power, in its best sense, is the greatest power beneath the sky. The freedom of the will is far more than a theological doctrine. It is the reserve hope of manhood, and not only decides individual character and destiny, but social and national destiny also. Our most outspoken quarrel with tobacco, as with other stimulants and narcotics is this, that, indulged in so early, they so affect the brain and nervous system that habits become dominant and uncontrollable, which lead to a general loss of self-restraint.

The stamina, the pluck, the true grit of life succumb to masteries that are ignoble. The one habit, if it does not lead to loss of this power in the individual, as it generally does, shows this loss marvelously in entailments. We hear much discussion as to whether intemperance is a disease. The real disease that is gaining ground is debility in self-restraint, and in producing that debility among the young. Tobacco is the most threatening power. It leads often to intemperance, to a general yielding of self-control, and so to many an evil greater than that of physical infirmity. It is because we are profoundly impressed with this evil that we would earnestly draw attention to it. The cigarette is one of the most unfortunate toy pistols that has ever been put in the hands of American youth. Many are playing with it who not only acquire a habit evil to the body, but, through it, get an unmistakable break-down of the noblest pos-

session of manhood, which shows itself in the individual, or in his descendants, in various forms of physical, mental, and moral weakness. The peril to American youth and American life from the tobacco habit must not be lost sight of in our earnest devotion to other reforms.

Biblical Research.

NEW TESTAMENT TEXT CRITICISM IN 1884.

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

THE year 1884 has not been signalized by the publication of any important new editions of the Greek Testament. The most notable one that has been issued is probably the school edition of Westcott & Hort. (Macmillan.) Neither has it been marked by the publication of editions or collations of Greek MSS. On the other hand, it is remarkable for the number and importance of the MSS. that have been first brought to light, or first put on the catalogues of "sources," or first at all adequately described, during its course. The most wonderful "find" is, of course, that included in the Fayûm papyri deposited at Vienna, by the Archduke Rainer. We do not yet know all that this collection may have in store for us. But it is sufficiently encouraging to learn that it certainly contains some fragments of Copto-Greek Gospels from the fourth to the sixth century, and a Matthew which is assigned to the third century. Wessely, who has the Latin and Greek papyri in hand, has given us proof of his fitness for his task in his dissertation "*Prolegomena ad Papyrum Græcorum Novam Collectionem Edendam*" (Vienna, 1883) and his paper "*Evangelienfragmente auf Papyrus*" (*Wiener Studien*, 1882, II, pp. 198-214), and we await with patience the full communication that must come shortly. Zahn has turned up two fragments of a very old (fourth to sixth century) parchment MS. of I Timothy, in the Egyptian Museum at Paris, and prints the two or three verses which alone remain, in the III Theil of his "*Forschungen zur Geschichte des N. T. lichen Kanons*," etc. Dr. Gregory also catalogues one Paris Uncial, Og, hitherto unknown to the lists; and the Abbé Martin describes another for which he characteristically proposes the name "Codex Martianus" and the symbol Ω,—in his "*Description technique des MSS. grecs relatifs au N. T. conservés dans les Bibliothèques de Paris*" (Paris, Maisonneuve). This latter work also describes some forty-eight cursives and sixteen lectionaries hitherto strange to our lists. A new cursive of the Gospels also has been brought to our knowledge by Professor Long, of Constantinople, and recently described in THE INDEPENDENT.

Palmography cannot fail to reap great benefit from the Fayûm documents, but has done very little for itself during the last year. An important publication in this department has begun, however, in Florence: Vitelli and Paoli's "*Collezione Fiorentina di Facsimili Paleografici Greci e Latini*." The first fasciculus only has yet appeared. The two papers of Mr. J. H. Hessel, on "The Paleographical Publications of the Last Twenty-five Years," published in the *Academy* of Sept. 20th and Oct. 11th (the intermediate one is wholly of personal character), are slight and scarcely worth consulting.

The most important work on the materials of criticism of the year is undoubtedly the long-expected first part of the "Prolegomena" to Tischendorf's Ed. VIII, prepared by Dr. C. B. Gregory, with the aid of Dr. Ezra Abbot. Much as we had expected from this work, it must be confessed that the performance surpasses the expectation. It is a marvel of compressed fullness and accurate statement, and on the ground that it covers—the outlines of the history of the text, the form of the text, and the description of the documents—it leaves little to be desired. In it we have at last a worthy account of the matter of criticism to place along side of Dr. Hort's exposition of the method of criticism. The sad obelus at the name of "Ezra Abbot" on its title page reminds every reader that our greatest American critic has during the past year been taken from us. Dr. Gregory pays a fitting, though brief tribute, to his memory in the Preface, and now, at the end of the year, a memorial volume has been published by the Alumni of the Harvard Divinity School, containing his portrait, and memorial addresses by several of his friends, as well as a careful bibliography of his publications. A far more ambitious (we do not like to say pretentious) work than Gregory's "Prolegomena," comes to us in the Abbé J. P. P. Martin's "*Introduction à la Critique textuelle du Nouveau Testament*," in four quarto photo-lithographic volumes, of which the first, including the "*Partie Théorique*," appeared already in 1883, and the last three ("*Partie Pratique*," in two volumes and a supplementary volume containing a description of the Paris MSS. mentioned above) have appeared at intervals during 1884. The "*Partie Théorique*" embraces the matter usually contained in treatises on text criticism and professedly depends much on Scrivener and Burgon. No one who

knows the author will be surprised to find that no less than 113 pages out of the total of 710 are given to the Syriac versions; but all will wonder that so great a Syriac scholar should have been able to advance our knowledge here so little. Martin is more than half inclined to believe that the Peshitto was made by Addaïus, or at least in his time, "the last half of the first or first quarter of the second century," and this in its present form. The Curetonian, he thinks a comparatively late revision of the Peshitto, in which, indeed, Nestle, in the article on the Syriac Versions in the new edition of Herzog, is about ready to go with him. The first volume of Martin's *Partie Pratique*, (pp. 227, 4to.) is an elaborate dissertation on Codices A B C D, in which he thinks to commend the conclusions that the recensions of the text represented by these MSS. originated later than the end of the fourth century in the Melchite monasteries of Egypt, as eclectic texts made out of the traditional text altered everywhere to conform to the readings found in the loose quotations of Origen, Eusebius, Athanasius, the Cyrils, Didymus, etc. Thus, instead of the quotations of the early Fathers being drawn from the New Testament this New Testament text was drawn from their quotations! So enamored is the good Abbé with this paradox that he is unable to be content with his 300 quarto pages here devoted to its defense, but publishes also an elaborate paper of the same purport, entitled "*Les plus Anciens MSS. des N. T., leur origine, leur véritable caractère*" in the July number of the *Revue des Questions Historiques* (71 Livraison, pp. 62-109). The second volume of the "*Partie Pratique*," (554 pp. quarto) is simply an almost interminable defense of Mark xvi. 9 sq, quite in Dean Burgon's spirit and with Dean Burgon's success. In its course, however, he gives us much information as to the facts of the witnessing documents and a very thankworthy sketch of the history of the Armenian version.

The usual amount of research has been put, during the year, on the N. T. Versions. The Egyptian Versions will come in for some of the benefit to be derived from the Rainer papyri, among which are very ancient MSS. of them. Besides what Martin and Nestle have done for the Syriac Versions, Dr. I. H. Hall has put forth three phototype fac simile pages of the "Beirût" MSS., which he described in the *Journal of the Society of Biblical Literature and Exegesis* for 1882 (Middletown, Conn., 1883)—pp. 1-26. In THE INDEPENDENT for Sept. 4th, the same scholar communicates a description of a new Syriac MS. containing the Catholic Epistles. It dates from 1471, and is owned by Mr. R. B. Williams, of Utica. Contributions to our knowledge of the old Latin have been made by Prof. T. K. Abbott ("*Evangelium versus antehieronymiana ex Codice Usseriano*," Dublin), by J. Belsheim ("*Der Brief des Jacobus in allen lateinischen Übersetzungen*"), by H. Hagen ("*Ein Itala fragment aus einer Berner Patimpeest der VI. Jahrhundert*," in the *Zeitschrift für Wissenschaftl. Theologie* 27: 4, pp. 470-484), and by H. O. Mont ("*Fragments d'une Versio antiqua de l'Apocalypse*," Nougat-le-Rotrou). E. Bernhardt has published: "*Die Gotische Bibel des Vulfla u. s. v. Text—abdruck mit Angabe der handschriftlichen Lesarten, nebst Glossar*," (Halle.)

The theories and methods of text criticism have been much discussed during the year. J. H. A. Michelson opened the year with a quite lengthy paper in the January number of the *Theologisches Tijdschrift* (pp. 1-24) on "*De Kerkelijke tekst des Nieuwen Testaments*," in which he defends the value of the older form of the Received Text—that current from Saec. IV to Saec. XVI—as a stepping stone and aid in reconstructing the original text. He by no means holds that the churchly text is equally pure with that of the older MSS., but he believes it to be an independent witness to the originals, and that it as such (1) frequently preserves the true reading where the older text has lost it; (2) frequently enables us to come on the track of the true reading by comparing it with the older text, and (3) helps to decide between two rival old readings. Michelson apparently assumes that the "Western" text lies behind all of our present transmission, but itself gave birth to (1) our present Western class, and (2) another, of which the older MSS. and the ecclesiastical text are two co-ordinate descendants; and decides between readings accordingly. Otherwise his criticism is only remarkable for a strange and overwrought theory of interpolations. Whenever some MSS. omit words not necessary to the sense, or some place them in a different place in the sentence, or read different words in the same place, he suspects interpolation. All questions of order of words, or of diverse readings, thus, he resolves by omitting the words in question. Thus he would obtain certainly the briefest text yet printed. Dr. J. L. Doede simultaneously published a letter in the *Theolog. Studien* (II: 1, pp. 44-60) by which he made the strife between Drs. De Koe and Van der Vaude Bakhuizen over the "authority of the Codices" a triangular one, but scarcely brought it to conclusion; the discussion would be more profitable were it more evident that the disputants thoroughly understood each other. We have already spoken of Martin's investigations into the value of Codices A B C

D. A paper of the same general tendency appeared anonymously in the *Dublin Review* for January, p. 186-201 under the title: "New Testament Vaticanism." A review of Dr. Scrivener's "Plain Introduction" Ed. III. (by B. B. Warfield) in the *Bibliotheca Sacra* for July attempted to estimate the value of that work as a guide to the art of text-criticism, and to weigh its text-critical principles.

Very few discussions appeared during the year on special passages. We have already mentioned the enormous treatise of the Abbé Martin on the last twelve verses of Mark. Zahn at the place already pointed out adduces a IV-VI Saec. MS. as reading ω , which is, of course, δ in I Tim., iii, 16. Dr. Schaff in a note in THE INDEPENDENT for October 23, settles the reading in the same passage of Paul 73—which Dean Burgon ("The Revision Revised," p. 444) had left in doubt—as certainly δ . In his "*Description Technique*," etc., the Abbé Martin gives a great deal of valuable information as to the readings of the Paris MSS. on such passages as Mark xvi, 9 sq; Jno. vii, 53 sq; Jno. 5, 3, 4; Luke xxii, 43, 44, by which the digests must be corrected or enriched. Lastly, in the *Journal of the Society of Biblical Literature and Exegesis* for 1883 (Boston 1884), Dr. I. H. Hall discusses the Syriac reading of Luke xxiv, 32, and Prof. B. B. Warfield the reading at Acts xi, 20.

A very valuable note of Dr. Ezra Abbot's on the form of the name represented by the initials G. D. T. M. D., which appear as the editor of a Greek Testament published in 1711 was printed in *The Unitarian Review* for August, pp. 169-173. A brief article on Sticheometry, by Dr. J. R. Harris, appeared in THE INDEPENDENT for Feb. 14th, p. 199, with which one should compare E. Nestle in the *Theolog. Literaturzeitung*, 7, 165, and 6, 131. We have noted also the following "*Vortrag*," by F. Mühlau: "*Bestehen wir den ursprünglichen Text der Heiligen Schrift?*" (Dorpat, pp. 24.)

WESTERN THEOLOGICAL SEMINARY, ALLEGHENY.

Missions.

A MISSIONARY'S LETTER FROM JAPAN.

BY THE REV. W. O. KITOHIN.

THE past six months have witnessed some noteworthy events in the progress of Christianity in Japan; and chiefest among these a movement upon the part of the Japanese themselves toward the adoption of Christianity, not only as the faith of the individual citizen, but also as the religion of the state. The causes of such a marvelous change are patent. The united conference of all the Christian bodies laboring in Japan held in Osaka, April, 1883, called the attention of the native press to the number and character of the foreign missionary force laboring throughout the Empire from Hakodate to Nagasaki; and in this way the people at large have been kept informed and interested in the progress and probable results of Christian propaganda in Japan. The effect of all this is plainly seen in the gradual change in literary and political circles from a state of indifference and contemptuous silence regarding both the missionary's faith and his work to one of earnest, interested inquiry and friendly discussion.

And first and foremost of these is the recognition which missionary labor has lately received from the thoughtful among the Japanese. Last July the *Jiji Shimpō*, one of the leading journals of the capital, in speaking upon the subject of "Religion and Mixed Residence," called the attention of its readers to the fact that, if foreigners be permitted to dwell in all parts of the Empire, Christianity must be encouraged, if for no other reason than to check the spirit of immorality and lawlessness among the foreign residents, who may very possibly then be scattered throughout the whole country. The writer, presumably Mr. Fukuzawa, used for an illustration of this necessity the gross licentiousness and lack of moral restraint that characterized the free ports shortly after they were opened to foreign trade and residence, and adds: "Since that time a great change has taken place. Missionaries have increased, churches have been established, and the controlling influence of religion is making itself felt in the actions and life of the foreigners. Much improvement has been effected, improvement which, it is evident, is chiefly traceable to the presence and work of missionaries"; and after reaffirming the great necessity of fostering the Christian Church wherever foreigners may be found, the article concludes with these warning words:

"Remove this means of moral elevation (Christianity), or throw obstacles in the way of its establishment, and mixed residence will be productive of the most fearful and deplorable results to the inhabitants of this country."

In the second place, the good will of the Government is evinced in the protection it is now offering to the prosecution of Christian work among the natives. It was to be expected that the Buddhists, learning the increasing favor with which Christianity was coming to be regarded by the Government and people, would be

roused to acts of the most persistent and determined opposition. Such has been the case; and from all parts of the country reports have been rife of riots, destruction of Christian houses of worship, the breaking up of Christian meetings, and in many places the petty persecution of native converts. In the great majority of cases it has been ascertained that the Buddhist priesthood have been the instigators of these disturbances; and always, where the trouble was at all of a serious nature, the Japanese authorities have taken the matter in hand, and meted out fitting punishment to the offenders. It was on account of these repeated assaults by the Buddhists upon the Christians, that the Governor of Kiyoto, a couple of months ago, thought it necessary to call the head priests under his jurisdiction to an audience, and, reminding them how earnestly their country was striving to win herself a place among the nations of the earth, cautioned them to conduct themselves, and to insist upon all their followers conducting themselves in a manner that would not imperil the fair fame of Japan, nor retard her progress. Among other things, he said:

"Above all, about the matter of religion there should be exercised the greatest care. If mixed residence be accorded, then the Government must take under its rule all the people who dwell here, in the same way as pure Japanese, no matter what country they may belong to. And hence, it would follow naturally, that any religion must be free for the people who dwell here. Admitting mixed residence, our Government never can say: 'We can only admit of the national religion.' If this is so, then the moment the treaties are revised, religion, native or foreign, must be left to its believers. Then the newly-introduced religion will seek to extend its influence, and the old faith will seek to resist their enemies, and rivalry will naturally result. But remember, we must be very cautious indeed! It has been recently repeated that Buddhist believers sometimes interrupt Christian preachers, destroy their houses and property, and injure Christian converts. If such riotous actions be frequently indulged in, if the foreign missionaries in Japan be wounded or killed, their churches injured, and other such acts done, every foreign Government will look upon the Japanese as a savage people, destitute of morality. Therefore, all ye, venerable priests, on full reflection, by virtue of your position, seek to influence the priests of your sects to put an end to vicious and unlawful controversy, and no longer suffer them to make mistakes, and injure our country. Again let me warn you, you must be very careful indeed!"

Another important advance which the Government has recently made was the "Notification" of the 11th of last August to the effect that the official priesthood was abolished. This really amounts to a severance of Church and State in Japan; and is probably only the first of a series of changes in the Government's relations to religion, which will eventually culminate in the official recognition of Christianity as one of three religions in Japan equal before the law, and each entitled and qualified to perform the rites of marriage and burial, and allowed full freedom in worship according to its own peculiar tenets. This step of the Government in withdrawing itself from the ancient religions of the country is a most significant one, as may be judged from the fact that the heathen party regards it with the utmost dismay, not only in itself and the heavy blow it has given to their prestige and power, but still more do they dread its being only the forerunner of more deadly disasters, which the near future has in store for them.

Finally, as the result of all this widespread discussion, the individual opinions of some of Japan's carefullest and most influential thinkers have been called forth, and in the majority of cases their sentiments have been extremely favorable to the cause of missions. Notably has Mr. Fukuzawa, the able editor of the *Jiji Shimpō*, plead with powerful arguments the great power of Christianity and the moral certainty of its victory over the ancient faiths of his country, and therefore the political wisdom of adopting it as the national religion; but as my readers are already acquainted with the utterances of this politic statesman, I will merely say here that, after making all allowances for Mr. Fukuzawa's patriotism on the one hand and his many erroneous conceptions of Christianity on the other, his words afford us a sure index as to which way the current of public opinion upon religious matters is running. Nor must I omit to mention in concluding that this spirit of interested inquiry is not confined to a coterie of learned speculative debaters only, but that the feeling is one quite generally diffused throughout the masses of the people and extending wider and growing deeper continually. This is evinced in the numerous ovals from the interior to have the Gospel preached from those who sincerely wish to hear; and no less proof is it of the increasing popularity of Christianity to find the Buddhists roused to resistance as they never have been before, and fighting like a forlorn hope against the faith that is daily growing in power and influence in proportion as they are sinking in the struggle against it. The Christian schools are drawing the best youth to their classes, the native Church is awake to the issues of the hour, and is zealously pressing forward to the goal of victory that seems to be almost within reach,

conscious that the power that now is her glory and strength will lead her forward conquering and to conquer, until Japan, the land of the rising sun, shall have become the land of the risen Son of God.

NAGASAKI, JAPAN.

School and College.

THE Seminary of St. Charles Borromeo, the theological school for the Roman Catholic diocese of Philadelphia, has the largest edifice of any divinity school in this country; and few in Europe equal it. The grounds also are extensive. The whole has cost thus far about \$600,000. For the completion of the property with equipments, and for an endowment, the interest on which shall maintain the school on its present scale of operations, a million more is needed. Prospective enlargements will require still another million. The *Catholic Standard* urges that if thus two million and a half is needed for a theological school alone, the proposed Catholic university will require from four to ten millions. But it says that these amounts are not beyond the financial strength and resources of the Catholic population of the United States.

...The University of Chicago borrowed, some years ago, from the Union Mutual Life Insurance Company, of Portland, Me., for the construction of buildings, etc., sums amounting, with interest, to about three hundred thousand dollars. The loan was secured by a mortgage on the premises. The present trustees refuse to pay this sum, on the ground that their predecessors had no legal authority to execute the several notes, mortgages, etc. The land was given by the late Stephen A. Douglas, and his heirs claim that, in case it shall no longer be used by the University, it reverts to them. The matter has been in the courts a long time. A decision was given on the 6th in favor of the insurance company, but an appeal has been taken.

...Some of the politicians of Kansas are attacking Professor Canfield, of the State University, charging that he teaches Free Trade; and it is intimated that efforts will be made to bring the legislature to withhold appropriations from the University until he is removed. On the other hand, it is declared that his instructions are at all times free from partisan bias, that he is a man of broad views, thorough scholarship, and extensive information, and that his utterances on political economy accord with the teachings of all the leading colleges of the country and with the advanced intelligence of the age.

...The late Ex-Governor Coburn, of Maine, in addition to large gifts in his life-time left, by will, over a million dollars to various benevolent objects, including bequests to educational interests as follows: to the State College of Agriculture, \$100,000; to Colby University, \$200,000; to Freedmen's schools of the Baptist Home Mission Society, \$250,000; to Waterville Classical Institute, \$100,000; to Houlton Academy, \$5,000; to Maine Industrial School for Girls, \$5,000; to Bloomfield Academy, \$7,000; for a public library at Skowhegan, \$30,000; total \$642,000.

...In the University of Michigan last year the number of students was as follows: in Department of Literature, Science and Arts, 539; in Department of Medicine and Surgery, 382; in Department of Law, 305; in School of Pharmacy, 77; in Homoeopathic Medical College, 57; in Dental College, 67; total, 1,377. Of these 180 were women; 117 in Literary Department, 43 in Medical Department, 12 in Homoeopathic College, 5 in Dental College, 2 in Pharmacy, and 1 in Law.

...Efforts are making to secure a confederation of the different schools for higher education in the province of Ontario. The desire is that the University of Toronto, with other government institutions and the various denominational colleges and universities, shall be brought into an alliance. The representatives of the different corporations have been holding conferences under the chairmanship of the Minister of Education.

...In the New York *Times*, of January 12th, Ex-Gov. D. H. Chamberlain has a two-column letter in opposition to the Blair Educational bill. He urges that it is not only unconstitutional, but will be injurious to the cause of education throughout the South, by leading the people to rely on Government grants instead of local taxation, to sustain the needed schools.

...In the United States in the year 1882-'83 there were 145 theological schools or departments of schools, with 712 instructors and 4,921 students. They had grounds and buildings valued at \$6,441,900, with endowments of \$9,559,031, yielding an income of \$582,525.

...The Lehigh University reports a corps of instructors numbering twenty-five and 307 students—classical, literary, and scientific. The Hon. Asa Packer, the founder, gave the institution 115 acres of land and two and a half million of dollars.

...The Rev. C. F. Thwing, of Cambridge