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

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For Table of Contents, see Page 16.

TO MY COMRADE TREE.

BY DANKE DANDRIDGE.

"The tree may be still standing which shall form your last resting-place."—H. K. BOYD.

Ramoz in woods where thrushes chant,
Or on some lonely mountain's slope,
Or in a copse—the cuckoo's haunt—
With fingers pointing to the copse,
There stands a tree, there stands a tree,
Must fall before they bury me.

O waiting heart! where'er thou art,
At last thy dust with mine shall blend;
For though we spend our days apart,
We come together at the end.
And thou with me, and I with thee,
Must lie in perfect unity.

Within a cramped confine of space,
And owning naught of earth beside,
That heart must be my dwelling-place,
For whom the world was not too wide.
A new-time Dryad, mine must be
The shape that shall inhabit thee.

Perchance, in some lone wandering,
On thy old roots I may have lain;
And heard, above, the wood-birds sing.
While God looked down upon us twain.
And did I feel no thrill, with thee,
Of fellowship and sympathy?

Is thy strong heart ne'er wearied out
With standing 'neath the over-freight
Of boughs that compass thee about
With mass of green, or white, a-weight?
O patient tree! O patient tree!
Dost never long for rest—like me?

I know thou spreadest grateful shade
When fierce the noontide sun doth beat,
And birds their nests in thee have made,
And cattle rested at thy feet.
Heaven grant I make this life of mine
As beautiful and brave as thine.

And when thy circling cloak is doffed,
Thou standest on the storm-swept sod,
And liftest thy long arms aloft
In mute appealing to thy God,
Appeal for me! Appeal for me!
That I may stand as steadfastly.

Let me fulfill my destiny,
And calmly wait for thee, O friend!
For thou must fall and I must die,
And come together at the end;
To quiet slumbering addressed,
Shut out from storm, shut in for rest.

Thus, lying in God's mighty Hand,
While his great purposes unfold,
We'll feel, as was from Chaos planned,
His breath inform our formless mold.
New shape for thee, new life for me,
For both—a vast eternity.

SHEPHERDSTOWN, W. VA.

ON HELEN'S CHEEK.

BY LOUISE IMMOGEN GUINNY.

On Helen's cheek was once a glow,
An arc of dreamland glimpsed below,
A silver-purpled, peachy beauty
In tidal swayings to and fro.

O flush of youth! outvelveting
The butterfly's Arabian wing!
The very argosies of morning
Bear not from Heaven so rich a thing.

On Helen's cheek a springtide day,
Fragile and wonderful it lay;
From Helen's cheek these twenty summers
Child-lips have kissed the bloom away.

Nay, Time! record it not so fast,
The reign of roses overpast;
All victor-pomps of theirs encircle
A loyal woman to the last.

So true of speech, of soul so free,
Of such a mellowed blood is she,
That girlhood's vision, long evanished,
Rounds never to a memory.

No loss in her Love's self describes!
Up-trembling to adoring eyes,
The sweet mirage of youth and beauty
On Helen's cheek forever lies.

BOSTON, MASS.

THE POET'S PLEA.

FROM VICTOR HUGO.

BY WILLIAM CLEAVER WILKINSON.

This story is told that Victor Hugo, concerning himself on behalf of one condemned, called on King Louis Philippe to intercede for the unfortunate man. It was a second compassionate effort of the poet's; but the hour was late, and the monarch, being now retired to bed, could not be seen. Not to be wholly balked of his purpose, Hugo left a plea, in suddenly improvised verse, on the table to meet the King's eye in the morning. There had been a recent death in the royal family of an idolized daughter, and a birth too, as well. Of these incidents the poet avails himself in his quatrain, which, very closely rendered, runs as follows:

By your lost angel, dove-like from you flown,
By this sweet royal babe, fair, fragile reed,
Mercy once more! Be mercy, mercy shown!
In the tomb's name, and cradle's both, I plead.

[The original may be subjoined for comparison:

*Par votre ange envolé ainsi qu'une colombe,
Par ce royal enfant, doux et fragile roseau,
Grace encore une fois! grace au nom de la tombe!
Grace au nom du berceau!*

The poet's plea availed.]

TARRYTOWN, N. Y.

FEDERAL LEGISLATION ON RAILROADS.

BY PROF. WILLIAM G. SUMNER.

DANIEL WEBSTER once said: "A strong conviction that something must be done is the parent of many bad measures." He made the observation early in his career; but it was a sign of his statesmanlike power to detect the common element in heterogeneous incidents of public life that he should have made it. Scarcely a year passes which does not give us a new illustration of its truth. The next instance of headlong legislation with which this country is threatened, is an act regulating railroads.

Two fallacies are of constant repetition in propositions for more Government regulation. The first and widest is to argue that competition is not perfect in its action, and does not satisfactorily solve the problems. It is inferred that we must have some form of Government regulation. Plainly this inference is a *non sequitur*, unless it can be shown that Government regulation will produce perfect and satisfactory results; or, that regulation, although imperfect, will just complement and make up for the imperfections of competition.

The second fallacy is illustrated when, after trying for a long time to solve a problem of the social order without success, we declare, in despair, that the State will have to take it in hand and legislate about it. This is a worse *non sequitur* than the other.

Both these fallacies are involved in the current arguments for the proposed legislation about railroads. Railroads are still new and still in their infancy. It seems reasonable to believe that they are capable of great development beyond what any one

can now foresee. New inventions are reasonably sure to cause transformations in railroad business and methods. We have only just reached the point where a few men are competent to manage great lines of railroad on their technical side. We have only just begun to educate men for the railroad business as a profession. Railroad men do not seem yet to have any code of right behavior or right management between themselves. People often deride the professional code of lawyers or doctors, but the value of such a code is seen, if we take a case like the one before us, where a new profession has not yet developed a code. The social and economic questions raised by railroads and about railroads are extremely difficult and complicated. We have not, so far, accomplished much of anything toward solving them by experience or theory. The discussion, so far as it has yet gone, has only shown that we have the task yet before us, and that, so far, all has been a struggle of various interest to use railroads for their own advantage. The true solution of the only proper legislative problem—viz., how to adjust all the interests so that no one of them can encroach upon the others, has scarcely been furthered at all. It is only necessary to take up a volume of the evidence taken by one of the Congressional committees on this subject, or any debate about it which has arisen in Congress, to see how true it is that conflicting interests are struggling for advantage over each other.

The railroad question is far wider than the scope of any proposed legislation with regard to it. It is so wide that in any period of five or ten years new phases of it come to the front and occupy public attention. Just now the prominent phase is the effect of competition on a weak market. The means of transportation seem to have been multiplied in excess of the demand for the time being. The railroad monopoly is in the position of any monopoly which has overproduced its market. Pooling would be the mode of applying combination and restriction of production to this business. That pooling would suit the condition of things just at this moment, and would be a corrective for the evils which just now command public attention, is very probable; but the country is undoubtedly destined to enter on a new period of expanding a hitherto unknown prosperity, and what would be the effects of pooling on a strong and rising market under great demand of transportation? If a law is passed it becomes a rigid and unavoidable constraint. It is not, however, my purpose to argue that pooling is a good thing or a bad thing. The arguments upon that point are so strong upon either side that a case is made out for neither. Under such circumstances, to legislate is to decide, and to commit the interests at stake to a decision which is immature, and is founded in nothing but the notion that something must be done. Competition has borne not only upon the rates, but also on the quality of cars and stations, upon speed and punctuality, upon parlor car and other conveniences. What would be the effect of strict pooling upon these?

The second point which seems now to occupy attention, is the effect of railroads upon natural distances. It is assumed that it must be wrong that railroads should make a place which is near, further off than one which is remote. The London *Economist*, of December 18th, took this

view. It is a matter of familiar experience that railroads do invert relations of distance, and make places which are two hundred miles off economically nearer than places one hundred miles off. In doing this they also invert the interests of a great many people. It is a rash and mischievous undertaking to try to offset or correct this by arbitrary legislation. It is not possible to draft an intelligible and workable regulation to do it. The short-haul clause in the bill now before the Senate is already a subject of disputed interpretation, and whenever the counts come to act upon it, they will interpret it as its language seems to require, not as anybody now says that it is intended to mean. The interests of the extreme West constantly demand that the full power of railroads to annihilate distance and time shall be exerted in their favor. During the last summer, Senator Edmunds pointed out to his Vermont constituents their grievance, in the fact that railroads pour into the Eastern market, in competition with them, all the products of the West—i.e., do just what the West demands. Cheap freights westward benefit Eastern manufacturers and Western consumers, while they injure Western manufacturers. Cheap freights eastward favor Western farmers and cattle raisers and Eastern consumers, while they injure Eastern farmers. How can the legislator meddle in this great complex of interests without doing harm to everybody, especially when he goes about it without any theoretical or practical principles to guide him, with nothing but the conviction that many things in the existing order are not as we would like them to be, and that something must be done?

The railroad question, properly speaking, I repeat, goes far beyond the points which are now attracting attention. The railroad company has relations to its employees, to the state which taxes its property, to the municipalities whose streets its line crosses, to adjoining real-estate owners, to the legislators and editors who want free passes, etc., etc. In all these relations there are two parties, for even a railroad company has rights. Competing lines have relations to each other, and these often raise questions in which there is no simple "justice." The competing lines may not be subject to the same legislative regulations. A country three thousand miles in extent is not much troubled by the extra prejudice which is imported into the question of long and short haul when it seems to include favor to foreigners at the expense of citizens; but, if there is anything real in the latter grievance, it is difficult to see why it should not also exist in a concealed form here. Finally, it cannot be forgotten that the railroad question includes the question, how those who have contributed the capital to build the road are to obtain their remuneration. If the State undertakes to regulate all the rest, it will see itself forced at last to regulate also this. Hitherto the stockholders have been left to get their remuneration out of their own enterprise, if they could. If they could not, they have been left to make the best of it. If, however, the State interferes with the whole management of their enterprise, how will it escape the justice of the demand at last that it compensate them or secure them a return on their investment?

In the present state of the case it behooves us to remember that, in the varying phases of the industrial world of our time,

and Corsica. This bears date June 16th; and he appears to have written nothing on the two days before and the day after. Such a lyric was worth enough for half a week, even with him.

In some of our collections this was needlessly mutilated into "Send kindly light." It is curious that compilers should have so little faith in the imagination of those for whom they labor. Hymns are within the realm and under the rules of poetry; and Christian congregations may surely be trusted to understand at least the plainer biblical metaphors, as "Christ the Light."

Next in order of time to "Lyra Apostolica" are thirty-five versions of Latin hymns. Except one or two dated 1842, these "are all free translations, made in 1836-8, from the Roman Breviary, except two, which are from the Parisian." Some of them appeared in one of the "Tracts for the Times," in 1836, I think. Newman was thus the first worker in this great field, and probably gave the impulse to Chandler and Mant, who closely followed him, as well as to Isaac Williams, Caswell, and Neale, who came later. These wrought on a larger scale than their predecessors, and most of them with more eminent success; but his renderings are graceful and creditable, and a few of them have place in hymnals—oftener in England than here.

"Now that the day-star glimmers bright."

A version of *Jam lucis orto sidere*, marked "Littlemore, February, 1842." This may mean that it was then altered from an earlier version, beginning.

"Now that the sun is gleaming bright,"

which is usually preferred, as by Dr. Hitchcock in "Carmina Sacrorum," 1885, and Dr. Robinson in "Laudes Domini," 1884.

"Come, Holy Ghost, who ever One."

Nunc Sancte nobis Spiritus, 1836: rewritten by the author, or for "Hymns Ancient and Modern," 1861.

"Now that the daylight dies away."

Te lucis ante terminum. Admitted to the revised "Hymns Ancient and Modern," 1874.

"Light of the anxious heart."

Lux alma Jesu. He also gathered the Latin texts in "Hymni Ecclesie."

After this he wrote but little verse. His transfer to Rome unconsciously anticipated so long before and so often in "Lyra Apostolica," was unmarked by song when it came. In 1850 he celebrates his patron St. Philip Neri, whom many of his countrymen fail to appreciate:

"And now he ventures to our North,
Where hearts are frozen as the air.

"He comes . . .
To melt a noble, stubborn race."

In 1853 he concludes that his Guardian Angel is nearer even than Saint or Virgin—which seems almost heretical: neither of them

"Has known my being, as thou hast known,
And blest, as thou hast blest."

In 1856 he put forth that most instructive and touching "Sketch of the Third Century," "Callista," which included a hymn for "A Martyr Convert":

"The number of Thine own complete."

In 1857 he wrote one "For the Dead":

"Help, Lord, the souls which Thou hast made,
The souls to Thee so dear,
In prison, for the debt unpaid
Of sins committed here."

And in 1862 one on "The Two Worlds," which must be surprised to find itself in the Methodist Hymnal, 1878:

"Unveil, O Lord, and on us shine."

In January, 1865, he produced his poetical *magnum opus*—indeed, his only production in verse of more than four pages or so—"The Dream of Gerontius," which has done more than anything else in literature toward reconciling Protestants to Purgatory. Over a previously unattractive subject is shed the charm of a rare mind and a lovely spirit. In this very remarkable poem are five songs by as many choirs of angels, each beginning:

"Praise to the Holiest in the height,"

The last of these was adopted at once (1868) by the "Appendix to Hymns Ancient and Modern," and has circulated more widely than any other hymn of Newman's, except "Lead, Kindly Light." He is not so happy—but then he did not mean to be—in the song of Demons:

"What's a saint?
One whose breath
Doth the air taint
Before his death;
A bundle of bones
Which fools adore
When life is o'er."

Yet the Romanist lady in Mr. Mallock's "New Republic" thinks that "except from a Christian point of view, a saint can be hardly better described." Most of us would be sorry to agree with her. The angels express a somewhat too cynical contempt for human nature:

"As though a thing who for his help
Must needs possess a wife,
Could cope with those proud rebel hosts,
Who had angelic life."

But the poem must be judged in its entirety (it covers but 48 pages), or by two songs at its end. The soul cries:

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn,
There will I sing my sad perpetual strain
Until the morn.
There will I sing, and soothe my stricken breast,
Which ne'er can cease;
To throb, and pine, and languish, till I possess
Of its Sole Peace.
There will I sing my absent Lord and Love—
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

And the angel answers, explaining the purgatorial discipline:

"Softly and gently, dearly ransomed soul,
In my most loving arms I now enfold thee;
And o'er the penal waters, as they roll,
I pose thee, and I lower thee, and hold thee;
"And carefully I dip thee in the lake,
And thou, without a sob or a resistance,
Dost through the flood thy rapid passage take,
Sinking deep, deeper, into the dim distance.

"Angels, to whom the willing task is given,
Shall tend, and nurse, and lull thee, as thou liest;
And masses on the earth, and prayers in heaven,
Shall aid thee at the Throne of the Most Highest.

"Farewell, but not forever! brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow."

Fine Arts.

THE "BLACK-AND-WHITE" EXHIBITION.

I.

BY MRS. SCHUYLER VAN RENSSELAERE.

THE ninth annual exhibition of the Salmagundi Club and the American Black-and-White Society, and the second annual exhibition of the Architectural League, of New York, are now being held in conjunction at the American Art Galleries, the upper room being filled with the architectural drawings, and all others with the varied products of the first-named associations.

Nine years ago, and for two or three years thereafter, our black-and-white exhibitions were chiefly composed of sketches and studies executed in the rapid and simple methods commonly employed by artists when speed and their own instruction are chiefly thought of, and the making of "pictures" is not attempted. To-day we find, on the other hand, pencil and charcoal and water-color washes in the minority, and true sketches and studies conspicuous by their very fewness. Most of the contributions are finished pictures, differing from those sent to other exhibitions merely by want of color, and executed for the greater part in oils. One cannot but think the change unfortunate. Sketches and studies have a value and an interest of their own, quite different from the value and interest of pictures; and they have an added extrinsic worth as showing the steps by which the artist trains his eye and hand, and lays the foundation for his "completer" work. And pencil and charcoal have an interpretative potency of their own quite different from the interpretative potency of paint. Lack of color is not thought of when they are in question, for they give us something which could not be given were color used. But an oil painting without color is simply a painting that lacks the chief charm painted work can have, and gives us absolutely nothing individual in exchange. Moreover, every graphic medium has a peculiar quality of its own, pleasant or disagreeable to the eye, without regard to the theme it chances to represent. And black-and-white oil paint, is, perhaps, the most disagreeable medium in the world. The very things which make oil paint the best of all mediums for the translation of full, rich and deep color, make it the worse for black-and-white work—its transparency, its luminousness, its sheen and brilliancy. And if literally black-and-white—if untinged with brown or yellow—its intermediate tones are extremely cold and ugly. Many painters seeing this, have tried to secure greater charm of effect by mingling browns and yellows with their grays; a most unfortunate device as it gives two schemes of tone instead of one, and the result is neither chromatic, nor frankly and truly monochromatic. Not nearly so many essays of this mistaken sort are now on the walls as hung there last year. The work in oil is simpler and franker, but, it must be confessed, it is not agreeable to the eye nor very interesting to the mind. When the artist has not been especially clever, it is wholly without charm; and when he has—why, then we wish he had used oil with colors, or had used charcoal, if he wanted black and white. In short, these monochromatic oils

seem less like true artistic products—executed thus because the artist felt that thus he could best express what he wished to say—than like bits of manufacture. We feel that with this exhibition in prospect, the wish has been simply to do something as striking and "important" as possibly could be done without the use of color. Doubtless so sweeping an assertion would be unjust if definitely formulated, as of something that unquestionably has been the case. All I wish to say is that we are tempted to feel the case must have been thus, so little intrinsic reason have such products to give for their existence.

Of course such criticism does not apply to works undertaken with an eye to reproduction. Mr. Cox's designs to illustrate Rossetti's "Blessed Damozel," for instance, which hangs in the first gallery, are all in oils—some showing a grayish and some a brownish scale. But here the medium was chosen as the best for reproductive purposes, and the result, as shown in the recently published book, well sustains the wisdom of the choice. These pictures of Mr. Cox's, and Mr. Abbey's drawings in illustration of "She Stoops to Conquer," are by far the most interesting and most important of all the contributions; but they need not here be discussed, for they have already been made familiar by the published volumes and by the many press criticisms thereupon. It may be said, however, that both artists show to better advantage here, where their work is studied in its original scale than in the reduced copies. And Mr. Abbey gains even more than Mr. Cox. A few of his pictures are in washes, but most of them in pen-and-ink, and the latter especially, are a veritable treasury of technical as well as of expressional force and charm. The vigor and delicacy of Mr. Abbey's touch, the simplicity, yet fullness of his method, are beyond praise. A few Frenchmen can use pen-and-ink as well, but I think no other man who bears an English name. The fertility of invention which evolves an interesting scene out of the slightest suggestion of the text, and the strength of conception which preserves unity of character and idea through such variety of incident, are equally remarkable. And the wonderful way in which the little faces speak and feel and even think, beneath the spectator's eye, is quite impossible to describe in words. Here in these unpretending drawings we see the whole play interpreted and acted, better, we are sure, than we shall ever see it on the stage, and it is difficult to believe that any other illustrator will ever attack a theme with which such triumphant success has in this case been won. Looking at such a work as this and at Mr. Abbey's previous illustrations of Herrick, and at Mr. Low's "Lamia" of last year, and at Mr. Cox's "Blessed Damozel" (which, though it cannot be called as entire a success as these, is yet a very remarkable production), and thinking, too, of what our periodicals show us from month to month in their artists' creative and their engravers' interpretative work—thinking, I say, of all this evidence we feel that in black-and-white work Americans have won a higher rank than in any other graphic branch, and a rank so high that no other living men are quite worthy to be set beside them. And this makes us regret the more that so many of them, when these annual exhibitions give them a chance to show their power in true black-and-white, prefer to waste it upon that false black-and-white which is only painting, minus color. It is a pity that some of our other illustrators, such as Mr. Reinhart and especially Mr. Kemble, are not represented, even though only by pictures which have already seen the light in magazine pages. And it is a pity, too, that the wood-engravings shown are so few in number, for a woodcut profits as much as an etching by careful hand-printing and thin paper; and those who have seen the results of our best engravers only on book-paper and printed by the steam-press, cannot appreciate their excellence to the full. Mr. Wolf has, fortunately, sent a few beautiful proofs, but a large and varied selection would have been of infinite interest. Etchings, of course, one does not expect to see on these walls, for special walls will be awaiting them later in the winter. Yet a few are present, though none of especial value.

Among the most interesting single drawings is Mr. Ranger's "Wet Evening" in a city street—a true drawing, and one which is very delightfully executed as well as faithfully conceived; Mr. C. W. Easton's "By the Roadside"; Mr. Maynard's delicate washed study called "News"; Mr. Dielman's pencil portrait (No. 12); and Mr. C. H. Warren's pretty trifle called "A November Fanny."

Perhaps it is the vogue of magazine and newspaper "war articles" which has inspired so many young artists to try military subjects upon canvas. Most of their essays in this as in other exhibitions are in the conventional "battle-piece" vein, and lack that vital human interest, that portrayal of individual action and character which marks the modern school of military painters—the school of Detaille and De Neuville—two distinguished from that of Horace Vernet. But at least of our younger men make constant and serious and ever more suc-

cessful efforts after success in the modern path. I mean, of course, Mr. Gilbert Gaul and Mr. Trego. Mr. Gaul's picture of soldiers resting in the trenches in the current exhibition is a capable and interesting piece of work. And though it is painted in oils it distresses us much less than most of the similar works about it, partly because in a subject of this sort the "effects," which are a landscape-painter's chief aim, are subordinate, and partly because we can excuse the shortcomings of any medium when the artist has had a genuine and individual tale to tell, and has told it forcibly and clearly. This might have been a better picture executed in some other way; but it is a good picture as it stands—a picture with meaning and feeling and individuality—and, therefore, one is not tempted to dwell too strongly on its deficiencies. But in pictures where the meaning is so little that the technique becomes of chief importance—then, indeed, we may regret the adoption of an unfortunate technical method.

NEW YORK CITY.

Biblical Research.

NEW TESTAMENT TEXTUAL CRITICISM IN 1886.

BY PROF. BENJ. B. WARFIELD, D.D.,
OF ALLEGHENY THEOLOGICAL SEMINARY.

I.

THE past year, very much like the preceding one, has more of the interesting to offer in the domain of New Testament Textual Criticism than of the epoch-making. Only among the Versions has work been done which can be described by so high a name. Yet, valuable publications have appeared in every department of the field. No new Greek text of importance has been printed. The Messrs. Harper have issued the Westcott-Hort text in yet another form—printed, indeed, so far as the text is concerned, from the same plates as their other editions, but made up differently and bound so as to form a part of their "Students' Series" of hand-books. It is the text of Westcott and Hort, again, that is reprinted in Mr. Th. E. Page's excellent little volume: "The Acts of the Apostles . . . with Explanatory Notes" (London: Macmillan, xii, 270, 16mo). A new edition of Wordsworth's "Commentary on the New Testament," including his text, has appeared from the press of the Rivingtons. Dr. von Gebhardt has issued a third edition of Tischendorf's latest text, with collections of Tregelles and Westcott and Hort (Leipzig: Tauchnitz, xii, 492, 8vo). The odd composite text, framed by Dean Perowne for the "Cambridge Greek Testament for Schools," has been extended over the parts of the Greek Testament for which this excellent commentary has been published during the year; e.g., the Epistles of St. John, the commentary on which has been written by Dr. Plummer. The peculiarity of this text is that it follows the agreement of Tischendorf and Tregelles, and where they differ, the agreement of either with Stephens, or, if neither agrees with Stephens, then the agreement of either with Lachmann, or, again, if all four stand apart, then (as a measure of desperation, apparently), Stephens alone! A modification of this process is necessary in the Gospels, where Tregelles did not know the Sinaitic Manuscript. Dr. Perowne hopes that "a text formed on these principles [why "principles?"] will fairly represent the results of modern criticism," which, however, can hardly be; though, without doubt, it "will at least be accepted as preferable to the 'Received Text.'" A text which far more nearly represents the results of modern criticism is contained in a notable publication, issued by the London house of Elliot Stock (crown 8vo, pp. 657) in the early summer, under the editorship of Dr. Richard Francis Weymouth, and bearing the following descriptive title: "'The Resultant Greek Testament,' exhibiting the text in which the majority of modern editors are agreed, and containing all the readings of Stephens (1850), Lachmann, Tregelles, Tischendorf, Lightfoot for the Epistles of Paul, Elliott for the Epistles of Paul, Alford, Weiss for Matthew [why only for Matthew?], the Bala edition (1880), Westcott and Hort and the Revision Committee; with extended introduction, explaining the principles and plan of the work." Besides indicating all the divergences of the editions named in the title, this careful and comprehensive work gives the few instances in which the Authorized Version departs from Stephens and Elsevir and now and then the Complutentian reading also. On the whole it is a praiseworthy performance; and is invaluable as a record of the readings which textual criticism has yet to settle.

The year has been a remarkable one for ransacking the libraries and publication of catalogues; these are valuable for textual criticism, not only for the more careful enumeration and description of the Biblical manuscripts, but also, to an even greater extent, from the paleographical side. Here should be mentioned M. Omont's catalogues of French Libraries; and the "Catalogue of Ancient Manuscripts in the British Museum," Part I of which contains the Greek and Part II the Latin

papyri and codices up to the close of the ninth century. The Greek section describes, with fragments, twenty-three codices and six papyri, nearly all of which are fac-similed. Here, too, should be mentioned the catalogue of the Greek manuscripts of the Palatine Library, at the Vatican, which "reconsuit et digessit Henricus Stevenson, senior" (Rome, 1855, xxxvii, 396, 4to), from which we learn that that library contains some twelve New Testament manuscripts apart from some small fragments. The review of this catalogue by Dr. von Gebhardt, in the *Leipzig Theolog. Literaturzeitung*, 6, p. 126-129, should be consulted, and with it the correction (for which the present writer is responsible) in No. 12, p. 285; compare also THE INDEPENDENT'S Biblical Research column, May 13th, 1886. Victor Gardthausen has published a full account of his researches in the library of the Monastery at Mount Sinai, and elsewhere in the East, in a beautiful volume: "Catalogus Cod. Græcorum Sinaiticorum (Oxford: Clarendon Press, xii, 296, 6 plates, 8vo). In this he describes some 153 New Testament manuscripts, dating from the ninth century down; and is not uncial of the Gospels, but several uncial Evangelists, one of which is dated 967. The review of this book by Harnack (*Theolog. Literaturzeitung*, xix, 493-496) and Lindsay (*The Academy*, December 4th, pp. 392), may be profitably consulted. M. Batiffol has followed up his description of ϕ in the *Mélanges d'Archéologie et d'histoire*, published by the French School at Rome, with a work entitled, "Les MSS. Grecs de Béral d'Albanie et le Codex Purpureus" (Paris: Leroux, pp. 126), which describes, besides ϕ , a tenth, an eleventh and a twelfth century Gospel and an Acts dated 1158, as well as a fine Evangelist of the eleventh century. In connection with this publication, Professor Stokes's paper in *The Expositor* for January, 1886, pp. 78-80, and Prof. J. Rendel Harris's in *The Sunday-school Times* for October 23d, 1886, may be profitably consulted. The latter gives a fac-simile of Matt. xvi, 20, from ϕ , and discusses its age and character, suggesting that it is hardly so old as the sixth century, and that it presents a Syriac text mixed with Western readings.

Professor Harris has also published in the same weekly journal (issue of Nov. 6th, 1886), a more accurate description than has heretofore been accessible of the "Packover Codices" which are numbered 560 and 561 of the Gospels by Dr. Scrivener in his third edition, p. 237. It appears that 561 is palimpsest at the beginning and end, the palimpsest text being an uncial apostolus of small value; the Gospel text is, however, remarkable and somewhat closely affiliated with the well-known group 13, 69, 124, 346, to which the Abbé Martin adds other members, and the history of which he thinks he can trace. Compare J. P. P. Martin: "Quatre Manuscrits importants du N. Testament auxquels on peut en ajouter un cinquième" (Paris: Maisonneuve, Le Clerc & Cie, 1886, 8vo, pp. 63; extracted from the *Revue des Sciences Ecclésiastiques*). It may be worth while to notice that Cornill ("Das Buch des Propheten Ezechiel": Leipzig: 1896), in discussing the character of the LXX text of the Vatican manuscript (B), finds reason to conclude that it was made from Origen's "Hexapla," and at Caesarea, which, so far as it goes, agrees with Prof. J. Rendel Harris's assignment of B to Caesarea on strict metrical grounds ("Johns Hopkins University Circulars," III, 29, 1884), but opposes Dr. Hort's opinion that the New Testament part of B was not only written in the West, probably at Rome, but that its proximate ancestry also was (geographically speaking) Western.

The paper on the "Quires of the Greek Manuscripts," which Dr. C. R. Gregory read in 1885 before the Académie des Inscriptions, and which was printed in the *Comptes Rendus* and also separately, has also appeared in an English form in the *American Journal of Philology* for April, 1886 (VII, 1, pp. 27-32). The Fayûm Papyri continue to furnish matter of palaeographical interest. The *Corpus* that is to contain them is yet delayed; but two parts of *Mittheilungen* have already been published by Dr. Karabazek, and a third, including a paper by Dr. Bickell, on the now famous "Papyrus Fragment of the Gospels," is furnished for January. A very interesting paper in the September number (1886) of the *Oesterreichische Monatschrift für den Orient*, treated of the paper used in these papyri. And some valuable palaeographical remarks, especially concerning contractions, may be found in a foot-note to an article of Wessely's printed in *The Expositor*, Sept., 1886, pp. 195-196.

Those who are interested in the study of the bibliography of the New Testament, will not fail to consult Dr. J. H. Hall's note on "Variations in the Same Editions of certain Greek New Testaments" in the *Journal of the Society of Biblical Literature and Exegesis*, for June and December, 1885 (published at Boston, 1886), pp. 101-107. The syllabus of the bibliographical lectures, by the same scholar, at the Johns Hopkins University, Jan. 4th to Feb. 16th, 1886, marked out a course such as it would be a boon to the world to have in print.

In turning to the versions, it is worth while to call attention to the ever-increasing facilities for this linguistic study. In the past year we have the Syriac and Æthiopic grammars of the *Porta Linguarum Orientalium* series of Reuther, of Karlsruhe, and the "Introduction to the Gothic of Ulfilas" of M. T. Le Marchant Douse (London: Taylor & Francis), while other manuals are in preparation of the same brief but thorough kind, which bid fair to make it an easier task to obtain a working knowledge of the ancient tongues than of any modern one. Two publications concerning the Coptic Version, which were omitted from last year's review, require mention here: Chiasoa's "Sacrorum biblicorum fragmenta Bahidica Musei Borgiani" (Rome, Vol. I, 8vo, xxxii, 228, with 18 plates), and Oscar van Lemm's "Mittelägyptische Bibelfragmente" in *Études Archéol. Linguist. et Historiques*, dédiées à M. le Dr. C. Leemans, 1885, pp. 95-102. To the present year belongs V. Bouriant's "Fragments mémoires de divers livres inédits de l'Écriture et des instructions pastorales des Pères de l'Église Copte," (in *Recueil de trav. relatives à la philol. et à l'Archéol. Egypt. et Assyriol.* VII, 2, 3, 1886, 82-94.) Paul de Lagarde has published at Göttingen (VII, 243, 4to), the Coptic text of extracts from the four Gospels (chiefly Matthew) with *catena*, as found in a fine manuscript of Lord Zouche's that was written in 839. The title is: "Catena in Evangelia Ægyptiaca que Superant."

Prof. Henry M. Harman, D.D., has printed a study of Cureton's fragments of Syriac Gospels in the *Journal of the Society of Biblical Exegesis and Literature*, for June and December, 1885 (Boston, 1896), pp. 29-45, in which he argues that the Curetonian Syriac is the older base of the Peshitto. The most important work on the Syriac versions of the year, however, is, undoubtedly, the publication by the Publication Agency of the Johns Hopkins University, and under the competent editorship of Prof. Isaac H. Hall, of the "The Syrian Antilegomena Epistles," in phototype plates, from what is known as the "Williams Manuscript," written in 1471 (1886, folio, pp. 7, with 17 plates). The manuscript contains the Acts and Catholic Epistles with the Epistle of Paul (including Hebrews) each book having prefixed to it a proemium (the Catholic epistles forming together but one book), and the seventeen plates are so chosen as to include the whole of II Peter, II and III John, and Jude, together with and specimens of the manuscript at large, and of the extraneous matter. The value of the publication consists in the fact that although several manuscripts of these epistles are known (the oldest belonging to the eleventh century) their text has hitherto been correct only in more or less accurate copies of Pococke's edition of 1690, which came from the single codex "Or. 119" of the Bodleian. Fruits of the new publication are already reaping; the new edition of the American Bible Society's ancient Syriac New Testament has been corrected in the case of obvious textual errors, throughout these Epistles from the Williams Manuscript, giving, as for the first time, a tolerably correct printed text of them.

The most important work of the year has been done, perhaps, on the Latin versions. Here should, first of all, be recorded some publications for 1885, which were missed in our last review: two by Dr. Belsheim—viz., "Epistula Pauline ante-Hieronymus latine translatæ ex Cod. Sangermanensi Græco-latino," etc. (Kristiania, 1885, 8vo, vii, 87), and "Codex Vindobonensis [s] of Scrivener, p. 944 . . . antiquissimæ, evangeliorum Lucæ et Marci translationis latine fragmenta" (Leipzig: Weigel). Concerning the latter, of which see Hausleiter in the *Theolog. Literaturblatt*, 1886, x, p. 94; and one of P. Corsen's: "Epistula ad Galatas ad fidem optimorum Codicum Vulgatæ recognovit, prolegomenis instructis Vulgatam cum antiquioribus versionibus Comparavit, P. C." (Berlin). It may be added that the Latin part of the Catalogue of Ancient Manuscripts in the British Museum, which has been mentioned above, contains ten pages of tables, showing the various readings of important Biblical manuscripts collected with the Vulgate in select passages. The latter date, assigned to Codex Amiatinus by De Lagarde, has received the acceptance of Strack and Cornill, and is placed side by side with the older one by Sanday. The discovery of a Latin "Stichometry for the New Testament Books," by Th. Mommsen (*Hermes*, 1886, xxi, 1, 142-156), is of more interest to students of the canon than to students of the text, and has already been utilized in that direction by Zahn, Harnack, Volkmar, and others. The valuable work of the year is especially contained, however, in the second part of "The Old Latin Biblical Texts," projected by Prof. (now Bishop) John Wordsworth, some four years ago. The first part, which appeared in 1883, contained the Gospel of Mark from ϕ , with valuable introductions and appendices, making in all some 43 pages of prolegomena, 46 of text, and 33 of appendix. Had the original scheme alone been continued with Part II (Clarendon Press; 1886) we should have had a volume of about equal extent, containing the fragments cited as K, n, o, p, q, r, s, t, —and of about equal interest. But Dr. Words-

worth has done far better by us. In addition to this matter he gives us enough more from the pen, chiefly of Dr. Sanday, to swell his book to three times the bulk, and raise it inexpressibly in value. For, in the meantime, Dr. Sanday with a band of co-laborers had begun a series of investigations into the affiliations of the old Latin texts, which give high promise of leading us at last to a solution of the great problems of their origin and relations which have heretofore baffled scholarship. The fruits of these studies were published in "Studia Biblica," in 1885; and now they are detailed for us in the present volume with admirable fullness and careful exactness. It is impossible to give a notion of the value of this work in the brief space here at our disposal. Suffice it to say, that although it is too early to draw far-reaching inferences as yet, a nearer approach is already made toward untangling the maze of the old Latin problem than ever heretofore. Dr. Sanday no longer desires to be understood as proclaiming an original duality in the Old Latin texts, although he traces with a yet firmer hand the actual divergence between the two types witnessed to in the extant movements, which have been usually known as the African and the European. Codex K is shown to have the closest of affiliations with the text used by Cyprian, while E is assigned to the same type of a somewhat later stage. Optatus, also, is proved to have used an African text, as also the author of the tract "De Physicis," printed among the works of Victorinus. After (c. 350). Novatian, on the other hand, and apparently Victorinus himself, used European texts, affiliated to those which the majority of manuscripts present, with a at their head, and including n, o, P, q, r, s, and t. To show this is much; but it is not yet to reconstruct the African text. Although K is the "leading representative," yet "at the back of K is an older form of the version still; a form not much dissimilar from K, but with some features of greater antiquity; a form which had systematically 'disciples' for 'discipuli,' 'felix' for 'beatus,' 'sermo' for 'verbum,' 'valetudo' and 'imbecillitas' for 'languor,' and 'infirmitas,' etc." (p. xc). Let us be patient; the work still before the gallant band who are attacking this problem is immense; but let us also not fail to acknowledge that the breach they have made has already given us a glimpse of the light beyond. At the end of the volume, Dr. Sanday has printed also a very valuable appendix on "The Greek Text implied by Codex K," to which the student's attention should be drawn.

Treatises on Textual Criticism are represented in German work by the appropriate section in the second edition of Holtzmann's "Einleitung in das Neue Testament," and by an appendix entitled "Neu-Testamentliche Textgeschichte" (pp. 621-645) in Dr. Bernhard Weiss's "Lehrbuch der Einleitung in das N. T." (Berlin, 1886, 8vo). Like all that Weiss writes, this is thorough, rich, and good; but it is far too brief, and this is all the more to be regretted that his eminence as a text critic is acknowledged. With this book may be mentioned the textual notes which he has worked out for the Pastoral Epistles in his commentary on them, which forms part of the new edition of Meyer. Textual criticism has been also somewhat incidentally treated by an American author, Prof. J. W. McGarvey, A.M., of Kentucky University, who has issued the first two parts of a work on Evidences of Christianity, the first of which treats of "The Integrity of the New Testament text." The nature of this treatise, as part of a work in "The Evidences," must be remembered in estimating its value. It is not a treatise on textual criticism, and is not intended to teach the art or the science. It deals rather with the facts for an ulterior end. So considered, it is a very creditable performance, although often led astray by the imperfections of the authorities (chiefly Dr. Scrivener) that are relied on. Last of all, under this head, the writer would beg leave to mention a primer on the art of Textual Criticism which he has himself published under the title: "An Introduction to the Textual Criticism of the New Testament" (London: Hodder & Stoughton, pp. 225). The matter is so selected as to teach the art rather than the science and to give primary rather than advanced instruction. In *The Expositor* for Dec. 1886, pp. 411-424, Dr. Henry Hayman acutely and entertainingly criticises the perspicuity of Dr. Hort's style, in a paper entitled: "The Westcott-Hort Genealogical Method," but scarcely penetrates beneath questions of mere style and presentation.

Sanitary.

THE HEALTH OF CHILDREN.

The care of the health of children comes before us as far more than a question of mere personal kindness or interest, or as a dictate of philanthropy. The condition of the children of a nation in their homes and in their early training, has much to do with all that constitutes nationality and the perpetuity of government. There never was a time in American history when so much attention needed to be given to all those problems that have a bearing upon the growing life of our people. So long as the country

home, the farm home, and the natural alternation of work, play and study are the prevailing habits of the young, as fostered by the village common school, so long the health of childhood almost seems to take care of itself. But when we come to all the crowding and overcrowding of compact city homes, to all the associations of young life which the street, the cigarette, and the saloon introduce, it is high time that the health of children be studied in its national aspects. Indeed, so much have artificial methods and city ways intruded themselves into villages and rural hamlets, that these are not left without their malign influences.

It cannot be concealed that there is a loss of old-time physical stamina in the rising race of native-born Americans. Some would attribute it to heredity, some to a loss of mental power, and some to an absence of proper moral training and restraint. But is not very much to be attributed to or recognized as associated with physical conditions? So soon as you begin to put little children under the dominion of bad food, bad air, imperfect light and disturbed sleep, so soon you introduce conditions which tell upon the mental and the moral, not less than upon the physical welfare. If the result in all these cases could be death, from a mere economical and social standpoint, it might be argued that there was a deliverance from the more fragile element, and a survival of the fittest. But, alas! the same process which destroys some, enfeebles and demoralizes the survivors to such an extent as to prove that this mode of selection is vicious in the extreme. As we see the multitudes of enfeebled ones running about the streets, issuing forth from crowded tenement-houses, or from the equally packed ward or village schools, we are compelled to ask what all this means for the future of the republic, of the municipality, not less than what it means for the individual children and for the race. Such an impression has this view made on the citizens of Philadelphia, that it at first led many of them to unite in a philanthropic way in schools of Kindergarten, that gathered together the outcasts and so combined work, study and play, as to do them physical and universal good. The city fathers and the school boards saw the results, and have recently voted \$15,000 for those sub-primary schools, which seek to begin this form of education very early in life. It is a recognition of the fact that there must be a care of the children at an earlier age, and this with a view of the physical as well as intellectual and moral care. In fact, at this age it is care of the body and training of the will that is demanded almost alone. An unhealthy child is constantly in a condition favorable to irritability and to that want of balance which is likely to beget eccentricity or an untrained or wayward will. One of the first steps in the skillful management of a child is to secure for it such evenness and reality of health as shall make of it a basis upon which the development is to proceed. In all that constitutes the real progress of the child or the science and art of Pedagogy, the physiological elements are more prominent at first than the psychological or the ethical. The great practical question is, How are these results to be best attained? One valuable way is in a study of homes. It is delightful to see what some sanitary associations are doing in advocating healthy homes. No charity has so taken hold of the London mind in the last few years as that which seeks to furnish better homes for the working classes. It has not been alone a charity, for statesmen and civilians have seen that it is a question of race and governmental vitality. Next to it comes a study of how the school period is to be utilized in the interests of health. That education is known to be defective which does not develop the health of the child. Once it was claimed that education should not interfere with it. But we are done with negatives, just as we would be with one who should only insist that intellectual education should not injure the intellect of the child. We have the positive intent to build up the body as much as to build up the mind. All that relates to the hygiene of the school-room means this. Also the popular sentiment in favor of manual education or industrial schools, means more than the art that is to be taught. We are after a due consideration of the body as well as of the hand. Much that is now known as public or municipal sanitation is a wise attempt to protect the people, and especially the children, from those diseases which disturb and weaken those that survive, as well as destroy multitudes. Notification of contagious diseases, vaccination and the enforcement of rules as to the removal of waste, are all parts of the effort to secure better health. We desire to emphasize the importance of a jealous regard for the health of the children as one of the first and one of the ever-active provinces of good government, and to insist upon it that the good citizen should bear this in mind as a part of the duty of his patriotism, as well as of his philanthropy.

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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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For Table of Contents, see Page 16.

AN IMPERIOUS FAVORITE.

BY ROSE HAWTHORNE LATHROP.

The themes may struggle which we daily choose,
With some fine motive, over clouds and all;
But each its element of charm will lose
If on the ear one word shall fail to fall,—
'Tis Love!

The poet wins us by his breezy call
To verses gathered into graceful sheaves;
But if he fail of loving, there's no thrall
To keep us long—each hasting reader leaves,
For Love!

We mingle with our neighbors every day,
And talk of all the world; yet tread again
We ever anon to tread the same old way
Leading to thoughts of the entrancing pain—
Dear Love!

NEW YORK CITY.

SYMPATHY.

BY GRACE DENIO LITCHFIELD.

FRIEND, art thou drowning? So am I.
Hold by my hand.
Nearer is my vain help, than help
From yonder land.
Friend, art thou starving? So, too, I.
Therefore I come
To thee—not to the overfed—
To ask a crumb.

Friend, hast thou nothing? Less have I.
Yet, beggared ones
Give more to those who beg, than e'er
Earth's richest sons.

LONDON, ENGLAND.

AS THOU WILT.

BY THE REV. EDWARD N. POMEROY.

WHEN Christ on Syria's borders stood,
From Canaan's coasts there came
A woman of Phœnician blood
Who bore a Roman name.*

No obstacle her purpose stayed
Till Him she looked upon,
"Have mercy on me, Lord," she prayed,
"O Saviour, David's Son.

"It is not for myself, indeed,
I ask for help divine;
My daughter's cause I come to plead,
My daughter's wants are mine."

The Master saw her agony.
Her tone of woe he heard.
He knew her plight, yet to her plea
He answered not a word.

Then the disciples came, and said,
"Why let her grieve thee thus?
Send her away," as one they pled,
"She crieth after us."

"I am not sent," the Lord replied,
"In Gentile lands to dwell;
Thy straying sheep I came to guide
Dear house of Israel."

Then came she near and worshiped him,
For every fear had fled;
With tears her pleading eyes were dim,
"Yet help me, Lord," she said.

She lingered, and he spake at last:
"It surely is not meet,
The children's bread to take and cast
To dogs that roam the street."

But she replied: "Truth is it all,
And yet the dogs may eat
The crumbs that from the tables fall
Beneath their master's feet."

* Tradition makes the name of the woman Justa—
—Gekie's "Life of Christ."

Then he replied again to her:
"How great thy faith must be;
Arise thou lowly worshiper,
As thou wilt shall it be."

O life, by evil ways undone,
Whom pride hath long oppressed,
The lowliest is the loftiest one,
The humblest is the best.

O thou who long hast sought relief,
From trouble none may share;
Make Him the partner of thy grief,
Let Him thy burden bear.

TAUNTON, MASS.

THE BRIDGE OF RECONCILIATION.

BY THEODORE L. CUYLER, D.D.

THAT is a wonderful expression which occurs in one of Paul's epistles to the Corinthians—"although God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The positions seem to be reversed. The apostle does not describe a guilty rebel suing for mercy, but an outraged sovereign begging the rebel to come and seek forgiveness. The wronged and insulted father is entreating the disobedient son to hasten back from the starvation and the swine, and receive pardon and restoration. It is as though the infinite Love went down on bended knee and besought sinners not to commit eternal suicide.

A certain stubborn, reckless youth had a violent quarrel with his kind father, and after stealing money from his drawer, ran away. A year or two afterward the father learned that the scapegrace was in London, living fast and drinking hard. He employed a detective to ascertain his son's whereabouts, and at length the officer found him shattered and sick in a house of infamy. The father hastened to the spot, and the words "That youth is my son," were the passport to the room. As the father aroused the wretched youth, who turned his bloated face and bloodshot eyes toward him, his first words were, "My poor boy, I have come after you; will you come home?" In a flood of tears the conquered rebel sobbed out: "Father, can you forgive me? Then I'll go home with you." This is but a faint picture of what the infinite God is doing all the time. Through the lips of thousands of faithful preachers and teachers, and by the perpetual strivings of his Spirit, our God is constantly saying to guilty sinners, "My poor boy, my sinning daughter, will you come home?" He takes the initiative. He says: "Come now and let us reason together," let us discuss the question, and then tells them how the hearts most crimsoned with guilt may become as white as wool. What a heart our Father has!

Where a quarrel has long existed between two persons, it is a great point to bring the parties together to talk over the differences between them. The Holy God makes the first advances. He makes it to every sinner who is in willful, wicked insurrection against him. He proposes his own terms of reconciliation, just as a sovereign has the right to do. Perhaps the reader of this article is and long has been in a wretched controversy with his Heavenly Father. If so, let me tell you, my friend, that God beseeches and entreats you to end this deadly quarrel with him at once. If continued into another world, it means—Hell. Two things are indispensable to a

full reconciliation. One of these has been done already; the other must be done.

1. You have sinned, and sin deserves punishment. A government on earth or in Heaven, without penalties for wrong is anarchy. Divine justice requires that your sins should be punished. Your Bible in this very chapter tells you that God "hath made Christ who knew no sin to be sin for you, that you might be made righteousness in him." Paul means by this that Jesus Christ, by his atoning death on the cross took your place, and was treated there just as you, the sinner, deserved to be treated. If you, in penitence and honest faith will accept the crucified Saviour as your substitute and yield yourself to God, you will be forgiven. You will be treated as righteous for his sake. Scoffers sneer at this as a "blood theology." It is such; it is blood warm with infinite love from the heart of God. It is a glorious theology to preach and to practice. Myriads now in Heaven have surrendered before that cross and sung—

"My faith now lays its hand
On that dear head of Thine,
While like a penitent I stand
And here confess my sin."

When Jesus Christ made his full, rich, complete atonement, he threw a bridge across the otherwise impassable chasm that separated human guilt from God's eternal favor. Mr. Froude pronounced the East River Bridge more wonderful than Niagara, for to him it seemed easy for the Almighty to create the great cataract, but it was a wonder that human skill could rear the Brooklyn Bridge. Of all the marvels of the divine architecture, the glorified spirits must regard the Atonement of Jesus Christ as the masterpiece.

2. The first essential to your reconciliation with God has been accomplished. Christ has reared the bridge, and now you must cross it. The movement toward God must be on your part. Listen to the beseeching God who calls out to you "let the wicked forsake his way, and return unto me, and I will abundantly pardon him." You must submit to God on his own terms. Those terms are repentance of your sins and acceptance of the atoning Saviour. During the Civil War, Abraham Lincoln could have had peace at any time in twenty-four hours if he had only sacrificed right, and submitted to the rebels. But thousands of our Southern fellow-countrymen, like the eloquent Grady, of Georgia, now acknowledge that it was the richest possible blessing to the South that peace only came by a Union restored and slavery wiped out. It is for your indescribable benefit that you cannot set foot on that bridge of reconciliation until you surrender your heart to God, and are willing to abandon your sins. Not sin in the abstract, but your own individual wickedness and wrong-doings. Your holy and loving Father says to you, "Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well."

As to the particular sin or sins that you are to abandon, ask conscience, consult God's commandments. I have heard of a gentleman who was attending a crowded, solemn revival meeting, in which the minister urged all awakened souls to submit unconditionally to God, and quoted that passage, "First be reconciled to thy brother, and then come and offer thy gift." The gentleman arose and went out into the vestibule; presently the sexton came in and called out another man. In the vesti-

bule the first-named gentleman confessed to the other that he had wronged him, and frankly asked his forgiveness, which was granted. He then returned into the meeting, gave his heart to the Lord, and found peace. That was a business-like way of settling with God. Wherever the Holy Spirit is pressing you, you must yield. If you have done a wicked wrong to a fellow-creature go and make reparation. If you have done a dishonest act in your business, hasten to make restitution.

Perhaps you have been robbing God of his Sabbath. It is not merely man's day, and the poor beast's day for rest, it is God's day for his worship and your soul's profit. I know of a person whose first step toward a better life was his turning out of doors his Godless Sunday morning newspaper with its frog-trough of secularities and scandals. He saved his Sabbath and he saved his soul. Perhaps you have been enslaved to sensuality and secret impurity. Pray God to help you cast out those unclean spirits, only the pure in heart shall see God. If your wine-bottle is the besetting sin, then, my friend, you must give up your bottle or give up your soul. Mammon-worship and money-worship may be your snare; then you cannot serve Christ and these idols also. It will be an infinite advantage to you to drop all the "contraband" practices at the entrance to the bridge of reconciliation. Oh, what hard and bitter thoughts you may have been harboring in your hearts toward your loving Father! Entreat him to forgive you; for all this time he has been bearing with you and beseeching you "be ye reconciled to me!"

My friend, God pleads with you. If you will only let him, he will lavish untold blessings on you. At the end of yonder bridge of love is his outstretched hand and open door. He waits to bid you welcome. How rich is that old Saxon word "welcome!" It is *well to come*, but death to stay away. He will welcome you—not to a selfish religion of lazy luxury, but to a hard and noble fight, and an armor for the victory. He does not promise you a trip to Heaven in palanquin or palace-car; but he invites you to the highest, holiest manhood and womanhood in this world, and in the world to come a flashing crown and the life everlasting.

BROOKLYN, N. Y.

GOSSIP IN A LIBRARY.

CAMDEN'S "BRITANNIA."

BY EDMUND GOSSE.

"Britain; or a chorographical description of the most flourishing Kingdoms, England, Scotland and Ireland, and the Islands adjoining, out of the depth of Antiquitie: beautified with Mappes of the several Shires of England. Written first in Latine by William Camden, Clarenceux K. of A. Translated newly into English by Philemon Holland.
"London, Impensis G. Bishop & J. Norton, 1610."

THERE is no more remarkable example of the difference between the readers of our light and hurrying age and those who obeyed "Eliza and our James," than the fact that the book we have before us at this moment, a folio of some eleven hundred pages, adorned, like a fighting elephant, with all the weightiest panoply of learning, was one of the most popular works of its time. It went through six editions, this vast antiquarian itinerary, before the natural demand of the vulgar released it from its Latin austerity; and the title-page we have quoted is that of the earliest English edition, specially translated, under the author's

but shows age very little—he looks younger indeed, than Mr. Payne of Ohio, the senator who succeeded Mr. Pendleton. Mr. Payne has no chin, or the upper part of his face is so large, that it produces the effect of having no lower features, and it gives him a wonderfully old look which his large spectacles serve to intensify. Mr. Trumbull must have realized how times change and people change with them in Washington. In looking about the rooms, he could not have found anybody who was in the Senate at the same time with him except Mr. John Sherman. The Chief-Justice was appointed by General Grant, Mr. Spofford the Congressional Librarian was appointed by Mr. Lincoln, but with the exception of Mr. Sherman and Mr. Spofford there could have been very few who remembered Mr. Lincoln personally. Mr. and Mrs. Northrop were there, the lady fresh from an enthusiastic meeting of ardent workers for the Kirmess, which had crowded her parlors that afternoon, Mr. and Mrs. John W. Foster, Mrs. Sabin, the wife of the Senator from Minnesota, and Mrs. Jones, of Nevada, Mr. and Mrs. Campbell, the Minister from the Netherlands, Mr. De Weckerlin, Miss Gouverneur, whose name makes one think of New York, but whose family has lived in Washington until it is almost entitled to the term of an "old Washington family," Miss Taylor, Miss Woods, the daughter of Mr. Justice Woods, Mrs. MacArthur, Judge Nott of the Court of Claims, and the white brocade garments of Mr. Chang Yen Hua, the minister from China, who is quite a devotee of society if one may judge from the number of places at which one meets him. I speak of his dress because it was the only one in the rooms that I noticed. Gentlemen are, as a rule, so very much at one with the waiters at a party, that to see a man in white brocade is rather pleasant and refreshing to the eyes; there is no difficulty in distinguishing the Chinese Legation from the men who wait at the tables. It will be in order to describe the dress of the minister and his staff at their party as minutely as that of the ladies.

It has been said of the Actor Salvini that he played Othello so well because the part required the sort of nature he has—namely, rather coarse; *material* is, perhaps, the newest expression; he is material in his nature, and he can play the savage jealousy of Othello better for that reason. The great actor was at the wedding breakfast given by Mlle. Nevada, in Paris, when she married Dr. Palmer. Cabanal and Ristori were there, and Salvini, and a fair daughter of Washington, whose stage name is Mlle. Decca, and of whom the world will hear more some day, as her talents and her voice become known. Salvini sat at her side and was delighted to find she could speak Italian. By the side of the lady's plate stood the usual forest of wine-glasses one sees at foreign tables, and Mlle. Decca did not drink wine. In her animated talk with the great actor, the servants filled first one glass and then another unnoticed by her, until, at the end of the breakfast, they stood, a little regiment, and with nobody to appreciate them. Salvini's eyes fell on them.

"But the Signorina has drunk no wine. Will she not take any?" The signorina intimated that she had no intention of doing so.

"But what will become of it, the *buono vino*, will she not take a little?"

No, it would probably arrive at its natural destination, without her taking any trouble.

"Its natural destination! Ah!" said he, "then I will know of that;" and he swooped down upon the ordered lines and left—not one drop of the ruby red to tell the tale. It was amusingly characteristic of him, and in its way of the beautiful American, who tells the story with great enjoyment after she had ceased to be surprised at the capacity of the gentleman from Italy.

WASHINGTON, D. C.

THE NEGRO IN THE NEGRO.

IV.

WHAT COLORED CORRESPONDENTS AT THE SOUTH REPORT CONCERNING RACE DISTINCTIONS MADE ON PUBLIC CONVEYANCES AND THE LIKE.

In the inquiry to ascertain the colored people's own opinion of their condition and treatment, the fourth group of questions was—

What social customs, if any, are oppressive or objectionable to the colored people?

Following are extracts from representative answers:

In a Virginia town, where the colored people own a large amount of property, it, in common with the property of the whites, was heavily taxed, a few years ago, to enable the town to build an opera-house. But after its completion the colored people were not allowed on the first floor. Of this treatment we bitterly complain. We give the whites the best seats when they come to our churches; but they show us upstairs whenever we go to theirs. Intelligent colored people see no Christianity in such conduct. Consequently many of them are becoming infidels.—Virginia.

On railroad trains and steamboats generally, colored passengers are allowed equal accommodations with the whites, except that nowhere are they permitted to take meals with the whites. They are either served in a different room, or they must wait till the whites are done. Yet they pay full fare. I know of but one hotel in this state which will receive a colored lady or gentleman on the same conditions as a white one; and this habit has grown up within two years. Near this hotel is a theater which has, within three years, begun to allow colored persons admission to the first floor, but there they must yet occupy seats specially set apart for them. Many colored persons never attend theaters or other places of amusement or instruction because of this discrimination. They view with displeasure treatment that is neither right nor reasonable. If they had hotels and theaters of their own, I believe they would no more desire to attend those of the whites than they now desire to attend white schools and churches. It is reasonable to suppose, however, that better education of both races, and fairer treatment by the white, will counteract this tendency.—Virginia.

Colored people are refused first-class accommodations in all white hotels and places of amusement throughout the entire South, and on many railroad and steamboat lines. It is a noticeable fact, that on steamboats plying between Washington, D. C., and Southern port, a colored person cannot even get the accommodation of a state-room, and under the dome of the United States Capitol cannot eat a piece of pie in a decent restaurant.—Virginia.

We are not admitted to hotels. We are treated fairly in other ways; have admission to first-class cars, etc. We make no complaint.—Eastern North Carolina.

In the matter of traveling the colored man is put to a disadvantage. The hotels, railways, and places of amusement all "spot" him.—Southern N. C.

Colored people are not admitted to hotels for whites. They are forced into separate cars on many railroads, and do not get the same accommodations as the whites for the same money. The intelligent members of the race often complain.—Central N. C.

The discrimination in the matter of railway and hotel accommodations and places of amusement is too well-known to be repeated. Complaint is sometimes heard. Especially ought decent waiting-rooms to be given to colored people at railway stations.—Georgia.

Every intelligent and respectable colored man deprecates the state of things whereby he is excluded from enjoying first-class accommodation on railroads when he pays for it, and is denied even shelter in public hotels. The most undesirable portion of the theater is reserved especially for the colored people, the entrance to which is usually through a back door or an alley.—Georgia.

Southern hotels are not open to colored people. The same, however, may be said of a good many Northern ones. In places of amusement they are admitted to the gallery only—treatment similar to that which they receive in a good many Christian (?) churches.—Georgia.

The following is the experience of a cultivated female teacher in Georgia:

June 4th, I took a car from Cincinnati to Augusta, Ga., purchasing a first-class ticket. The porter of the sleeper in which I came to Atlanta, helped me aboard a first-class coach on the Georgia Railroad to Augusta. When we had gone a very short distance from Atlanta, the white brakeman came to me and asked if I was alone. I told him I was. Said he: "You are in the wrong car, just you get into the other coach." All of this in a loud, rough tone, which, with his bad grammar, must have been very annoying to the other lady passengers of whom there were five or six. I politely asked him if he was the conductor, to which he replied: "I run this train, and you shall get out here." Shortly afterward the conductor came to me, and after taking my ticket, said: "You must get in the other car." I reminded him I had a first-class ticket and had bought it in good faith that it would be respected by the employés of the railroad. "That don't matter," said he; "you must get out. When we get to Decatur we stop and you take the next coach." The train stopped. The brakeman came and said to me; "Get out here." I said: "Take up my bundles, lead the way and I will follow." He did so, and I kept my promise. To have remained, would have been to subject myself to much annoyance and many insults. More than

once have the cowardly conductors and railroad authorities allowed—rather stood by consenting—a few country ruffians to put colored passengers off, and when called to account, answered: "The mob did it." The car into which the brakeman carried me was a box with no convenience—Negroes are not to expect comforts on the cars—train hands, white men, sat, smoked and spit as much as they pleased. There was no water, an old battered cooler and a dirty no-handle tin cup. The car was as filthy as dirt could make it. When the conductor passed I told him I should be obliged to complain. "Well," said he, "do so, you were not put off." As soon as I was rid of the severe headache brought on by the ride in so uncomfortable a place, I wrote to the agent at Augusta, telling him of my treatment and reminding him that the Legislature of Georgia had made all conductors policemen, and as such the conductor should have protected me from the insulting and cowardly assault of the brakeman. As yet I have not heard from him. If a Negro should refuse to give to a white man that for which he had paid, he would be arrested, tried and convicted for cheating and swindling. I was obliged to remain in Chicago for a day; being tired and hungry after eight seeing, in company with a friend, I went into a restaurant for dinner. They refused to wait on us. Why this unkind treatment either North or South? There are rough white people as well as colored—but no one thinks of calling all the whites rough. There are some as orderly people among us as you will find in any race. The Negro differs from other races only as circumstances have made him.

The colored people do not seek admission into white hotels in this state, but they contend for first-class accommodation of railroad trains, but are often denied such.—Alabama.

It is absolutely out of the question for colored people to be accommodated at hotels, and in nearly every Southern state there is unjust discrimination on railroad trains and at places of amusement.—Florida.

The universal custom in this portion of the South, to exclude colored people, however cleanly and polite and cultivated and respectable they may be, from the cabins of boats, sleeping-cars and hotels, etc., is a fruitful cause of complaint.—Mississippi.

The colored people do not object to having separate places on boats and trains and at hotels and the like, but when such places are said to be "reserved for the colored people," they are generally resorts for some whites, who drink and smoke and swear. Complaint is continual.—Mississippi.

As to places of amusement, hotels, etc., some houses are kept for all classes and all colors. Into these all that desire may enter. Others are opened exclusively to the whites. The Morgan, Louisiana and Texas Railroad offers some cases of race discrimination.—Louisiana.

Most of the Southern writers who criticized Mr. George W. Cable's plea for the obliteration of race distinction in such relations as are spoken of in the foregoing letters, maintained that the Negroes themselves were content with the present state of things; at least that the respectable and conservative members of the race were content. There is every circumstantial evidence to show that these letters fairly represent the prevailing feeling of the race. Certainly they are not bitter. But they do not confirm the assumption of the critics of Mr. Cable. They show that the Negro is sensible of the degradation which these distinctions of necessity carry with them.

Biblical Research.

NEW TESTAMENT TEXTUAL CRITICISM IN 1886.

BY PROF. BENJ. B. WARFIELD, D.D., OF ALLEGHENY THEOLOGICAL SEMINARY.

II.

THE most bulky examples which have appeared during the last year of the application of criticism to special passages are given by the concluding two volumes of the Abbé Martin's now gigantic work on Textual Criticism. He calls these Tome IV and Tome V of the *Partie Pratique* of his "Introduction à la Critique Textuelle du Nouveau Testament." The former extends to vi, and 540 quarto pages, and the latter to xi, 348; and yet the former is wholly occupied with a discussion of two readings, John v, 33-4, and John vi, 53-viii, 11; and the latter (which I have not seen) was to be, and presumably is, entirely occupied with a discussion of the famous three-witnesses passage in I John. The volume before me (Tome IV) is altogether simi-

lar in character to those that have preceded it. It defends, seemingly without hesitation, the readings of the received text. It is crammed with learning, and communicates multitudes of details that would be of the highest value if only their strict accuracy could be depended upon. This volume, too, contains one of the odd digressions into the regions of "pure fantasy" with which the Abbé is wont to amuse his students, dismay his readers, and discount his usefulness; though, this time at least, he gives fair warning in his preface of the nature of the section in the text, which does not, however, on that account cease to be a blot on the volume. "The Three Heavenly Witnesses" passage in John is treated, not only by the Abbé Martin, but also in a calm, fair and conclusive appendix to his "Commentary on John's Epistles," which we have already mentioned, by Dr. A. Plummer (pp. 168-172). In the same "Commentary" (pp. lxxxi-xc) is a helpful study of the text of the Johannine epistles, and (pp. 178-183) of the Latin versions of I John, the latter of which takes its start from Professor Sanday's paper in "Studia Biblica," and comes to like conclusions. The paper on "The Revised Text of the Greek Testament," which was begun by Dr. David Brown, of Aberdeen, in *The British and Foreign Evangelical Review* for October, 1885, he completes in the number of the same journal for April, 1886. He does not *ex professo* handle questions of external evidence, but only aims at showing, by a series of chosen examples, that in deciding between disputed readings more weight should be given to intrinsic internal evidence than critics ordinarily recognize. In this second paper the examples are drawn from I Cor. xv, 49 (*σφραγισμένον*); Mark xi, 3 (*πάλιον*); Matt. xxvii, 49; Heb. iv, 2; Matt. xix, 16, 17, in each of which, except Matt. xxvii, 49, the reading that stands in Westcott & Hort's text is opposed on internal grounds. Dr. Brown's general contention that no reading can be accepted against which intrinsic evidence immovably arrays itself, is obviously right; and in several of his specific conclusions we accord. Yet we have fancied that we observed in his reasoning a tendency to oppose the external and internal considerations, without sufficient previous effort to find the common ground on which they might be harmonized. Dr. J. A. Broadus has added to Dr. Alvah Hovey's "Commentary on John's Gospel" (Philadelphia, 1886) a series of textual notes, which will not be uninteresting even to the professional textuary, although intended for a more popular eye. Dr. Broadus's remarks are acute and learned, especially in the sphere of transcriptional evidence, in which he seems to place the strength of his contentions. It is to be observed that he insists, as against Dr. Hort, that Codex B has an Alexandrian element (p. 67 on 1, 15; so, on xvii, 12, and xviii, 1), and, indeed, also a Western element in John. Dr. W. H. Stimpson presents us with a couple of very interesting notes on little-supported readings in *The Expositor* for October, 1886 (p. 316), and August, 1886 (p. 159), in the former place discussing a reading on Rev. i, 14, which is commended by a single late manuscript (122), and in the latter pointing out that *συνίτησαν* is read at Luke ix, 18, by Codex 157 as well as by the codices enumerated by Tischendorf.

We are on the verge of the higher criticism when we adduce certain Dutch writings of the past year which seem to be intended to come from the textual side to the aid of the determined effort now making in Holland to discredit the greater epistles of St. Paul. Dr. J. M. S. Baljon, we think, accounts himself a member of "the right"; but in his book on "The Text of the Epistles of Paul to the Romans, the Corinthians, and the Galatians, considered as the Object of Conjectural Criticism," which appeared in 1884, he declared against the genuineness of the following passages: Rom. ii, 16; vii, 10, 20, 25b; ix, 5b; xv, xvi; 1 Cor. vi, 17-22; xi, 10, 16; xv, 33b-36; xv, 41b, 42b, 43, 45; xvi, 23; 2 Cor. vi, 14-vii, 1; viii, ix, 32-xii, 1, 7a; xii, 11b, 12; Gal. ii, 10; iii, 19b, 20; iv, 25. Dr. Baljon's work was not of great value; but it has been made now the starting-point of an elaborate paper on the text of Romans, by Dr. J. H. A. Michelsen, of Kampen, which is to run through three numbers of the *Theologisch Tijdschrift*. The first and second of these parts have appeared (*Theolog. Tijdschrift*, 1886, 4, pp. 373-386, and 5, pp. 473-490), in which he (sometimes acutely, but generally with considerable arbitrary subjectivity) "restores the Epistle to the Romans to its latest redaction." The license with which "conjecture" is made use of in this restoration cannot be estimated by a list of the professed conjectures, for many other restorations are only veiled conjectures; but it may serve some purpose to note that no less than seventeen "interpretations which betray themselves as such only by the connection without the help of various readings" are eliminated (some of them most absurdly), and nine other places are "corrected without the help of various readings." Yet this is only the beginning; for

having thus restored the "latest redaction," Dr. Michelsen, "in a following number wishes to make it plain that at least one (shorter) redaction must have preceded it." While awaiting this concluding paper, we may gain some idea of what may be expected, from another and most remarkable Dutch publication with which Dr. Michelsen is not unconnected—a work bearing the following surprising title: "Verisimilia. Laceram Conditionem Novi Testamenti Exemplis illustrant et ab origine repetierunt A. Pierson et S. A. Naber." (Amsterdam: Van Kampen & Son. 1886.) The character of the book is aptly described by the title, and is already forecast by the authors' names; for it must be remembered that Dr. Pierson stands at the root of Dr. A. Loman's recent attempt to discard Paul's Epistles and the Apocalypse; and Dr. Naber, a classical philologist of eminence, whose contributions to sacred criticism have hitherto been confined to certain "conjectures" published in *Mnemosyne*, dropped the hint as long ago as 1881 (*Mnemosyne*, Nov. Ser. ix, 209): "Singula cum attentissima cura conatus sum, quo tempore hanc epistolam [to the Galatians] legēbam cum Allardo Piersono collegae meo aestumatisimo, qui ab Johanne Piersono genus ducti, neque ei *εξήγησαν* αἶμα δαιμονος, sed quo intentione omnia examinavimus, eo de pluribus dubitari copimus, potueritne ipse Paulus tam perplexo scribere." In this book, it is to be observed, the "lacerated condition" of the New Testament is assumed, and of the whole New Testament; although it is only of I and II Thessalonians, Galatians, I and II Corinthians, Romans and John that any attempt is made to make the assumption good. It is of Paul, then, and the generally acknowledged Epistles that this book chiefly treats; and it starts from the broad assertion that the Epistles of Paul cannot be understood—that whenever we try to conceive of any one of the letters ascribed to him as by a given person, directed to a given circle of readers, it becomes at once an insoluble riddle. The authors find no way out of this condition of affairs, except to recognize these letters as mere patchwork, and proceed at once to separate the elements that enter into their make up. And here they especially dissect out numerous pre-Christian Jewish fragments, and invent for the redactor of the whole and author of much of the Christian parts a certain otherwise unknown Bishop Paul, who may stand as a fit companion to the Presbyter John. All this has drifted too much beyond the limit of textual criticism into that of the higher criticism to require fuller treatment here; and as for refutation, the purely subjective character of this wild dreaming removes it out of the sphere of refutation into that of wonder; and perhaps Professor Kuenen's amazed cry and careful examination and complete rejection of it (*Theolog. Tijdschrift* for September, 1886, v, 491-536) will be all the refutation it will ever need. I give the "Jewish sections" in part of Romans and in Galatians, only, as a sample: Rom. i, 18-24, 26a-27a; parts of ii; iii, 9, 20, 31, 26b; iv, 1-5, 10-13, 13a; v (the ground idea and several parts); vi, 8-11; vii, 1-13, perhaps also 14-25; viii, 2, 4, 5-9a, 12-16, 19, etc.; Gal. ii, 14-21; iii, 6-25; iv, 1-11, 21-31; v, 16-18; vi, 7-9, 12-15. Perhaps it may be remarked that Professors Pierson and Naber have, at much cost, discovered only what all the world has known for nineteen hundred years—that there is a Jewish element and a purely Christian one in all Christianity, and of course not less in Paul's Epistles. The reader will observe, also, a sign of the times in this restoration of an original Jewish basis for Paul's Epistles. This is just now the fashionable form of criticism, that will have its day and then pass. Schnapp has dissected the Jewish original out of the "Testaments of the XII Patriarchs"; Harnack, following a hint of Salmon's, has dissected it out of the "Teaching of the Apostles"; Vischer has done the same service for the Apocalypse; and now Naber has completed the *reductio ad absurdum* by doing it for Paul. I do not say that all these are equally mistaken, but I do believe that they may all be recognized as alike mistaken.

It is a great descent to come down from such high and mighty dealing to English work lying on the border land between the higher and lower criticism; but for the sake of completeness we must do it. For here belongs Mr. J. J. Holcombe's "Gospel Difficulties; or the Displaced Section of St. Luke" (London: J. Clay & Son, 16mo, 475), in which an attempt is made, on internal grounds, to prove that Luke xi, 14-xiii, 21, stood originally after viii, 21. Here, too, may be mentioned Mr. H. H. Evan's "St. Paul the Author of the Last Twelve Verses of the Second Gospel" (London: J. Nisbet & Co., pp. 83), in which it is shown that the author of these verses *might* have been Paul—if we knew from other sources that Paul wrote them that then they *might* be accepted as his. But . . .

ALLGHEM, FEIN.

Missions.

MISSIONS IN COREA.

BY THE REV. EDWARD A. LAWRENCE.

There are few missions which possess to-day the peculiar interest of those in Corea. The country itself is full of striking contrasts. It has been eminent in various arts and has lost that eminence. The evidence of its past leadership one will find in Japan rather than in Corea. It has had a great religion, and has imparted it to others, but itself has lost it.

It has received its customs and morals largely from others, and is now being opened to the West, yet it has been found in some respects more conservative even than China. The costume of to-day is that which was worn and discarded in China centuries ago.

The aspect of the people is, in some respects, more intelligent and commanding than that of either the Chinese or Japanese, and this very fact makes the contrast with their squalid surroundings the more disgusting, while it gives the more hope that they may be lifted from a state which seems alien to their native condition.

It simply adds another to the many paradoxes to be found here, to say that there are most promising missions in Corea without any present opportunity for mission work. The old laws by which Roman Catholic Christianity was so nearly extirpated, are still in force. The attempt of France to secure religious toleration was a failure. The missionaries are closely watched to see that they do not attempt religious teaching. All their direct public work at present is strictly secular, though grandly humane, and surely preparatory to the Gospel.

What is being done may be briefly told. Eleven French priests have their center in Seoul, the capital. Mr. Ross has begun an important work on the borders of Manchuria and Corea. Besides this, the entire present mission force is American, consisting of Drs. Allen and Heron, physicians, the Rev. H. G. Underwood, and Miss Eilers, a lady physician just arrived, all representing the Presbyterian Board; of the Methodist Episcopal are the Rev. H. G. Appenzeller, and W. B. Scranton, M. D., with his mother, Mrs. M. F. Scranton, of the Methodist Episcopal Church. In addition there are: Mr. D. A. Bunker, Mr. H. B. Hulbut, and Mr. G. W. Gilmore and wife, who have just arrived. These have been designated by the United States Government, at the request of Corea, to take charge of a Government school now opening, where they will instruct thirty Coreans appointed to attend.

The Government Hospital is under charge of Drs. Allen and Heron, where they are also training a class of natives as physicians. Dr. Scranton maintains a private hospital and dispensary, while Mrs. Scranton has made a good beginning with a school for girls, and Mr. Appenzeller with one for boys.

The Presbyterian Orphanage, under charge of the Rev. Mr. Underwood, was highly commended by the King at the very start. A royal school of interpreters is in charge of Mr. Halifax, an Englishman, while, as has been said, the new government school is under the sole care of three Americans, all Christians, two of them, at least, ordained clergymen. Certainly Christians and missionaries have a good hold on Corea. Still all is yet preparatory and secular. No religion is taught in the schools. Not even Christian songs are allowed the orphans, so that secular ones must be introduced.

Within the last fortnight, in one point, a great gain has been made. Dr. Allen's well-known courage and skill at the time of the Korean massacres, have won for him the respect and gratitude of both King and people. Yet, although he has frequently prescribed for the King at a distance, the maneuvers of the native physicians have succeeded in baffling the King's purpose of summoning him for personal consultation. Week before last, however, the Queen was sick. Receiving no help from her own doctors, she sent for Dr. Eilers, who, under escort of Dr. Allen, visited the court, and in presence of the King and other members of the royal household, prescribed for the Queen. The visit was twice repeated during that week. The American physicians were treated with great ceremony, being detained at the second visit to an elaborate dinner prepared expressly for them. On the third visit Dr. Eilers returned from the palace in a fine palanquin, presented to her by the Queen, who, besides being personally quite attracted by the American lady, told her that Korean physicians were "no good," intimating her satisfaction with the new treatment.

All of this predisposes Corea in favor of Western civilization, and opens the way for direct labor. The missionaries are known to be missionaries; but their character as such is, so far, simply ignored.

The tale of the first convert, baptized by a Protestant minister in Corea is full of interest. He had read in a Chinese account of the Western nations, that Christianity was their prevailing religion. The same book denounced that

religion as most pernicious. Yet it seemed to him that a religion held by nations so advanced in other respects, must be well worth knowing. He, therefore, commenced his inquiries, yet secretly, because of the Korean laws.

One day he appeared, for the first time, before Mr. Underwood, and asked for instruction in English. Being received with others, he came for a few days, and then disappeared, without explanation. He said afterward, that what he had wanted was, not English, but Christianity, which he had been told the missionaries taught. Disappointed in that, he cared for nothing else.

Still his search was continued, although he came to the conclusion that the missionaries had nothing to do with Christianity.

One day, however, he happened to be in Dr. Allen's office, where he found a Chinese copy of one of the gospels lying on the table. Overjoyed, he quietly appropriated it, took it home, read it through that night, and appeared the next morning to Mr. Underwood, holding up the Gospel, and exclaiming, "This is good!" One night had given him great familiarity with the precious volume, and they had a long conversation together.

He sought and obtained more of this sacred reading. Fresh light and instruction came to him each day. His heart was fixed, his choice was made. This was what he had long sought, and now it was his.

He soon expressed a wish to be baptized. After careful examination, this was privately done, and, when I saw him, he was giving every evidence of growth in the knowledge and love of Christ.

There is talk of starting a new school at some central point. The missionaries have been considering what amount of money they shall ask for at home for the purpose. But this man tells them not to seek foreign money for the school. He assures them that Coreans should and can raise the money if the missionaries will only teach.

Danger, however, lies before this convert. The only Korean rite which forms a part of Korean life is Ancestor Worship. At certain seasons every family assembles to engage in this ceremony. The first absence causes no special questioning. At the second, inquiries begin. In the case of this man they would result in the discovery that he is a Christian.

It is said that the Romanists, after the conversion of a Korean family, encouraged their assembling by themselves in apparent conformity with the customs of their neighbors, while, in fact, they should engage in the worship of God. But, even if right, this deception would not be possible here, because the man's conversion is as yet kept secret from his family. Besides which, he sees and rejects the falseness of any such compromise.

Yet the disclosure of his change brings danger of public execution or private assassination. The only course which seems open at present is a temporary exile. It is possible that before these lines are read, he may have taken up his sacred studies in some Christian school in China.

But everything in Corea is uncertain. The gates of liberty may be flung wide open in a few months. Now is the time for the study of the language and other preparatory work. When the gate opens, we should have a strong force of men and women ready to enter in and take possession.

SEOUL, COREA.

Fine Arts.

THE G. B. COALE COLLECTION OF DUTCH HISTORICAL PRINTS.

It is a nice question how much art owes in this world to the collector as well as to the creator. The debt is more appreciated as the thousand and one instances of patience and liberality on the part of particular men or women of leisure, means and cultivated taste, now in one direction, now in another, come to light. There is just at present on private exhibition in this city, a very noteworthy example of what may be properly called (from the name of its maker and owner) the Coale Collection of Engraved and Etched Historical Portraits Relating to Dutch History. As the originator, Mr. George B. Coale, of Baltimore, explains, his admiration for the character of the Netherland people, and subsequently his interest in Motley's exhaustive work on the brilliant period reviewed in his "Dutch Republic" induced Mr. Coale, long ago, to set to work to secure the best print of the most authentic portraits of every political participant in the stirring drama of the epoch. To this became added, incidentally, a standard and often rare print-likeness of personages related closely to the chief actors but not themselves immediate participants. The portraits, over two hundred in number, are set in two elaborately bound and indexed folio volumes. As to the completeness of Mr. Coale's gallery, thus put at the student's disposal, every notable Dutch, Spanish, English or French name associated with the period is

here found, if any suitable portrait has existed in any gallery or library of Europe. The industry of Mr. Coale and the expense of this singularly felicitous undertaking have resulted in a Portrait Illustration that is, probably, of absolute uniqueness.

It will be at once inferred that if the richness of this collection for the purpose of reference is singular, it is from its artistic side no less striking. The engravings and etchings of these volumes are, by example after example, the choicest works of those famous Dutch, Flemish, French and German etchers and engravers whose talents frequently were busied with portraiture to the most distinguished results. The collection is strong in magnificent specimens of half-a-dozen artists and schools. It is almost an artistic biography of certain fifteenth and sixteenth century engravers of high rank. Naturally, not seldom the print Mr. Coale selected stands for the most striking labor of the engraver. To those who have attempted a collection of really satisfactory examples of the prints of the period the scope of these two crowded scrap-books will be apparent at a glance.

It would be impossible here to extract from the catalogue of Mr. Coale's collection a list of its features that would be as representative as we would choose. We mention only a comparatively limited galaxy taken at random, while turning over the pages; including in it the following:

"Charles the Fifth": five prints, including Hopper's scarce and splendid one and those engraved by Houbraken and Gunst; all in folio, and evidently early impressions—"Philip II of Spain": engraved by Gunst; and another by Wierx—"Mary Tudor, of England": engraved by Hollar, 1647—"Constable de Montmorency": the magnificent Custos print, large folio, from the Versailles portrait; superbly embellished—"William of Orange": Goltzius, engraver, very scarce and a beautiful copy; and Houbraken's copy of the Mierveide portrait—"The Duke of Alba": Gunst after Van der Werff; De Jode from the Titian portrait; superb copies—"William Ripperda" (commander of the garrison of Haarlem): engraved by Nolpe—"Count Horn": a remarkably beautiful folio print by Vaillant—"Count Brederode": Houbraken's portrait print—"Count Hoogstraeten": by Jacoben; large folio, and a choice copy—"The Princess of Orange": three exceedingly choice portraits by contemporary artists and engravers, including Delff's own engraving of his famous portrait, a notably beautiful copy—"Maurice of Orange": three contemporary portraits of superb workmanship—"Frederic Henry of Orange": the Delff print, folio—"William de la Marck", leader of the Beggars of the Sea: a magnificent copy of a likeness of established authenticity—"General Valdez": Vaillant's splendid folio engraving—"Fran Kenau Simons Hüsselaer," who organized and led the female regiment who aided in the defense: two scarce and fine prints of 1673—"John Van den Does," commander of Leyden's garrison during the siege, engraved in folio by Cornelius Vischer, 1649; a superb copy—"Admiral Boisot": scarce print by Cornelius Vischer in folio, 1649—"Adrian Van Der Werff," engraved by Houbraken from his portrait. So runs on the list of names; and a great number of councilmen, burgomasters, generals, ecclesiastics and others, to whom families in this city and country can point as more or less direct ancestors.

The selection of the Austrian princes and princesses of the date is very large and striking; so distinctly such that we do not enter upon it in this brief survey. The English portraits set out with the Vermuelen folio copy of "Queen Elizabeth's" picture by Van der Werff. Second to this the scarce (folio) engraved portrait of "Dudley, Earl of Leicester," by Van Siobem; Houbraken's magnificent print after the Zuecher's painting of "Sir Francis Walsingham"; Sir Francis Drake is represented by the seldom seen print of De Passe; "the Earl of Essex," by Houbraken, after the Oliver portrait; "Sir Philip Sidney," Oliver's portrait, etched by Houbraken; and "Sir Walter Raleigh," by the same. We may add that the French gallery also comprises a beautiful addition to the original Dutch nucleus, and is as complete as possible.

It is to be hoped that some public institution of art or letters in this city—the Astor or Lenox Libraries, the Historical Society, or the Metropolitan Museum—rather than any private purchaser, will become the owner of Mr. Coale's remarkable work. It belongs in this neighborhood, not to say, metropolis, the past of which is so associated with the story of Holland and the biography of her sons. It is especially to be hoped that the value of the individual specimens will not induce the owner to disperse them in the market, but that the collection may be sold as the noteworthy entirety that it is.

It was not merely for sake of effect & costume that Mlle. Macmahon at her wedding wore a "Limerick lace" veil, and a splendid gown trimmed richly with the same elegant web. The Macmahons are that rare thing—true and genuine descendants of a great Irish royal house, and thoroughly proud of the ancestry.