

# The Independent.

"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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## My Treasure House.

BY C. HARRISON TOWNSEND.

TIME takes not all for his; 'tis mine to own  
Treasures he may not touch, that secret lie  
And save their beauty for the inward eye.  
As prisoned light that lives within the stone  
In caverned mine, or when it decks a throne,  
So garnered in the store of Memory  
Lie hidden beauties of the earth and sky.  
These wait my time, when, turning from the crowd  
To things that were, in place of those that be,  
My Memory shows me, through her open door,  
The timid flush of dawn, soft sweep of cloud,  
The purpling mountain, and gray stretch of sea;  
These are my peaceful spoil, my precious store.

LONDON, ENGLAND.

## Ebb Tide.

BY MARTHA GILBERT DICKINSON.

IF God should draw life's veiling flood away  
What sights the human beach could show the day!  
What doubts, what creeping aims, what dreams long  
drowned,  
What hopes, like fallen stars, would there be found;  
What wreckage where the surface calmly sleeps,  
What shallows where we most had looked for deeps.  
Strange rocks of cruelty that lie concealed  
Clad in pale weeds of vice, might rise revealed—  
Where monster habits in their slimy pride  
Through falsehood's clinging brine securely glide.  
God pity all; oh, may his own grace hide  
And save our secret souls from such ebb tide!

AMHERST, MASS.

## The Reformer.

BY CHARLOTTE LEECH.

MOCKED as a runner, furthest from the goal,  
Foiled, but pursuing, as the sea the moon,  
Trembling, but true as needle to the pole,  
Treading the winepress in the glare of noon,  
To cry in agony, at last, "I thirst!"  
Behold the Man! Follow him if thou durst,  
And men shall plait for thee of thorns a crown,  
Yet follow—and the future is thine own.

BROOKLYN, N. Y.

## Conscience in Politics.

BY THEODORE L. CUYLER, D.D.

DURING the summer of 1848 a great convention assembled in Buffalo in behalf of free soil, free speech and free labor. A portion of that convention were bolting Democrats, who were opposed to the extension of Negro slavery, and who for certain reasons were styled "Barnburners." Another portion was composed of "Conscience Whigs," who had bolted from their party also on account of their antislavery convictions. Above the presiding officer's chair was a huge picture of a barn, in flames, and the witty motto underneath it was: "For conscience' sake let it burn!" That convention was one of the pioneers of the moral revolution which, within a dozen years, placed Abraham Lincoln in the White House, and which reduced to ashes the hideous old barn of chattel slavery, which was packed with combustible cotton up to the rafters. In the first place conscience led honest patriotic men to bolt from their respective parties; and ere long the conscience of the free States hurled the bolts of war into the "peculiar institution"; and to-day both South and North are infinitely the cleaner and the happier for that costly conflagration.

It would be a profitable study for every young American to examine carefully the careers of our public men, and see what a vital part conscience has played either in their success or in their ruin. From the time when the keen-witted, ambitious Aaron Burr through the total wreck of conscience lost the Presi-

dency, on to the time when the homespun Abraham Lincoln was lifted by a pure, heroic conscience into the Presidency, the same lesson is taught on almost every page of our nation's history. That lesson is that *heart* outweighs brains a thousandfold. Every public man, sooner or later, is taken up into some mount of temptation; if his conscience is as true as steel against all the wiles of ambition, and the sophistries of false expediency, and the pressure of a corrupt partisanship, he comes down victorious. The people trust him because he trusts in God and the Right. If, on the other hand, he yields to the subtle seductions, he comes down from that mount of temptation to lay his bleaching bones alongside of that melancholy highway which is strewn with the wrecks of men of great promise who perished through the dry rot of conscience. What a pitiful list of epitaphs I might call over!

But it is not of the vital importance of a sound moral sense in public men and leaders of opinion that I am thinking now; it is the solemn duty of every citizen to carry his conscience into his politics that I wish to emphasize. What is the basis of all honest commercial transactions? It is not gold or silver or Government notes or real estate; it is *personal integrity*. Banish that, and the business community would discover the difference as soon as you or I would detect the difference if every inch of pure air were withdrawn from our dwellings. Take conscience out of Broadway, or Wall Street, or South Street, and men of business would no sooner dare to trade there than they would dare to walk there if every foot of the pavements were mined underneath with dynamite.

What is true in commercial affairs is equally true in civil affairs. The life of our beloved country does not depend upon its statute-books, but upon the public sentiment behind the statutes. In a republic every voter is a ruler; and the only solid basis of good government is the *individual conscience* which seeks to know what is right and dares to do it. The ballot is infinitely more than a privilege; it is a solemn trust; and the man who fails to use it, or who uses it carelessly or corruptly or wickedly, is guilty of treason to his country.

One of the most prevalent and serious dangers is the tendency of so many people to divorce their religion from their politics. Their moral make-up seems to be divided into two separate compartments; in one they put their religion, in the other they put their citizenship. On Sunday they worship God in their church; during the week they worship a party-creed, however bad, and for personal or party aggrandizement are not ashamed to buy votes, or cheat in a caucus. Politics is not to them a matter of sacred duty; it is a game to be played at, and conscience goes under the table. To-day a man is wearing a striped jacket in Sing Sing prison who at the time of his conviction for outrageous political frauds was a prominent member of an evangelical church and the superintendent of a Sabbath-school! In what he considered his religion he served God; in his politics he served the Devil, and is paying the bitter penalty.

This is a painfully extreme case of a sort of sin which thousands of really good people are committing in a smaller degree. They do things as political partisans which they would never think of doing as church members or men of business. Conscience is alive and active in one or more compartments; it is sluggish, or is smothered outright in the compartment of citizenship. It is lamentable to see how Christian men will swallow political sophistries, and yet be scrupulously tenacious of denominational creeds to the last iota. As an illustration of this I was pained to see lately the following utterance in an influential religious newspaper, whose editor was defending the proposed debasement of our national currency. He coolly says:

"We expect trouble the first year of free coinage of

silver. There will be trepidations in the markets. There will be a calling in of loans. There will be a hoarding of gold. But, this over, there will be more money in circulation, more activity of buying; and, we say frankly, money will be cheaper. If any one objects to this, it is because he forgets that a large part of the mortgage indebtedness of the people of this country was created when money was cheaper than it is now, and it should therefore be paid with money that is cheaper than it is now. It is urged against the free coinage of silver that it means cheaper money and is designed to help the debtor class. So it does, and so it is."

This "watchman on the walls of Zion" actually defends a political policy which would rob every minister in his church of a part of his salary, rob every servant girl of a part of her hard earnings in the savings bank, and rob every soldier of a part of his pension. If this editor should say to me, "My conscience approves this policy," then I should reply, "In the name of common honesty what business have you got to have such a conscience? Don't you know that 'cheap money' really means *cheat-money* to those who are compelled to accept it?" A very wide campaign of education is now going forward in this country, and it will be necessary to open the eyes of many truly good people now blinded by party spirit, and this can only be done by the "truth spoken in love."

There is another divorce of good politics and good conscience which is perpetrated by those who neglect their civil duties entirely. Next to the sin of voting wrongly is the sin of not voting at all. What right have the thousands of reputable citizens who stay away from "primary meetings" and from the polls to complain of mischievous legislation, or the election of corrupt officers and lawmakers? The neglect of the suffrage by those best calculated to exercise it is one of the gravest of our national perils. The more that the ignorant and worthless push *into* politics, the more have cultured and intelligent citizens pushed *out*; and dearly has the commonwealth paid for this criminal neglect of the *first duty of citizenship*. Next to Christ comes country.

This whole nation is now in the "storm-center" of violent controversy over vital and fundamental questions. The principle of universal suffrage has not been subjected to so severe a strain during the present generation. Thirteen millions of electors are called upon to settle momentous questions which demand a clear head and a clean, courageous conscience. Denunciation is no substitute for solid, kindly argument. It is worse than idle to stigmatize whole masses of our fellow-countrymen as "fools" or "fanatics" if we do nothing to set them right. We are all in the same boat; and God will do nothing to save a republic whose best citizens drop their oars, and whose worst citizens throw conscience overboard into the sea.

BROOKLYN, N. Y.

## Codicil to My Will.

BY PÈRE HYACINTHE LOYSON.

[THE readers of THE INDEPENDENT will remember that we gave, last year, a *compte rendu* of "The Last Will and Testament" of Père Hyacinthe, a translation of which was published by Macmillans, with a Preface by Dean Farrar.—EDITOR.]

Those who speak of me without knowing my principles or studying my life, reproach me with varying in religious matters; but I must say it is quite the contrary. Progress and development do not imply a change of principles. I do not confound fidelity with obstinacy, and I have learned from experience and by reflection better to understand those truths to which I have consecrated myself, to explain them better, and to apply them better; but I have never changed my principles.

The teachers of Christian life very truly say "*Non progredi regredi est*" ("Not to advance is to recede"). The law of progress imposes itself everywhere, even

O man, the wealth thou giv'st in charity alone is thine,  
For that alone will follow thee to yonder world."  
And again he says:

"No need of poison if a miser you would kill:  
A cheaper and a surer method you can find,  
Just ask him for some pence to give the poor,  
And, shocked and troubled, down he falls and dies."

Gratitude and ingratitude Vémāna thus sets forth:

"Forgetful of all vile affections let us be,  
Forgetful of each sharp contentious word,  
Forgetful of the faults of those we daily meet,  
But never let us once forget the good that's done to us."

"The dog to which we do a kindness looks with love,  
Nor soon forgets the hand that helped it in its need,  
How base the man that shows not love, but slights  
The favors he's received from other men in his distress."

The best revenge Vémāna thus depicts:

"Tho one that be thy foe, and worthy be of death,  
Fall in thy power, 'tis well thou kill him not,  
Just load him down with benefits and let him go,  
'Tis bitterer than death to him and better far for thee."

An old poet in the Canarese language sings us a song which would seem as tho it must have come from the Bible, did we not know that it was sung long before Christianity was introduced into India. It must, however, be the re-echo of the "Divine Oracles" that came down by tradition through the ages from the time of Noah. In it we see almost the shadow of the Decalog (I quote the translation of Grover in his Folk-Songs of Southern India):

"Oh wouldst thou know in what consists  
The purity which keeps the soul?  
Behold the things the good resists;  
The works that make the wounded whole."

"Thy parents honor and obey;  
Release the prisoner from his chain;  
In Heaven's road forever stay,  
And think on Vishnu's wondrous reign."

"The common woman hate and scorn;  
At neighbor's head no hard word send;  
With honesty thy life adorn;  
Desire the things which please thy friend."

"Examine oft thy inner self;  
Deal justly in the market seat;  
Proclaim the truth at loss of pelf,  
And let true wisdom guide thy feet."

God's perfections and man's depravity, man's alienation from God and the joy of being lifted up again into harmony with God, are thus expressed by a Tamil poet, Sivavákyár, who lived and wrote near Madura, in southern India, many centuries ago (I quote the translation of Grover):

"Our God an ocean is, Infinity;  
No eye can see the end; he has no bound.  
He who would see and know him must repress  
The waves of his own heart, must be at peace;  
His sole desire is God; his every sense  
Must turn to that great *One* and clasp but him.  
There is no real but he, the one that fills  
All space. He dwelleth everywhere; the sun  
That sends its light through all the lower world  
Pervades much less than he. Yet men deny  
And will not know their God. They love to lie  
In mire of sin. But I have learned of him,  
And find no single thing in all the world  
To show how great his glory. Words must fail  
To tell the joy, the bliss I have in him;  
Yet when I try no man believes my speech.  
There is but one in all the world, none else;  
That one is God, the Lord of all that is;  
He never had beginning, never hath an end.  
O God! I once knew naught of what thou art,  
And wandered far astray; but when thy light  
Pierced through my dark I woke to know my God.  
O Lord, I long for thee alone; I long  
For none but thee to dwell within my soul."

It is thus evident that there has not been lacking in these various Scriptures and poets measurably true characterizations of God, nor a consciousness of personal sin; its power, its consequences, nor definite and distinct exhortations to purity and holiness of life. And yet the people of those lands have, as they freely admit, been sadly degenerating from the high moral standard of their forefathers, and sinking more and more into immorality and impurity of life.

And why? Why is it that they do not attain to the end to which they are thus eloquently urged to aim? It is because they know of no help and seek no help *outside of themselves*. They have no Daysman, no divine burden-bearer, no sympathizing high priest, no God-man reaching down to help them up.

These delicious glimmerings of light we do find in the religions of the Orient, and in the existence of such, we missionaries, who have to combat those systems, continually rejoice. We gladly use those flashes of light in bringing home the truth to the people, as did Paul at Athens, where he enforced his argument by saying, "As certain also of your own

poets have said"; but we sadly recognize how utterly inadequate is that light to lead sinful man to peace with God.

In the dark night in India, when some of us missionaries on a journey had reached our camp, but our lamps had not yet come, I spied a brilliant glowworm crawling in the grass at my feet. Lifting him gently up I made him crawl slowly down the page of my pocket Testament, and, by the aid of his tiny but grateful light, I was able to read aloud a chapter of the divine word, ere we kneeled to commend ourselves for the night to the Shepherd of Israel. But who would use the glowworm's feeble glimmer when he could have the glorious light of the orb of day?

Then, too, the people of those lands little know, and less appreciate, even the light that their own Scriptures do give.

A Brahmin at the close of a lecture in Madras in which I had made use of some of the above quotations, and many more like them, came to me and said: "Sir, whence did you cull all those beautiful utterances? I never knew that our Védas and our poets contained such gems." He knew not the weeks and months of patient toil required in searching through bushels of rubbish to find those few pearls. And yet they are there for those who seek them.

### The Children and Their Parents in the Summer-time.

BY CYNTHIA MORGAN ST. JOHN.

THE Kindergarten is a beautiful and necessary institution, and deserves its growing popularity. But I contend that the most important institution is the mother. It is right to send the little children from their mothers' arms to the rare teachers; at least, most kindergartners and most intelligent mothers feel this to be right and natural. Is it not, nevertheless, more natural to make such a home that the wee ones do not need the nurture that outside teachers give?

I do not say that this is always possible. I know there are mothers who have not time, nor strength, nor capacity—tho that is rarer than we often fancy—for mothering their children.

The companionship of the true and loving mother, I contend, is better than the companionship of any other.

The only trouble is that in this world of hurry and pressure and amusement, or excitement, the average well-to-do mother has no time to cultivate her children. And tho I find myself writing mother, I should write parents. The father, too, neglects to know his children from lack of time, and it would be quite as beneficial for the children to know both parents.

The question to be decided often is, Which is the more important, the things which press unduly, and hurry and amuse us, or the comradeship with one's own children during the most important, because the most impressible, years?

Which is sweeter and more attractive? Which is more ennobling to the mother's womanhood? In which direction lies one's duty—in society, entertainment, care, even in outside benevolence, or in lovingly studying and tenderly nurturing one's own?

Oh, the shortness, the alarming shortness of the years of our innocent, eager-eyed, heaven-aspiring little ones!

If we mothers haven't the time at command that we need—whether from our own fault or not—during the short days of winter to enjoy our children, what about the long summer days, the *vacation* days?

Where-do you spend your vacations, you parents who are fortunate enough to have these rest days? Are vacations alone for *your* recreation, or do you consider your own children? Do you know that even the seashore and a pail and shovel are not enough to satisfy your child's soul?

If you do consider your children, let me beg of you to go one summer alone with your own little family into the country, and make it *the* object of your holiday, *the recreation* of your summer to know, to play with, to interest, to lead into natural, ennobling channels the thoughts and tastes and energies of your children. Do not relegate this absorbing delight to a nurse, or to a friend. Allow the nurse to relieve you of unnecessary work, but be so much with your children that you are a child once more. See through the child's eyes. You will never regret it. You will make real that which is fast becoming a thing of the past—the home, when home is the center of thought and delight.

Thus spending your summer hours you will see glories and beauties and truths in God's nature, see it

through your children's eyes, that will make your winter a less artificial one. And your children will repay you by their confidences, their reverence, their obedient devotion. You may bind your children to you as in later years they never can be bound.

ITHACA, N. Y.

### Shall our Theological Seminaries Have a Curriculum?

I.

BY B. B. WARFIELD, D.D., LL.D.,

PROFESSOR OF THEOLOGY IN PRINCETON THEOLOGICAL SEMINARY.

I AM disposed to look at the subject, the discussion of which you have asked me to open, as a practical rather than a theoretical one. One result of this mode of looking at it will be that we shall bear in mind, while discussing it, what our theoretical seminaries actually are and the nature of the task they are really undertaking. The fundamental facts here, I take it, are three: 1. Our theological seminaries are not primarily the theological departments of universities, but training schools for the Christian ministry. 2. They are not primarily training schools for the Christian ministry in general, but specifically for the Presbyterian ministry. 3. The Presbyterian Church, for the ministry of which we essay to prepare our students, is a Church which cherishes a very high ideal of ministerial education. If we bear these constitutive facts in mind, our task in determining whether our seminaries ought to have a curriculum and what sort of a curriculum it should be, may become a somewhat easier one.

We have been very frequently told of late, and that on the highest pedagogic authority, that our theological schools must be liberated from their ancient bonds. On the one hand the teacher must be emancipated from the bondage of creeds and permitted to teach just what he chooses and just how he chooses, and on the other the pupil must be delivered from the bondage of a procrustean curriculum and permitted to develop freely, according to native aptitude, under the special stimulus to which he most readily responds; Thus, to take a single example, President Eliot, of Harvard, has told us that if theological study cherishes any hope of being "respected by laymen," it "must be carried on with the same freedom for teacher and pupil which is enjoyed in other great departments of learning." The teacher must be "free to think and say whatever seems to him good, and to change his mind as often as he likes," and the pupil must be "free to adopt whatever opinions or theories commend themselves to his judgment after he has studied the subject." And further, since it is important to know some things well rather than many things superficially, and theology is so vast a field that it can be all surveyed only in the most superficial manner in the course of three years, and the object that must be held in mind is "the imparting of power, not of information," a free election of studies rather than an unyielding curriculum must be adopted as the method of theological instruction.

It seems quite obvious that those who speak thus are looking at theological schools as departments of universities, and from the point of view of university ideals. President Eliot, indeed, frankly owns as much; and Prof. A. L. Gillett, of Hartford Seminary, who has written strongly in favor of what we may call the broadly elective system of theological instruction, lays this conception down as the first stone in his argument. "It is to be recognized first of all," he says, "that theological education is essentially university education." No doubt the immediate purpose of the remark, as made by him, was rather to differentiate the seminary from the college, as an institution which aims not at a general but at a special end; but the remark obviously reaches further than that in his mind, and dominates his conception of the proper mode of teaching theology. Let us admit that the theological department of a university may well be organized on the principle of a multitude of disconnected courses to be concatenated by each pupil for himself, in accordance with his fancy or his needs. Must it not be also admitted that such a method is not congruous to the object of training schools for the Christian ministry and, least of all, of training schools for the ministry of a specific Church, with its special standpoint, spirit and methods of work?

Training schools, the very reason for the existence of which is to fit men for the specific functions which belong to the ministry of a special Church must, it would seem, bear a closer relation to the actual process of fitting them for those functions than will grow

out of the mere fact that they provide, along with a multitude of other studies, opportunities for the study of those topics also which, if they are chosen by their pupils and duly improved by them and properly concatenated, may reasonably prepare them for the exercise of those functions. Such schools must obviously themselves undertake to see to it that the pupils committed to their charge for the very end that they may be fitted for these functions, do choose the necessary topics of study, do give the needful attention to them, and do so concatenate them that they may, together, give them the requisite training to prepare them for the work before them. When we have said so much, however, we have said that such schools must have a required curriculum of study. It may still remain an open question how this required curriculum is to be presented to the students, how their attention to it is to be secured, and what relation it shall bear to the total teaching effort of the institution. But it seems quite plain that the functions of the training school for such an office as that of the Presbyterian ministry, with its specific needs and its specific requirements, cannot be performed by institutions which do not undertake to guide and govern the work of its pupils to that end.

There are two general methods upon which the work of the students might be so guided and governed. One of these is based on a broadly elective scheme of teaching, quite after the university model, and proceeds by simply requiring the completion of a given circle of studies prescribed by the faculty, before students may apply for graduation. Out of the multitude of studies offered, from which the student is quite free to choose, he is required to make his selection in such a manner, that, along with whatever else he secures, he shall also accomplish a certain specified course before the faculty will put its imprimatur upon him as fitted to take up the calling and enter upon the work of the ministry. Essentially this manner of arranging their work has already been adopted by a number of American seminaries, of which the great Baptist Seminary at Louisville may be taken as the type; and it has received the distinguished indorsement of so experienced an educator in our own Presbyterian circles as Dr. Robert L. Dabney. The advantages offered by it are very obvious. It seeks to unite the widest practicable freedom on the part of the student, with a sufficient control on the part of the faculty of the comprehensive compass and training value of the work done by him. Subject to such slight regulations as may prove necessary, the order in which the student may take up the several topics required of him, the time he may consume in completing them, the depth to which he may prosecute his investigations in any given branch of work, and the breadth of the general theological information which he may choose to acquire in the meantime, may all be at his own disposal. The faculty retains, meanwhile, sufficient control to secure that he shall not go out to the churches without having received that all-round instruction in a carefully selected curriculum of studies by which alone he may be prepared to meet the various needs of his new work. Such a scheme seems at first sight ideal.

But when more carefully considered it appears sufficiently beset with practical difficulties to render, in my opinion, the alternative plan of a set curriculum of study preferable. For one thing, for its proper working it would require a far more numerous force of teachers than is at present at the command of any of our seminaries. When the students are at all numerous the number and variety of combinations of studies they can manage to desire to put together in the course of three or four years is really appalling; and in proportion as these possible combinations are abridged, in that proportion we drop back again into what is practically a fixed curriculum, curtailed of some of the most obvious advantages of instruction in a curriculum. For another thing, for its effective control there would be required a far larger measure of influence over the students and over the churches on the part of the seminary authorities than they possess or, possibly, than would be altogether good for them to possess. The temptation to undue and hurtful specialization within the institution is so fostered by the very *genius loci* of a school so organized that it becomes almost uncontrollable; and on the other hand, the temptation of churches to secure the pastoral services of young men who have sojourned for some years at the seminary and received its advantages to obviously brilliant effect in this direction and that, while they have not conformed to its terms of graduation, and therefore have not received the symmetrical training indispensable for their best develop-

ment, is too great to be overcome. For still another thing, the training value of the very same courses, under the very same instruction, is very different when taken in different sequences and in different combinations; so that it really is impracticable for a school to fulfil its functions as a training school by merely requiring that certain specified courses of study shall, at all events, be at some time or other taken. One might as well expect to produce equally good gastronomic effects by eating his dinner backward—beginning with the sweets and ending with the soup—as to produce the best educative effects by any and every jumble in the order of the topics studied; a certain oversight of the blending of the topics seems needful if the full effect of their training value is to be reaped.

On the whole, therefore, attractive as this scheme is, it would seem best to fall back on the old-fashioned fixed curriculum, as the method of instruction best fitted to secure the ends of a training school for the Presbyterian ministry. A good deal of scorn has been poured out upon this method, it is true, as an attempt to squeeze the most diverse figures into the same shaped and sized garments. But, as a matter of fact, it no more requires the same fixed course of study from all pupils, than the apparently more liberal method just discussed. The only effective objection to it as over against that method, proceeds on the supposition that, with the fixed curriculum, nothing but the curriculum is placed in the reach of the student; while on the other method, the required curriculum constitutes but a small part of the opportunities for acquisition offered him. This is obviously, however, an entire misapprehension. The only difference between the two methods concerns the question of whether the order and combinations, in which the studies included in the fixed curriculum common to both are taken by the student, shall also be under the control of the directors of his education; or whether these matters are judged of comparatively so little importance that they may be safely left to the student's own caprice. There is no reason why, with the fixed curriculum, further opportunities in the way of elective studies, in any number in which the teaching force of the seminary is capable of providing, may not be placed in the reach of the student. And there is no reason why the student may not with a fixed curriculum enjoy the advantages of just as large a body of additional studies—succeed in just as profoundly deepening his knowledge of special departments, or in just as widely broadening his knowledge of the several departments—as under the other method of instruction. The point is not that his course shall be narrowed; the point is simply that it shall be more efficiently directed to the attainment more surely and completely of its primary end.

Let there be along with the fixed curriculum any number of elective courses offered, and let their advantages be fully reaped by the student. But let it be definitely understood that they are subsidiary to the curriculum itself and are intended not to modify it but to supplement it. In all cases let it be understood that it is the curriculum on which the educative stress is laid and on which the educative hopes are hung, and that the additional elective studies, however valuable they may be in themselves severally, and in their adaptation to perfect and deepen and widen the course, cannot safely be allowed to supplant or to take the place of any part of it. Elective studies considered as supplements to the regular and well-compacted course of training in a training school are of the utmost value; elective studies considered as substitutes for the well-chosen course of such a school or for any part of it can only operate to confuse the minds of the students and to endanger the attainment of the primary purpose of the school. A fixed curriculum supplemented by electives has at least the great advantage over every other method of ordering the work of such a school, that it emphasizes the solid educative core, raises it to its proper importance in the minds of both teachers and taught, and tends to increase the certainty and perfection with which it produces its educative effect.

ALTHO we have observed caddis worms devouring small water fleas, it appears that they also eat water-cress. The caddis worms are eaten by trout, and the latter by herons. A case has been observed by Miss Ormerod in England where three-quarters of a large crop of water-cresses were found to have been injured by these insects. This was due to the fact that the trout, the natural enemies of the caddis worms, had been devoured by herons, and thus the balance of nature was destroyed, to the great pecuniary loss of the grower of water-cress.

## The Nomination of Mr. Bryan.

BY EUGENE YOUNG.

A PRESIDENTIAL nomination by one of the great parties in American politics is an honor that can be enjoyed by only one man in each four years. Daniel Webster strove unsuccessfully for it. Senator John Sherman, whose personality has been most deeply impressed on congressional legislation for more than three decades, has repeatedly failed to grasp such honor. The list of those who have unsuccessfully used all their political sagacity and power to attain it includes such leaders of national politics as Speaker Reed, Senators Hill, Thurman, Allison, Gorman, and a dozen others.

If victory follows a nomination the successful man takes what has been called the highest political position in the world and is placed in the list with Jefferson, Jackson, Lincoln and Grant. Even if he fails of election he can take a place with Clay, Douglas, Blaine, Seymour, Tilden and Hancock. The importance, therefore, of such a selection will explain the astonishment at the apparently sudden nomination of William J. Bryan, whose age was barely above the minimum limit, and whose public life had been embraced by four years in Congress. Yet an examination into the conditions at Chicago will relieve much of the astonishment and show that Mr. Bryan's nomination was merely the outcome of extraordinary conditions.

No precedent for the nomination of Mr. Bryan can be found in our history. It has been compared to the nomination of Garfield, as both men were selected because of their speeches made in the nominating convention. But the conditions were totally dissimilar. Mr. Garfield was named only after the delegates, weary of the endeavor to select one of the strong men that had been placed before them, turned to him. Mr. Bryan was nominated because the delegates were discouraged by the lack of strong candidates, and were ready to turn to any one who appeared to have strength. The one came as a compromise nominee, the other as a savior in time of dire necessity.

The lack of Democratic candidates was not due to fear of defeat; in fact, the silver Democrats were confident that their nominee would be elected. But by the very conditions of their victory within the party they had eliminated from consideration the one section from which candidates had been selected since the War. The Southern and Northeastern Democracy had produced the leaders of the party in the nation. The West had been Republican, and no leader had been able to make himself sufficiently important to become an ideal candidate.

The Southern leaders did not ask for a nomination; they recognized the fact that a Southern Presidential candidate is not yet a possibility. The Northeastern leaders were eliminated as soon as a silver majority in the Convention became assured. Senator Hill, Roswell P. Flower, William E. Russell, Robert E. Pattison, Secretary Olney, Secretary Lamont and William C. Whitney, possibilities on a gold platform, could not be considered when a silver platform was a certainty.

The Middle States contained a number of candidates who were suitable so far as section and personality were concerned. Ohio had ex-Governor Campbell; Indiana, Governor Matthews; Illinois, Vice President Stevenson and William R. Morrison. But these men had erred in their judgment of the temper of the party. Starting as believers in free silver, they had been misled by the apparent dominance of Mr. Cleveland's idea over the party, and had "trimmed." As the silver men went to the Convention with only two ideas—the first to make a 16 to 1 platform, the second to find a man whose previous record would show that he could stand on that platform—these candidates also became unacceptable.

Thus it became necessary to select a candidate from the West, in which conditions had been unfavorable to the development of Democratic leaders. The real competition narrowed to the contest between Horace Boies, of Iowa, and Richard P. Bland, of Missouri. Senator Teller at no time was a potent figure. Senator Tillman was tolerated only because he controlled the delegates, and probably the electoral votes of South Carolina. Senator Blackburn and John R. McLean were considered only as Vice-Presidential possibilities.

The destruction of booms, however, did not stop even at this critical point. Neither Boies nor Bland was able to maintain his advantage. Before the

# The Independent.

"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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## To Charista Musing.

BY LOUISE IMOGEN GUINEY.

MOVELESS on the marge of a sunny cornfield,  
Rapt in sudden reverie while thou standest,  
Like the sheaves, in beautiful Doric yellow  
Clad to the ankle,

Of to thee, with delicate hasty footstep  
So I steal, and suffer because I find thee  
Inly frown, and only a fallen feather  
Left of my darling!

Give me back thy wakening breath, thy ringlets  
Fragrant as the vine of the bean in blossom,  
And those eyes of violet dusk and daylight  
Under sea-water,

Eyes too far away, and too full of longing!  
Yes: and go not heavenward where I lose thee.  
Go not, go not whither I cannot follow,  
Being but earthly.

Willing swallow poised upon my finger,  
Little wild wing ever from me escaping,  
For the care thou art to me, I thy lover  
Love thee, and fear thee.

AUBURNDALE, MASS.

## The Bugle-Call.

BY ELIZABETH ROBERTS MACDONALD.

THE night loomed black with coming storm,  
The narrow pass was iron-walled,  
And through the dark profound and grim  
A solitary bugle called.

Its voice from cloudy heights unseen  
With clear far-echoing sweetness spoke,  
And in the heavy heart of time  
Eternity's desire awoke.

Blow hard and clear from height to height,  
O bugle, bid the dark be gone;  
Call out across the stormy hills  
The gold and azure wings of dawn!

FREDERICTON, N.B.

## The Birds Do Thus.

BY ROBERT L. FROST.

I SLEPT all day.  
The birds do thus  
That sing a while  
At eve for us.

To have you soon  
I gave away—  
Well satisfied  
To give—a day.

Life's not so short  
I care to keep  
The unhappy days;  
I choose to sleep.

LAWRENCE, MASS.

## The Children and their Parents in the Summer-Time.

BY CYNTHIA MORGAN ST. JOHN.

FROM out of the delight of comradeship in the country with one's own children, a valuable lesson in benevolence will almost force itself upon the thoughtful parent.

We find in every country neighborhood a score or less of small barefooted boys. It seems out of the question to expose one's impressible own to the contamination of those who have breathed freely and unchecked the atmosphere of those who congregate upon the steps of the country store to smoke and chew and gossip, or inhabit the way station, not to speak of the barroom.

Have the parents strength or time, or does duty demand that such boys should be given a saving thought? It is summer-time, and these are vacation days!

We concluded one summer that we needed rest from even thought of benevolent schemes (at least, such was our attitude), and that our children could not safely associate with these idle boys—with one ten-year-old, barefooted boy in particular, who was almost omnipresent until we made him understand that we preferred his absence to his presence.

The next summer, while enjoying and being enjoyed by our children, we were sufficiently amiable to include in our out-of-door sports the "nice" children of the neighborhood, and this same omnipresent boy was not easily excluded.

One happy day, a singular inspiration seized us, this monster of ten could not work injury if we were present! And so, without due warning, perhaps, we smiled upon his presence.

We of mature years learned a few facts about childhood. We discovered that this small boy wasn't a monster, that he responded amazingly to consideration and kindness. We found that all boys are more or less alike, that, indeed, our own carefully nurtured boy wasn't very unlike this hardy specimen.

Our diamond in the rough loved music as few boys love it, and listened with sparkling eyes to Olive Thorne Miller's "Bird Ways," and modestly gave us many an intelligent hint about local birds and their whereabouts. He afterward confessed to the small man of the house: "I'd rather hear your ma read than go to a show. She reads just splendid!"

We invited him to lunch the first day, and many times afterward. We asked him why he never came to Sabbath-school, and found that he, one of seven children, hadn't clothes to wear.

What a pleasure it was to the one boy to cull from his own wardrobe sufficient to fully clothe the other boy, to see him go to church and Sunday-school, tho unattended, and to note a gradual betterment, without the least preaching on any one's part, in his language and habits. The neglected boy saw for himself the better way, and habits which hadn't taken root, even cigaret smoking on the sly, shelled off.

How wholesome for the boy of better circumstances to try to help up, and to do little kindnesses for, the boy who, through no fault of his, had been deprived of them!

And while the mother was the inspiration of the out-of-door romps, one of the most enthusiastic of the little group of explorers, the reader that they all clamored to hear, there was not the slightest danger of contamination. It is not probable that evil thus seen could have any attraction. It is more than possible that good tendencies would thereby be nourished.

We can but believe that such a lesson of loving service must be a hallowed memory and inspiration for the children in all future years. The first experiences are not easily forgotten. Furthermore, such contact with the neglected must tend to lessen the power of future evil associations, and root deeply in the nature a sweet charity and rare hopefulness for the erring unfortunates.

ITHACA, N. Y.

## What Free Silver Means.

BY EDWARD ATKINSON.

I AM asked to write a short article for THE INDEPENDENT which shall give the answers to the arguments of the free silver advocates in sharp, clear words. That I will try to do in plain terms. What I have to say about methods and persons applies only to the men who are trying to force a coin at its nominal value in place of its real value upon the mass of the people under false pretenses.

For the first time in the history of this country, and I believe of any other, the Bland Act provided for the forced circulation of standard silver dollars at their "nominal value." In every other act and deed of this country the value of a coin has been estab-

lished by its weight and not by its name. In the legal provisions for the rating of coins at the Custom House, the value at which they are to be estimated is determined wholly by the weight of pure silver or pure gold which there is in them.

A demand is now made on the part of the owners of silver mines and their supporters in Congress for the free coinage of dollars made of silver at the ratio of sixteen pounds of silver to one pound of gold. One pound of gold bullion can now be exchanged in the open market for over thirty pounds of silver bullion. The value of the silver in a standard dollar fixed according to the practice of the United States in determining the value of foreign coins at the time this letter is written is fifty-three cents. The silver bullion in this country comes very largely from the mines in which the parties are interested who are now trying to force the price of this bullion from fifty-three cents up to a hundred cents. The very fact that they have continued to mine, smelt and sell silver bullion at fifty to fifty-three cents in the open market, proves that it costs them less than fifty cents on a dollar to produce it. I now propose to prove that this demand for free coinage is based on a false pretense. It is not what these men want. It would not serve their purpose if it were granted. It is put forward in order to conceal the real object of their effort. In order to make this proof complete we must first define the meaning of words.

1. What is coin?
2. What is coinage?
3. What is free coinage?
4. Why does the Government forbid private coinage?

1. Coins are round pieces of bullion stamped with figures and words on both sides, to which a name is given by law.

2. Coinage is the manufacture of these round pieces, or disks, of bullion of uniform weight and fineness or quality.

3. Free coinage is the making of coins in a public coin factory called a mint, at the cost of the taxpayers and without cost to those who bring the bullion to the mint.

4. The Government forbids private coinage in order that the weight and quality of the metal in the coin shall be just and true, so that no man may be cheated by coins of light weight, of bad quality or counterfeits.

With these definitions the words "coin," "coinage" and "free coinage" are exhausted. There is nothing more in them.

Then what is the reason why men who mine, smelt or own gold or silver bullion should not take either to the mint and supply themselves with all the coin they want? If any man can find any good reason why not, I for one should be glad to know what that reason is.

If any advocate of the free coinage of silver dollars or copper dollars or iron dollars at any ratio, 16 to 1 more or less, will agree to stop there and to ask nothing more, I for one am prepared to meet him and in that way to stop the present contest. Who would want them? Not one of these men will consent to free coinage on those terms. Not one of them will be satisfied. Not one of them would then get what he is after under the pretext that free coinage and "equal rights of gold and silver" is all that he wants. I challenge any one to find an advocate of free coinage at 16 to 1 on these simple terms, that both gold and silver should be treated alike; that gold and silver coins shall be made for any one who takes the bullion to the mint to any number that he wants. Who will accept that offer without conditions? I challenge any advocate of free coinage to deny that free coinage, pure and simple, is not what he demands, and not one of them will dare to meet this challenge.

The Scope of the Seminary Curriculum.

II.

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

PROFESSOR OF THEOLOGY IN PRINCETON THEOLOGICAL SEMINARY.

IN the former portion of this paper, I argued that our Presbyterian theological seminaries should arrange their work in the form of a curriculum, just because they are, fundamentally, not the theological departments of universities, but training schools for the ministry of the Presbyterian Church, with its specific needs and high ministerial requirements. These same facts, if well considered, it would seem would go far to determine also the scope of the curriculum which the seminaries should offer.

The principle of decision here is found in the very nature of the seminaries as training schools for the ministry, supplemented by the ministerial requirements of the Church for whose ministry specifically they undertake to train their pupils. The curriculum ought to contain every element of instruction which is needful in order to mold men into ministers of efficiency and power; but it cannot, on any account, contain less than is required by the law of the Presbyterian Church, for the admission of men into its service. The minimum is thus authoritatively set for Presbyterian seminaries by the trial requisitions laid down for licensure and ordination in our "Form of Government" (XIX, 3, 4; XV, 11). These requisitions include, besides such an acquaintance with the arts and sciences as would entitle a candidate to a diploma of bachelor or master of arts, specifically a knowledge of the Latin, Greek and Hebrew languages, of theology, natural and revealed, of ecclesiastical history, and of the sacraments and the principles of the government and discipline of the Presbyterian Church. Here we see recognized the great departments of sacred philology—inclusive of the principles and practice of exegesis or "sacred criticism," as the "parts of trial" indicate, and of apologetical, historical, systematic and practical theology. No curriculum, therefore, which does not give a fairly representative place to each of the five great departments of the theological encyclopedia—apologetical, exegetical, historical, systematic and practical theology—can be adjudged sufficient from the Presbyterian point of view.

This is emphasized and much of detail added by the singularly rich and admirable outline of the work to be required of its contemplated seminary, which the Assembly of 1811 drew up and made part of the "Plan of the Seminary." The Assembly ordered that at the close of his course, every student must have made the following attainments, viz.:

"He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason or argument. He must be versed in Jewish and Christian antiquities which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography and with Oriental customs which throw light on the sacred records. Thus he will have laid the foundation for becoming a sound biblical critic.

"He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy. Thus he will be qualified to become a defender of the Christian faith.

"He must be able to support the doctrines of the Confession of Faith and Catechism by a ready, pertinent and abundant quotation of Scripture texts for that purpose. He must have studied carefully and correctly natural, didactic, polemic and casuistic theology. He must have a considerable acquaintance with general history and chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

"He must have read a considerable number of the best practical writings on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher and a faithful pastor.

"He must have studied carefully the Form of Church Government authorized by the Scriptures and the administration of it as it has taken place in the Protestant Churches. Thus he will be qualified to exercise discipline and to take part in the government of the Church in all its judicatories."

When so much is determined as to the scope of the curriculum and attention is turned to the details, the dangers that are to be avoided are easily seen to be that the curriculum may be too extensive, that it may be too meager, and that it may be permitted to be too much diluted. If the requirements of the scheme for examination of candidates, laid down in our "Form of Government," and especially if all the suggestions of our "Plan for Seminaries" be fairly provided for in the curriculum, there is perhaps very little danger that it will be too meager; and the danger of its being made too extensive the real, is easily guarded against. There seems, however, considerable danger of its being just now seriously diluted by the invasion of showy or temporarily popular branches of study, or by branches which belong less to the fundamental basis of ministerial training than to its perfecting, if not only to its ornamentation, and which the seminaries may permit to be introduced into their curricula by the pressure of popular clamor or of the fashion of the hour. There may be a legitimate place in the teaching of a theological seminary for every branch of learning which in any way concerns the interest of the kingdom of God in the world, or the preparation of a minister of Christ to meet and satisfy not only the requirements of his Lord but the needs of the world, and even the demands of the moment. I should myself like to see every phase of modern culture and modern thought—or even, if you will, of modern fancy and what is sometimes called "faddism"—which can in any way concern the man who works among the men of his generation for the glory of God and the building up of his kingdom, appropriately dealt with in the seminary. But these things certainly have no proper place within the curriculum. The principles which should govern the framing of it seem to me to be summed up in the statement that it should be made to contain all that is needed to train men for an adequate ministry and nothing that is not needed for this one purpose. That it may contain all that is needed it must be made broad and comprehensive; that it may contain nothing that is not needed, it must be confined to what is really fundamental. And here I take it are the two marks of a really good curriculum: that it covers the whole circle of theological science, and that it contains nothing which is not of fundamental importance.

When we lose hold, in however small a degree, of either one of these two mutually limiting principles, we mar and deform our curriculum. It may even be said, with proper limitations, that the fixed curriculum is no place for detailed discussion, is no place for special courses, however valuable they may be in themselves, in either a theoretical or a practical point of view. Let all such be relegated to the supplementary and optional courses.

With reference to the relative stress to be laid on the several topics admitted into the curriculum, I think we may, on practical and scientific grounds alike, very readily acquiesce—with one modification hereafter to be mentioned—in the solution which has been arrived at as a matter of fact in most institutions, and which assigns about an equal amount of time and about the same emphasis to each of the great theological disciplines. It is easy to say, of course, that some of these disciplines are more fundamental, are more practical, or more necessary than others. But the force of this remark is very much broken by asking more fundamental, practical, necessary to what? If of some we may say that they are scientifically more fundamental than others, the tables are turned when we ask which are more fundamental to the practical training of a minister. And when we remember that the function of our seminaries is training for the actual work of the ministry, the categories of fundamental, and practical become so confused that it would require a chemical analysis to distinguish them. The truth is that each discipline is fundamental, in one respect or another, to the training of the minister; and each must have its own place in the comprehensive training of the minister. And, as we turn the body of discipline around and around we shall conclude that the need of each is practically about what that of each of its fellows is. The practical solution, at all events, seems to be to give to each of the great branches about an equal place in the curriculum.

There is, however, as already intimated, one modification which needs to be made in this conclusion. The discipline of Exegetical Theology includes, in its two divisions of Old and New Testament, branches of study so diverse from one another in the equipment needed for their prosecution, the methods of exegetical study are necessarily so detailed and slow, and

the relations of exegetical theology to the other disciplines and to the practical work of the ministry are so fundamental and constitutive, and so varied and numerous, that it is widely and, I think, properly felt that Exegetical Theology should rank in the constitution of our curriculum as two disciplines; and that, therefore, the same relative time should be given to each of its great branches—Old and New Testament exegesis—that is given to each of the other disciplines.

The wide adoption of this point of view in our seminaries is at least an evidence of its plausibility; and, I fancy, it will be accepted without argument as reasonable by most teachers. I think we shall also all agree that the purely philological study of any language—even those in which the Bible is written—is not a substantial part of exegetical theology, but must rather be accounted its precondition; so that, if these languages are to be studied at all in a theological seminary, this must be considered a concession to practical needs, and the time consumed in such study ought not to be subtracted from that available for exegetical theology. As a matter of necessity, the elements of Hebrew have always been taught in the seminaries, and for the present, at least, they must continue to be taught in them. Heretofore we have been able to look to the colleges to instruct our pupils sufficiently in Greek; but with the extension of the elective scheme in our colleges, sometimes with insufficient guarding, we are confronted with the danger that we may sooner or later be compelled to introduce the elements of Greek philology also into our seminaries. Meanwhile, we can only do what we can to secure that our pupils shall continue to come to us with an adequate Greek training, and make what efforts may seem wise to have Hebrew too made a pre-seminary study; and meanwhile take up the situation as we find it. We find it in a form which requires us to place Hebrew philology among our regular seminary courses, and to give it about the same amount of time that is available for each of the proper theological disciplines.

In these conditions, the seminaries discover themselves with some seven departments of study instead of five, to which about equal time needs to be devoted. And there is yet another department from which, as schools of practical training, they must not withhold their attention—the direct training for the work of preaching, including voice culture, elocution, trial preaching and the like. Here is another time-consumer, and surely one of as fundamental practical importance as any study in the list. An eighth department must be added to meet its needs; and this has, of course, been done in all our institutions. It is curious to note, indeed, how nearly similarly the time at their disposal has been distributed among the several branches of work in the several institutions. I give a rough tabular view of the proportional distribution of hour in those of the seminaries reporting to the General Assembly whose catalogs for 1895-'96 provide the requisite data, and, for purposes of comparison, I add the data for the Free Church College, of Edinburgh, which confessedly offers the best and completest curriculum of all the foreign schools, as also for certain of our American Congregational seminaries:

	Edinburgh.	Princeton.	Auburn.	Western.	McCormick.	S. Francisco.	Yale.*	Andover.*
Hebrew phil'gy . . . . .	150	120	120	120	120	180		
Propædeutics . . . . .			15				30	
Apologetics . . . . .	240	180			180	180		
Exegetics . . . . .	(480)	(510)	(315)	(510)	(600)	(450)	(645)†	(751)†
{ Old Test. . . . .	240	210	60	240	240	150	345†	411†
{ New Test. . . . .	240	180	240	270	240	300	300	340
{ Bib. Theol. . . . .		120			120			
Historics . . . . .	240	180	210	180	180	120	180	135
Systematics . . . . .	240	180	225	180	210	180	270‡	210‡
Ecclesiastics . . . . .	280	210	300	210	270	180	270	386
Practice . . . . .		180				180		
Totals . . . . .	1,480	1,590	1,185	1,200	1,560	1,290	1,395	1,475

\* Catalog of 1892-'93. † Including Hebrew philology.  
‡ Including Apologetics.

Such a general practical agreement as is here exhibited will go far toward proving that we are on the right track. I think the general principle that ought to govern us is that the seven departments of Apologetics, Old Testament Literature and Exegesis, New Testament Literature and Exegesis, Historics, Systematics, Ecclesiastics and Actual Practice make about equal claim upon our time and effort. If we can manage to add a chair of Biblical Theology, its own importance and its organic relation to Exegesis on one side and to Systematics on the other will jus-

tify a generous assignment of time to it. Hebrew Philology must be accepted meanwhile as a necessary evil, and full provision made for it. And I think some brief time ought to be given to general theological encyclopedia, or Propædeutics—a subject for which at present few seminaries seem to make formal provision, tho, of course, in one way or another it receives attention in all.

## Fine Arts.

### Mr. George G. Barnard, Sculptor.

BY SOPHIA ANTOINETTE WALKER.

AWAY in upper New York, where there is nothing to suggest the city but the Roman directness of the Ridge Road (which Nature is coaxing as fast as possible into sympathy with her own waywardness), a sculptor has built a great brick studio with buttressed walls. To enter it was the crowning pleasure of a wheel ride last spring, which led among dogwoods in flower and moss-grown rocks rent by primeval convulsions, and the giant boles of chestnut and oak, between which we caught the faint blue of distant hills. Some days surprise by their progressive harmonies of unfolding delights; and the best of such a day was to meet a man worthy of his environment, whom the truth in Nature cannot shame, and who works out his own destiny conscientiously and reverently, as she unconsciously works out the eternal plan.

Mr. George Grey Barnard is comparatively unknown to the American public, and it was only in 1894 that he sprang with a bound into cordial recognition at the Champ de Mars, having never exhibited there before. Six works, some of colossal size, all full of noble thought, made him a *Sociétaire*.

In *Le Temps* of May 7th, 1894, is found an article by M. Thiébaud-Sisson on the Salon Sculpture, of which a third is devoted to the work of Mr. Barnard. The following sentences culled from it may give its quality:

"A *débutant*, Mr. Barnard, has in him the stuff of a master. He sees things in a large way, and he is attracted by heroic subjects. Not the strife of man with man, but man in combat with Nature, man grappling with the evil of his own nature seems to him worthy of portrayal. In a colossal group, the spiritual nature, thrown to earth, is trodden under triumphant foot by the animal nature; but the triumph is not final, and the conquered-of-an-hour revolts; he shudders, suffers, expiates his sin; but he will rise again and recommence the combat with renewed force. The enthusiasm and thorough knowledge which the artist has embodied in this work class him high in his profession. The execution is firm, but it is full of delicate gradation. Everything is wrought out with a masterly energy which is the appropriate expression for the subject, one which has little sympathy with fineness of detail.

"Quite another manner the artist chooses for the representation of the strife of man with the elements, the subject of two sections of the design of a huge stove ordered by a Norwegian club. The fearful serpent, Hidhoegur, the water element, infolds man but half evolved from matter in its deadly coils—a close examination of these two compositions reveals surprising mastery of technic. The influence of M. Rodin is perceptible here, as that of M. Boucher is recognizable in the colossal group; but the artist extracts from the principles laid down by the French master effects of extraordinary power which are entirely his own. Either I am greatly mistaken, or Mr. Barnard is called to make some noise in the world."

These phrases, condensed for our little space, accord perfectly with the impressions received in his American studio. The colossal sculpture of which the critic speaks is still in its packing cases; for, up to this time, for some unexplained reason, we have been denied the pleasure of seeing a full exhibit of his work.

The great stove stands modeled in red wax ready for the execution in potter's clay, and the idea suggested by the portions exhibited in 1894 is complete. The cosmogony of the Sagas is there. The world (and the stove) stands upon three roots. Upon the front, where the door opens, is portrayed the origin of man. Three gods take part in his creation. On the rolling waves of eternity little sticks are borne to the shores of time. One god picks them from the crest and they become man; the second gives him mind; the third, with the beard and venerable look of Father Time, breathes upon him and gives him soul. It is the third action which is prominent in the mezzo-relief, and the look of sympathetic interest on the face of the old god as he breathes upon the pigmy standing in the palm of his hand is irresistible. Upon the back of the stove is the face of a dying warrior—death is so wonderfully imprinted upon that fair young face with the full, falling lids! He lies on his shield, a portion of its curve giving partial outline to the composition where a Walkyr with her winged horse receives the warrior's soul from his dying lips. Does it not seem impossible to put such subjects into sculpture? Yet there they are in delicate, subtle perfection of expression.

A great God Pan, intended to crown a fountain in the courtyard of the Dakota Flats, is complete in plaster. The forms have the soft roundness of adolescence; yet the head, with its flowing beard, suggesting wool, may be old with the age of eternal youth. He lazily plays

his pipes half reclining, and the cloven hind's-feet hang over the rock. The articulations where the human melts into the animal form of the hoof is a triumph of graduated expression.

Like the great Renaissance sculptors, like Angelo himself, the decoration of a silver hand-mirror or a Norwegian stove, a Pan covering a fountain, the eternal conflict of the two men who strive within each soul, are all within an artist's province; each is felt in itself and for itself, and so is complete. Art is the outer dress of his thought, the handicraft expression of his conception of beauty, and all the skill of his profession is so perfectly his own that his work is as simple and direct as his speech.

It is too bad that he executed for the Congressional Library only the fountain under the steps. He was asked to make (was it twelve?) heroic figures for it; but he was tied, unfortunately, until he had but ten months left of the time allowed, and his artist conscience would not let him attempt what another with a fraction of his skill gladly undertook. In fact, this return to America, so eagerly anticipated, is proving a very trying experience. He received such recognition abroad, having sold his work in Norway and Italy, that the rather cool reception from his own countrymen was unexpected. It is hoped that he will not be obliged to return to Europe; for, tho we may be proud to send abroad such a representative of clean, strong, American manhood, such well-trained and powerful talent, it is hardly to our credit to send him just in this way.

NEW YORK CITY.

SINCE Mr. La Farge gave up his own glass studio he has used one of the studios of the Decorative Stained Glass Company in Union Square to set up an occasional window. These studios are rooms with pigeon-hole boxes for various kinds of glass against the sides, and a large, open window space at the end, against which the leaded mosaic of glass is set up to try the color effect. Some of these studios get the sunlight and some are toward the north, so that a window may be set up in its future lighting. One of them has been occupied lately by the Baron Arild Rosenkrantz, the young Danish painter, of the Paris Society of the Rose-Croix, who took the third prize in the recent *Century* poster contest. He has been setting up a window to be erected in the church of Wickinhambreaux, Kent, to the memory of the late Mrs. Harriette Duer de Gallatin. The Count de Gallatin, of the well-known New York family, in giving the order, permitted the artist to carry it out in any style he preferred; and it is one of the signs of the increasing favor in which American glass is held abroad that he has chosen to execute it here. The subject, as shown at the last architectural League Exhibition, is the "Anunciation." The Virgin sees among lilies the bleeding cross. Above are the seven angels.

## Sanitary.

### The Plague Cured by Antitoxin.

THE following relation shows not only one of the victories of modern science but the literal fulfilment of the prophecy in Daniel that "Many shall run to and fro, and knowledge shall be increased." A paper printed in Japan on the tenth of July, reached New York on the seventh of August; it contained a letter that had been written by the Right Rev. Bishop Chausse, of Canton, to the *Hongkong Daily Press*, containing an account of the application by Dr. Yersin of a remedy for the plague—the genuine black bubonic plague—that so ravaged Hongkong two years ago. Dr. Yersin came from France at that time to study the plague on the spot. He sent a large quantity of the bacilli of the plague to Dr. Roux at Paris, and at his laboratory they were cultivated and experimented with, till the experimenters themselves were convinced that a true remedy for the disease had been produced. The underlying principle of all the antitoxins is that *no organism can live surrounded by its own secretions*. Dr. Yersin has made numerous experiments on animals in which the plague had been artificially produced by inoculation, but up to the twenty-sixth of June, 1896, had had no opportunity to test his discovery on a human being suffering from it. The Bishop writes:

"At three o'clock in the afternoon, Dr. Yersin came to see me, as he had in 1894. As we shook hands, I said: 'Doctor, you have arrived most opportunely. A case of plague has occurred this morning in our establishment, and if you have discovered any remedy for this terrible disease since your last visit, I will be very grateful if you will employ it upon this young man. The case is very pressing, a painful bubo has formed on the thigh, the fever is intense, and the young man is completely prostrated; it is an affair of twenty-four hours.'"

Dr. Yersin was only too glad to try his remedy, which is described as a limpid fluid, slightly reddish in color. In a few minutes about a teaspoonful of this had been injected by a hypodermic syringe, in the skin, over one of the hips. This was at about five o'clock P.M. After the pressing practical duty had been performed, Dr. Yersin proceeded to explain the theory of his action by saying that he was going to destroy the microbes by

feeding them so to speak, on their own venom. The bishop says that for himself, he was as excited as if going into battle, and the doctor remained at the bedside all night to watch the effect. The patient was thirsty, his head heavy as lead, the bubo always painful. At seven o'clock the next morning, the doctor having gone to bed—but not till satisfied that his remedy had done its benign work—the bishop approached the bed, and the young man looking up "with large eyes" he asked: "How are you?" The patient replied: "I am cured; the bubo is no longer painful, my head no longer aches." Then the bishop said: "Get up and show me that you are cured." He at once got up, put on his shoes and walked about the room. At nine o'clock the doctor came in, and the bishop rushed to him, exclaiming: "It is a complete success, your remedy is marvelous; a thousand times thanks"; but the doctor, who had been yearning for an opportunity to try the antitoxin of plague on a man, said: "It is I who have to thank you, for without you perhaps I should not have found an occasion to use it." These events transpired on a Friday, but the youth continued to steadily improve up to Monday, when the letter was written, June 29th. The enterprising doctor, who was originally trained at the Pasteur Institute in Paris, has established a laboratory in Nhia Trang, in Tonkin, where he keeps twenty horses for the preparation of serum against the epidemic diseases of tropical regions—cattle plague included. It is to be noted that in the young man's case the remedy was applied early in the disease, before the microbes had destroyed all his blood and therein lay part of the secret of his recovery. Dr. Yersin assured the bishop that if his pupils were inoculated with the remedy it would render them immune from plague for at least a month. The medical missions will not be slow to adopt Dr. Yersin's remedy; and tho a common miracle, it is no less wonderful that in six weeks the physical miracle of the healing should have taken place in Canton, China, its story have been printed in the *Hongkong paper*, and forwarded to Kobe, Japan, and reproduced in a journal of that city, reaching New York on August 7th. Surely knowledge is increased as mail steamers run to and fro.

## Science.

IN an interesting paper read by Dr. Alfred R. Wallace before the Linnean Society, of London, June 18th, this being the 37th anniversary of the date when the papers of Darwin and of Wallace, first announcing the principle of natural selection, were read before the same society, Wallace discussed the problem of utility, inquiring whether specific characters are always or generally useful. It need hardly be said that the question was implicitly answered at once, as Wallace is still the leader of the Darwinians as such. Prof. St. George Mivart, however, criticises this view in *Nature* for July 16th, in which he shows that the "potto" lemur has a specific character "the least likely of any that I know of to have been produced by 'natural' or 'sexual' selection," and one he could not believe was ever occasioned by utility. This is the loss of the index finger, there being a tendency to diminish the size of this index finger in the lemurs, which tendency culminates in the potto. And he observes that it is an indisputable fact that in certain groups of animals "there are, somehow, present innate tendencies to developments along certain lines, different degrees of the realization of which tendencies are characteristic of different species, and this without affecting the preservation of life." He adds that in a group of marsupials there seems a tendency to diminish the size of two digits of the foot. He might have added it would seem the case of the horse, which has lost four digits in each foot, the apparent cause being disuse; and in the long series of forms connecting the horse with its five-toed ancestors, we must agree with Mivart that in this case there is an innate tendency to the loss of all but one digit. That this tendency was not at first innate but originally due to some peculiarity in the environment, we must also conclude, the innateness becoming established by heredity. So also with the ox family and deer family. The ancestors of each group became originally adapted to slightly different surroundings, the latter to forests, the oxen to swampy ground, and the horses to upland, treeless, dry, vast plains. The explanation of the presence of the negative characters, due to lapsed positively useful structures, is a question of great interest in these days.

...The well-known sago palm, known botanically as *Cycas revoluta*, introduced into gardens from Japan originally, is found to have flowers of different sexes on different plants. They do not flower until of considerable age. The female plant, when it is coming into flower, produces a crown of beautifully carved (nature's carving) arrested leaves, thick as leather, but with a brown satiny luster. It has finally hard nuts, as large as chestnuts, but without pollination; has no seed inside. The male form seems rare. It throws up a huge cone, nearly as long as the perfect seeds or a full-sized leaf. After scattering its pollen it fades, and finally crumbles away.