

The Independent.

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

VOLUME XXXVIII.

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The Independent.

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RUE AND ROSES.

BY CAROLINE HAZARD.

RUE and roses, is it so?

Where roses blossom, must rue grow,
And shade the roses as they blow?

The roses spread their lovely sheen
Upon the swelling meadow's green,
And light the fields with joy serene.

But in their midst there stands the rue,
With saddened mien and ashen hue,
And reaches up into the blue.

Rue and roses must it be?
May not the roses blossom free,
And joy in sunshine perfectly?

Ah! no; for joy is one with pain;
They both must follow in Love's train,
And when one comes they both remain.

So long as love and sorrow meet,
So long must rue and roses sweet
Together bloom, to be complete.

PEACE DALE, R. I.

SLEEP.

BY R. K. MUNKITTRICK.

GENTLY and softly the mother bent
Over the baby in sleep's embrace,
Watching the rosy smiles indent
And dimple the little dreamer's face,
And the longed-for kiss she would not take,
Lest peradventure the child might wake.

Gently the mother watched and wept
Over the coffin where lay her child.
Only one thought in her bosom crept
As she bent to the lips in her anguish wild,
Again and again the lost kiss to take—
Oh! if the baby would only wake!

NEW YORK CITY.

A SONG OF SERVITUDE.

BY ERIO MAUCKAY.

THIS is a song of serfs that I have made;
A song of sympathy in grief and joy.
The old and young, the proud and the be-
trayed,
All, all must serve, for all must be obeyed.

There are no tyrants but the serving ones,
There are no servants but the ruling men:
The Captain conquers with his army's guns,
But he himself is conquer'd by his sons.

What is a parent but a daughter's slave,
A son's retainer when the lad is ill?
The great Creator loves the good and brave,
And makes a flower the spokesman of a grave.

The son is servant in his father's halls;
The daughter is her mother's maid-of-work.
The wren must answer when the robin calls;
And earth must take the raindrop when it falls.

There are no "ups" in life; there are no
"downs";
For "high" and "low" are words of like
degree;
He who is light of heart when Fortune frowns,
He is a king, though nameless in the towns.

None is so lofty as the sage who prays,
None so un-high as he who will not kneel.
The breeze is servant to the summer days,
And he is bowed to most who most obeys.

These are the maxims that I take to heart;
Do thou accept them, reader, for thine own.
Love well thy work; be truthful in the mart,
And foes will praise thee when thy friends de-
part.

None shall upbraid thee then for thine es-
tate,
Or show thee meaner than thou art in
truth.
Make friends with death; and God who is so
great,
He will assist thee to a nobler fate.

None are unfit to serve; none on their knees
Unfit to pray, when sound the bells of
doom.
The flowers are servants to the pilgrim bees,
And wintry winds are tyrants of the trees.

All things obey; all things incur a debt;
And all must pay the same, or soon or late.
The sun will rise betimes, but he must set;
And man must seek the laws he would forget.

There are no truants in the universe,
No false accounts, no treachery, no con-
tempt.
The work we do, the good things we rehearse,
Are boons of Nature basely named a curse.

"Give us our daily bread!" the children pray,
And mothers plead for them, while thus they
speak.
But "Give us work, O God!" we men should
say.
That we may gain our bread from day to day.

'Tis not alone the crown that makes the king;
'Tis service done, 'tis duty to his kind.
The lark that soars so high is quick to sing,
But proud to yield subservience to the spring.

And we who serve ourselves, whate'er befall—
Ourselves and those we need, and those we
love—
Dare we forget, at joy or sorrow's call,
The service due to God who serves us all?

LONDON, ENGLAND.

THE COLUMBUS CELEBRATION.

BY A DIPLOMAT.

THE proposed celebration in 1892 of the four-hundredth anniversary of the discovery of America, by Christopher Columbus, is worthy of the thought and serious consideration of all patriotic and genuine citizens of both the Old and the New World. The action, therefore, of the American Historical Association at its late meeting held in Washington was timely and appropriate, and should meet with the hearty approbation and support of the Government of the United States; and it no doubt will, judging from the kindly manner in which the distinguished Committee were received and encouraged by President Cleveland.

But the question naturally arises, How shall the anniversary be celebrated? Should the celebration be international? If so, where should it be held, and what Government should take the initiative? Upon these important points, I have lately had occasion to consult the Duke of Veragua, the living descendant of Columbus, and whose title of Duke he inherited from his illustrious ancestors. The Duke's remarks may be briefly stated as follows. After referring to the importance of the event, the Duke said: "As Spain furnished the means for Columbus to start on his voyage, I believe that it belongs to her to take the initiative in the proposed celebration—that it should be international and that it should be held in Spain, or, at least, it should begin here, and its extension to the United States and other countries is a matter to be considered later on." He also said, "the Spanish Government takes a great interest in the matter, and will very soon appoint a Committee to study the question and report to

the Government," adding: "I am a Spaniard, and, whatever the Government may decide to do, I feel bound to aid it to the best of my ability."

The Duke will, no doubt, be made President of the Committee, and his idea is to have but one celebration—a grand international one—to be held in Spain; because, as he said, "if all the Governments should insist upon having a celebration of their own, each would be a comparative failure; whereas if all united in one grand celebration, it would be worthy of the event."

On asking the Duke what was his opinion as to how the event should be celebrated, he replied that that was a matter which required time for consideration; but he thought, at the moment, that the commissions or representatives of each Government should first assemble at Madrid, and then, in a body, visit Valladolid, Salamanca, Granada, and Palos, all of which places were historically connected with Columbus, especially the two latter—Granada and Palos. The first, as it was at Granada where he received his final orders from Isabel and Ferdinand; and the second (Palos), because it was this port from whence he sailed on his voyage.

The Duke's idea may be a very proper one, in so far as Spain is concerned, but the fact should be borne in mind that the United States, more than any other country, has illustrated—by the industry of its people, by advances in art and science, and by its general prosperity—the importance of Columbus's discovery of the New World, and hence has as good claim to the celebration being held there as Spain has to its being held here. The same reasons also apply to the question of which Government should take the initiative. Furthermore, the idea of a celebration originated in the United States, and, had not the representative of THE INDEPENDENT come to Madrid about three years ago to obtain the opinion of King Alfonso and other prominent Spaniards on the subject, it is doubtful if Spain would ever have thought of a celebration. Since then the idea of a celebration has been growing in strength, and the Government is about to appoint a committee to take the matter in hand. This may be well and proper; but, before taking any definite action, would it not be well for Spain first to consult the United States, with a view to coming to some agreement, or arrangement, by which both countries would equally participate in and share the honor and glory of the celebration? The Government at Washington would, no doubt, kindly receive and consider any proposition coming from that of Madrid to this effect. Other Governments—Italy, for instance—may also claim the honor of having the celebration held on their soil; but surely none have so just a claim in this respect as those of the United States and Spain. In such case Castelar's idea of celebrating the event by each Government sending one of its war vessels to Palos, from thence to make the same voyage as Columbus made, might, if adopted, serve as a compromise, and thus satisfy the ambition of all. But, be that as it may, the United States and Spain should go hand in hand in this important matter, and have such a celebration as will do honor to the event, and to both countries. That such will eventually happen there is no just reason to doubt.

MADRID, SPAIN, JUNE 9th, 1886.

A PLAIN MAN'S TALK ON THE LABOR QUESTION.

BY SIMON NEWCOMB, LL.D.

THE ACCOUNT CURRENT.

EVERY man of business must keep an account of his receipts and expenditures in order to learn whether he is gaining or losing by the various enterprises in which he engages. When, tracing out the effect of any policy, he finds a greater outgo than income, he knows that he is losing; and in the opposite case he knows that he is making a profit. This is what every one of us should do when possible, in order to learn whether we gain or lose by our enterprises. Hence I propose that the laboring class at large shall keep an account current of their gains and losses by the labor movement, because in that way, and in no other, can they learn how they stand. They want to gain benefits which will counterbalance all their expenditures, and it is only by putting down the losses and gains that they can decide whether they are succeeding.

I am now going to present such an account current to the best of my ability. I do not pretend that it is a perfect account, and therefore I desire the reader to correct it wherever he finds it wrong. The principal items of debit have been given in the preceding chapters, though not always stated fully in amounts. When they are all collected the account may be made out in the form which I am now going to give.

I must also disclaim any special knowledge of the exact amounts which should be charged. Of course, such evils as we have shown to flow from certain phases of the labor movement do not admit of exact measurement in dollars, and therefore the amount of the damage will be differently estimated by different men. If the reader thinks I have either under-estimated or over-estimated the money values, he is at perfect liberty to correct them. All I say is that he will carefully weigh the matter and put down the items just as he thinks they ought to stand, and draw his own conclusions.

THE LABOR MOVEMENT IN ACCOUNT WITH THE LABORING MAN

Dr.	
To amounts contributed to support strikers upon the Missouri-Pacific road, and to stop the trains on that road from bringing coal, leather, beef, and many other necessities of life to the laboring men in Eastern cities.....	\$50,000
To higher prices which the laborers of St. Louis had to pay for coal in consequence of the above stoppage.....	40,000
Damages suffered by 20,000 laborers who could no longer send their children to school in consequence of the loss of employment through the strike; damages assessed at three dollars for each family thus suffering.....	60,000
To ten millions of laborers having to pay on the average one cent more for a pair of shoes in consequence of the same strike..	100,000
Assessments to support strike of coal miners in Pennsylvania.....	Unknown
Cost of the higher price which laborers had to pay for coal in consequence of said strike, amounting to 30 cents each for 500,000 families.....	100,000
Contributions to support strikers on the Third Avenue Railroad in New York City	20,000
Loss of time suffered by 20,000 laborers who wanted to ride on that road and could not; assessed at 50 cents each.....	10,000
Wear and tear of shoe leather suffered by these same people because they had to walk, at 10 cents each.....	2,000
Privation and suffering undergone by three thousand employees deprived of employment by the said strike at \$50 each.....	150,000
Etc., etc., etc.	

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The Sunday-school.

LESSON FOR JULY 11TH.

JESUS THE GOOD SHEPHERD.—JOHN X.
1-18.

NOTE.—“The door into the fold of the sheep.”—The fold was a large enclosure, where the sheep were driven for protection at night. It might be a rude or a well-made fold. Here the thought seems to be of a large fold, with a strong wall of stone or mortar, big enough for the sheep of the town, and with a strong gate kept by a porter. Out of this the owners would take their sheep in the morning.—“Climb up.”—Over the wall. A rude wall he would break through.—“He calleth his own sheep.”—Thus separating them from other flocks there.—“By name.”—Just as we name cows so they name their sheep in the East. They have to know them individually because they milk them, using sheep's milk instead of cow's milk.—“When he hath put forth all his own.”—Leaving none mixed with those left behind.—“He goeth before them.”—Sheep are not driven but led in the East, so that they may easily know where to go.—“They understood not.”—Christ purposely left it dark. He did not wish fully to explain himself to persons not in sympathy with him, because the time was not ready for it. Even the explanation which follows they did not fully understand.—“I am the door.”—Christ takes to himself both parts of the figure. He is the door and then the Shepherd. As door it is safe to go by him. Those who are taken out through a breach in the wall, or are dragged over the wall, are taken out to be killed. Going through the door they are under protection and get pasture.—“All that came before me are thieves.”—Of course this does not refer to the old prophets but to the pharisees.—“The hireling.”—He who teaches the people, not because he wants to make them good, but because he wants to make a living out of them.—“I lay down my life.”—I am ready to die in their protection. So when he was taken in Gethsemane he said: “If ye seek me let these depart.” But especially did he lay down his life in atonement on Calvary.—“Other sheep I have.”—In heathen lands; and they should be gathered into the one Christian Church.—“They shall become one flock, one shepherd.”—Not one fold, as in the Old Version, but one flock. At present they may be in different folds.

Instruction.—Those who follow Christ are called his sheep. Christ wants them, and wolves and robbers want them. Let them look out whom they follow.

If we are true sheep we will know Christ's voice. We will love his word. The voice of strangers, no matter how plausible, of those who try to lead them astray, of those who tempt them to evil, they will not follow.

The true sheep will gladly follow their shepherd. They do not have to be driven, but are led. You can lead a flock of sheep, but not a drove of swine. They have to be driven.

In order to understand Christ's doctrine you must obey it. Those that obey it love it. They love it more and more. It seems clearer and sweeter every day.

Those that go by the way of Christ go safe, because they have good guidance. If they are not going out by Christ, the door, they are probably in the hands of deceivers and thieves.

There is no more beautiful figure applied to Christ than that of a good shepherd. The good shepherd gives all his time, care, thought, labor, life even for his flock. He watches them night and day. He leads them to good pastures and flowing waters. He protects them against danger. He knows each one, and loses none. Such is Christ.

It is literally true that Jesus laid down his life for his flock. He did it to protect them from the danger of their wanderings. He showed the greatest faithfulness and love.

If the Father loves Jesus, because he laid down his life for us, certainly we ought to do so. A father may be delighted with the bravery and self-sacrifice of a son; but those whom his bravery has saved ought to reverence him and give gratitude and service.

An Eastern shepherd knows each of his flock by name. He does not know them in a mass, but each individually. If one is gone he misses it. So Jesus says he knows all of his flock. He cares for us and watches over us individually. He hears the prayer of each, and to each he will give the hand of help.

It is very sweet to look forward to the time when there will be only one flock as there is one Shepherd. Here Christians are divided into sects, and suspicions keep them apart; but the time will come when they shall all recognize each other as brethren, even on earth; and there will be a more blessed union in Heaven.

It was out of an overflowing love for men that Christ laid down his life. There was no compulsion about it but the compulsion of love and the approval of the Father.

School and College.

THE trustees of Union College elected the Hon. John H. Starin life trustee in place of Ex-Governor Hoffman. The Alumni elected Dr. Featherstonhaugh, of New York, a four-years trustee. There were twenty-two graduates. The degree of D.D. was conferred upon the Rev. T. S. Hamlin, of Washington, D. C., class of '67; the Rev. L. B. Rosier, of N. Y., class of '65; the Rev. Jas. N. Crocker, of Saratoga, class of '49. The degree of LL.D., on the Hon. Warner Miller, United States Senator, class of '60; and the Hon. John Ira Bennett, of Supreme Court of Illinois, class of '60. Ph.D., upon Prof. Cady Staley, Dean of Union College. A. M., upon Daniel S. Lamont, of Washington, class of '72. The trustees are thoroughly united, and are in hopes of electing a president ere long. Meanwhile, under the admirable administration of the Hon. Judson S. Landon, LL.D., of the Supreme Court, the President *pro tem.*, and the leadership of Dean Staley, the college is prosperous, and promises to be still more so. The Hon. Warner Miller, United States Senator, delivered a very powerful address as Honorary Chancellor for 1886.

....The new course in political and social science offered in the department of philosophy and the arts at Yale, is intended for advanced students, who, whether graduates of colleges or not, are assumed to be familiar with the elements of political economy and general history. Students may spend at their option one or two years in this department. Prof. W. G. Sumner will deliver lectures on “Finance” and “The Art of Politics in the History of this Country,” and on “The Industrial Organization of Modern Society.” Prof. Henry W. Farnham will lecture on “The Principles of Public Finance”; Prof. Arthur T. Hadley on “Railroad Administration and Industrial Legislation”; Mr. A. S. Wheeler on “Roman Law”; Mr. H. T. Terry on the “Doctrine of Rights”; Mr. E. V. Reynolds on “Comparative Constitutional Law”; Mr. H. C. White on “Local Government in the United States”; and Mr. E. G. Bourne on “A View of Trade in the Middle Ages.” The terms and vacations correspond with those in the undergraduate department. The degrees of Master of Arts and of Ph.D., will be conferred.

....The university at Athens, Ga., gets \$8,000 a year from the state. The Atlanta University for colored people gets the same amount. Their commencements took place week before last. The Board of Visitors appointed by the Governor visits both institutions and reports. They have just performed their work, and in referring to the colored university say: “We were pleased to note the conspicuous absence of anything that savored of political propaganda, and a wise reticence in regard to the difficulties of the race problem. But we most emphatically disapprove of the seditious sentiments uttered in the Alumni address of the previous day. We have reason to believe that the officers of the institutions disapprove of the utterance of such sentiments.” The address referred to was delivered by the Rev. Mr. Wright, colored, of Augusta, in which he urged that Negroes should never relax their forward movement until cars, steamboats, hotels, theaters, etc., were open to them, and the last trace of the color line wiped out.

....In addition to the regular degrees in course the following honorary degrees were conferred at Princeton, on June 23d: Master of Arts, W. J. Armstrong, S. W. Inman, the Rev. Naomi Tamura, W. H. Murray; Doctor of Philosophy, the Rev. Robert D. Wilson, professor in Lane Theological Seminary; Doctor of Laws, John C. Dalton, president of the College of Physicians and Surgeons, New York. In a short speech, Dr. McCosh made his customary plea for a new endowment of some professional chair, and then called upon John L. Blair, who responded humorously, and stated that he was to give \$20,000 toward this end. Dr. McCosh added that he could find \$10,000 more to put with this, but would like to make the whole sum a grand total of \$50,000. George A. T. Eddy, of New York, then delivered the valedictory address.

....The trustees of Hobart College, on June 23d, re-elected the following trustees to fill vacancies: The Rev. Dr. Morgan Dix, P. Richards and A. P. Rose. The alumni re-elected S. R. Miller, of Waterloo, as alumnus trustee. Two speakers appeared in the competition for the White rhetorical prize at Library Hall—H. T. Morrison, of McClellanville, S. C., and W. H. Johnson, of Utica. The corner-stone of the Alumni Hall and Gymnasium was laid at 5 o'clock by Levi P. Morton. Colonel Charles J. Wright, of Peekskill Academy, delivered a short address by invitation of the alumni. Trinity Church was filled with people in the evening to listen to the address in memory of Governor Seymour by Delano C. Calvin, of New York. The incoming freshmen class of Hobart will probably number forty or more.

....The exercises at the inauguration of President-elect Dwight of Yale, will be in the main similar to those at the inauguration of President Porter in 1881. There will be no address by a member of the senior class. The ceremonies will take place to-day, July 1, in the center church. The procession of the officers, graduates, undergraduates, and invited guests will first form in front of the college library at 10:30 A. M., and on its arrival at the church the exercises will begin. President Porter is to be the first speaker, and a Latin address is to be delivered. The exercises will close with a speech from the new President. President Dwight will hold a reception in the Art School in the afternoon. Governor Harrison, presidents of other colleges, and prominent citizens will be present.

....Commencement day at Syracuse University fell on June 23d. Forty-four men and women received bachelor's degrees, and seventeen received master's degrees. Prof. William North Rice, of Middletown, Conn., received the degree of LL.D. Honorary D.D. was conferred on the Rev. C. H. Dutton, of Poughkeepsie, N. Y., the Rev. Naphthali Lucock, of Meadville, Penn., and the Rev. Charles C. Cregan, of Syracuse, N. Y. The will of Dr. J. Dorman Steele, the author of numerous school text books, gives \$40,000 to found the “Steele Professorship of Theistic Science” in the Syracuse University, and mortgages and lands, to the amount of \$50,000 or more, to maintain the Chair.

....University Sunday, at Lehigh University, South Bethlehem, Penn., fell on June 20th. The baccalaureate sermon was delivered by Bishop Cortland Whitehead, of Pittsburgh. He took his text from Joshua x, 24. The sermon enforced the fact of the dependence of the world and the Church on educated men to overcome the evils in the way of advancing civilization. The alumni address was delivered by Prof. S. C. Sadtler on the 23d, was followed in the evening by President Lamberton's reception. The commencement exercises on university day, Thursday, the 24th, took place at half-past ten o'clock in the morning. There were thirty-four in the graduating class.

....Wesleyan University at Middletown, Conn., graduated a class of forty members on June 24th. Honorary degrees were conferred as follows: D.D., the Rev. William H. Dallinger, President of Wesley College, Sheffield, England; the Rev. Daniel C. Knowles, Principal of the New Hampshire Conference Seminary, at Tilton; the Rev. L. Sprague, Principal of the Wyoming Conference Seminary, Kingston, Penn.; the Rev. Hubbard C. Farrar, of Troy, N. Y. LL.D., Henry W. Harmon, D.D., Professor of Greek at Dickinson College, Carlisle, Penn.

....The sixtieth commencement exercises at Trinity College, Hartford, Conn., took place on June 24th. The valedictorian was Herman Lillenthal, of Newport, R. I. The baccalaureate sermon was preached on June 20 h, by the Rev. Dr. Morgan Dix, of Trinity Church, this city. The honorary degree of LL.D. was conferred on John T. Vail, of Norwich, Conn., and James B. Wakefield, of Blue Earth City, Minn. The degree of D.D., was conferred on the Bishop of Albany and the Rev. W. S. Rainsford of St. George's Church, this city.

....The commencement exercises at Washington and Jefferson College, Washington, Penn., began on June 20th. Thirty young men received the Bachelor's degree at the hands of President Moffat. It is said that about one-half of the 3,000 alumni of this college have dedicated themselves to the Christian ministry. The productive funds of the institution now amount to \$250,000. The degree of LL.D. was conferred on Pres. E. M. Turner, of West Virginia University.

....The commencement exercises of the Gammon School of Theology of Clark University, Atlanta, Ga., took place on June 8th. The Rev. E. S. Parks, D.D., has been called to the chair of Exegetical Theology, and the Rev. E. L. Parks, D.D., formerly of Northwestern University, has been elected to the Chair of Systematic Theology.

....Subscriptions continue to pour in for the Catholic University at Washington. The major portion of the million dollars which was to be collected for the cost and endowment of the University is in hand. Ground will not be broken for the erection of the building till next Spring.

....The forty-ninth commencement of Washburn College at Crawfordville, Ind., occurred on June 16th. Eighteen men were graduated. The Board of Trustees resolved to add \$100,000 to the endowment of the college, and \$11,000 have been already subscribed.

....The Mount Vernon Institute of Baltimore closed its twenty-seventh year on June 15th. The school year reopens on Sept. 23d. Profs. Herbert Adams, Warren, Story and Toild, of Johns Hopkins, will deliver lectures during the year.

....Drew Ladies' Seminary, at Carmel, N. Y., held its commencement exercises June 13th—17th. The Rev. W. V. Kelly, of Middletown, Conn., delivered an address on “Utilitarianism.”

....The Rev. F. L. Hayes, of the First Free Baptist Church, Boston, has been unanimously elected to be President of Hillsdale College, Michigan.

....The Rev. Mr. Gallagher, of the Boston Latin School, has received an urgent call to become Principal of the Williston Seminary, Easthampton, Mass.

Literature.

The prompt mention in our list of “Books of the Week” will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

ONE MILLER'S GRIST.*

THE object which Mr. Miller has set before him in his little “Textual Guide” is a good one, and the plan on which he goes to work is admirably conceived. He wishes to put into the hands of beginners something that will both induce and enable them to begin the study of the larger and more important works on the Textual Criticism of the New Testament. In order to do this, he presents them with a sketch of the history of textual criticism of the New Testament; a discussion of the rival claims of the two schools most prominently represented at the present time by Drs. Westcott and Hort on the one hand, and Drs. Scrivener and Burgon on the other; a history of the text during the Manuscript period, and a brief account of the material and principles of criticism, closing with an appendix treating in detail of a few important readings such as may well serve as samples of the praxis of the art. This ordering of the matter is apparently new, and it is a very good method of presentation, on the lines of which a very useful primary treatise might be drawn out. We are afraid, however, that we cannot esteem the execution of Mr. Miller's work as equal to the promise of his plan. Where honesty of purpose and earnestness of feeling are so manifest, it is hard to condemn; but, we fear, it must be confessed that Mr. Miller's judgment is sadly warped by an extreme one-sidedness of both feeling and knowledge.

It is already significant that in the opening chapter the duty of textual criticism is urged as “the duty of all Christians who take an intelligent interest in the controversies of their day, not to sit still when such concerns are in jeopardy” (p. 4.); and that the way in which the fact that the word “broken,” in I Cor. ix, 24, is omitted by some critics, is stated, calls attention to “the gash” that is thus made and “the blank space left in St. Paul's grand version of the Institution of the Holy Sacrament.” (p. 3.) This is a tocsin sounding to combat, not a call to scientific study and careful weighing of evidence. Does any one need to be told, after this, that the Dean of Chichester is the clever guide and example, the counselor and corypheus of this new champion? Here we touch the secret of Mr. Miller's failure. His book is not an introduction to the business of criticism; it is a defense of the opinions of a single school. And, therefore, the chapter on the materials of criticism occupies thirteen pages; that on the principles of criticism, five pages; and all the rest, under an historical garb, is a rather pointed than well-reasoned attack on the principles of the school of criticism that is here labeled that of “Extreme Textualism.” The preparation for this work which Mr. Miller has made is apparently of the slenderest. He knows Dr. Scrivener's “Plain Introduction,” which (although he has Dr. Gregory's “Prolegomena” also in his hands) he can describe as “a hand-book, which leaves hardly anything, if anything, to be desired.” (p. 31.) No well-informed writer can allow himself to speak of Dr. Scrivener with anything but respect; but the notorious shortcomings of the “Plain Introduction,” one had thought, were now public property. Really, somebody ought to send Mr. Miller a copy of Dr. Abbott's “Corrections,” with Dr. Scrivener's “Plain Introduction.” Mr. Miller has made use of Dean Burgon's works, especially his “Revision Revised,” as also of Canon Cook's “Revised Version of the First Three Gospels.” Tregelles's “Printed Text,” Hammond's “Outlines of Textual Criticism,” and a few scattered writers are occasionally quoted, and, of course, Dr. Hort's “Introduction,” for the purpose of refuting it; but, positively, the information of the book comes from Dr. Scrivener and Dean Burgon. It is chiefly then, by defect of well-tested knowledge, that Mr. Miller fails.

* A GUIDE TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT, by EDWARD MILLER, M. A. George Bell & Sons, London, 1886 (issued in 1885). 7.9-12.5 inches pp. xiii, 146.

Even thus, however, a good and very useful book might have been made, had the purpose of the writer been to communicate knowledge rather than to shape an argument, to present facts rather than to defend theories. But Mr. Miller thinks that Dr. Hort must be first refuted and then the student introduced to the facts of criticism, and has not learned how ill one fights in another's armor. Everywhere through his book the polemic shines forth, and it is not strange that it is not of the strongest. Mr. Miller clearly means to be fair; "if," he says (p. 44) "the theory of Drs. Westcott and Hort has been improperly portrayed, this is not due to any want of desire to do justice to it." We believe them; the Dean of Chichester does not understand the theory of these scholars, and as Mr. Miller does not stand independently of him—how should he? It is odd, for example, why none of the opponents of the new theory have ever yet grasped the meaning of "Internal Evidence of Groups." They all appear so astonished at the genealogical investigations as to have no mind to think of anything else; but "Internal Evidence of Groups" is totally unconnected with genealogies, is transparently valid, and by itself raises criticism to a level of scientific method and certainty of application never before attained. In missing this Mr. Miller does injustice to Dr. Hort; but he has missed much else besides, and overstated and caricatured his statements sadly. Certainly Dr. Scrivener—we think even Dean Burgon—would not subscribe to some of his remarks.

What he thinks of the principles of his opponents is, however, of much smaller moment to us than his exposition of the principles of the school to which he himself belongs—a school for which he can find no better name (isn't this, too, significant?) than that of "the Rival School." As he has received the aid of both Dean Burgon and Dr. Scrivener, he speaks here as it were *ex cathedra*, and it cannot but be interesting to learn from so authoritative a source how we ought to proceed in seeking the inspired text of the New Testament. First of all (and we are not unstartled to hear it), we learn (p. 65) that "comparative [why 'comparative'?] criticism must not be prosecuted in the case of the writings of the New Testament upon exactly the same principles as those which prevail in ascertaining the text of classical authors." Indeed?—and why not? First, because "there is no need of any conjectural emendation." (But is this a change in "principles"? or the discovery that one "process" is unnecessary?) Secondly, the providence of God has guarded Scripture, surely, so that "it can scarcely be but that a succession of copies pure from any great corruption, must have existed, and existed too in predominance, all down the Church's history." (This is the Abbe Martin's favorite contention, that to the Church has been committed the Word, and she has not proved faithless to the trust, so that we must ask her and not the manuscripts for it—in other, but not less unprotestant words.) Thirdly, "it is on all grounds possible that alterations of a lesser kind might have been introduced in what may have been practically successive editions of the Holy Gospels." (Compare Dr. Scrivener's "Plain Introduction," p. 18.) Textual Criticism of the New Testament is limited, then, by the facts that sometimes more than one reading is genuine, that what is most used is truest, and that no conjectures will be allowed! So much negatively. How shall we proceed positively? "The first object of a Textual Critic," we are told (p. 119), "should be to discover what is indeed and in fact THE TRADITIONAL TEXT." (Small capitals his.) "... The burden of proof lies with alterations." Only after this, must the whole external and internal evidence be carefully weighed. Is comment necessary?

And who are these "Rival" critics? First of all Dr. Scrivener "the first textual critic of the day" (p. 31); then Dean Burgon, "who surpasses every one in acquaintance with Patristic evidence of readings" (p. 34); then Cannon Cook; then Bishops Charles and Christopher Wordsworth. To eke these out, Reiche (because he warned against Lachmann), Kuenen and Cobet, (because they point at imperfections in B)

and Dr. Michelsen (on the strength of a paper in the *Theolog. Tijdschrift* for 1884), are imported from the continent, although no one of them would subscribe to the classification, which, in the case of the last three, is, indeed, no less than ludicrous. Vercellone Ceriani, "a learned writer in the *Dublin Review*," (Dr. Dolman, of St. Michael's Priory is intended) and the Abbe Martin are next summoned from "the Roman Branch of the Church," and here the list closes. The oddness of this list simply illustrates the limitations of Mr. Miller's information. Once outside of his trio of English scholars, he is outside his tether; it would be easy to increase his list with names of real weight in the world of scholars—but he has chanced on the wrong ones.

It is pleasant to turn to something that we can commend before closing. The book is pleasantly written; and the (unhappily very short) chapter on the "Materials of Criticism" is well framed, and includes a very concise and helpful "table of chief uncial manuscripts," as well as a similar one on the versions. Slips in detail are found here, too, no doubt, but not to any really misleading extent. The worst are the placing of the Curetonian Syriac Version in the third century, and the apparent creation of the Clementine Vulgate into a revision in such a sense as to give it right to rank as a separate version from the Vulgate. We are afraid that there is no doubt of this. The Latin column of the Version table, on page 113, enters: "Old Latin *sc. A. African, v. European*" (omitting the "Italic") under Century II; then "Vulgate" under IV; then "Clementine Revision" at A.D. 1592, and nothing else. Then on page 99 we read: "By degrees Jerome's translation won its way, and continued, till the time of the Council of Trent, to be the recognized Version of the Western Church. In obedience to a decree of that Council, a Revision was made under Sixtus V, but was found so faulty that only two years afterward the Clementine Bible was issued under Clement VIII (1592 A.D.), and has held its place to the present day." This immediately follows the account of the Revision of the Old Latin by Jerome. It looks bad. Perhaps Mr. Miller, after his experience with the English Revision of 1881, finds it difficult to understand the word "Revision" in any sense which does not imply destruction and supplanting.

THE Rev. A. J. F. Behrends, D.D., of Brooklyn, is not an original student of political economy, nor of sociology, nor a specialist in either of them, though his volume on *Socialism and Christianity* (Baker & Taylor; \$1.50) discusses them both, and with few exceptions, in a highly satisfactory manner. He has made his way judiciously through the mazes which have perplexed so many of his brethren in the ministry, and left them prophets of about as much perilous sentimentalism as of sound and saving economics. He has been with the best masters, and uses them in the best way; so well, in fact, that his book, as far as it goes, does much to correct the common impression that in political economy nothing is settled. The wholly practical aim of the book relieves the author of the necessity of defining himself on many points of the greatest disagreement and difficulty, though he does not shrink at the critical pinch of the sociological questions involved from speaking out boldly, and saying some things which will not please the young American disciples of the Berlin Professor Wagner. On the burning question of Socialism, introduced under whatever pretense into state administration or into social economics, this book is sound and effective. It analyzes the fallacies of Marx's maxim, that value depends on the amount of labor involved in production, and such popular sophisms as that the increase of capital lowers the wage-earner's share in the profits. Statistics are worked up skillfully to exhibit the real facts of the case, particularly in the chapter on the "Rights of Labor," and in the comparison of what goes to the wage-earner under the present system as compared with what goes to the capitalist. Dr. Behrends does not seem to be blind to the distinction between sociology and political economy, and the different relations of the two sciences to ethics. He remarks (p. 271) that "the economic environment is the Alpha and Omega of political economy." His main concern, however, is with the sociological aspect of the matter, from which he urges with force that ethical principles apply, and that "industrial competition must be brought under the check of an enlightened moral sense," and that the "introduction of the moral element is a departure of great promise." In looking at these questions in the light of

their effect on human happiness and character, it is difficult not to confuse what people want with what they can have. On the whole, Dr. Behrends has stated this point firmly. His allusions to the Wagnerian view of the State are cautious. With some disposition to give these notions a friendly discussion, he has thought far enough to feel in advance their un-American character, though he has not thought far enough to perceive the great gap left in his own argument by the failure to define the function of the state, or to show how it provides for social difficulties like those which form the subject-matter of his discussion. We repudiate as un-American, undemocratic and perilous the Germanized paternalism of the new centralized nationalism; but we forgive its friends much for the sake of their right feeling as to the social function of the state. They do not reach the point in the right way, but they do remind us, at a time when it is the fashion to forget it, that the civil system has everything to do with such a matter as this. They go astray in assuming that the civil system is boneless and powerless on the American theory, and they propose to reform by extending its functions before they have shown that all we require may not be won without such extension. Dr. Behrends inclines naturally to the historical American view; and so far he is right; but, like most of us, his theory of the social function is rusty for want of use. He does not so much as bring the state forward as really having anything to do in these matters, nor take any pains to exhibit the civil system of law and justice as the common ground on which social order must rise. Nine out of every ten living American authors discussing the same subject would do the same thing. Yet we wonder that there is no law in the country, and some seductive philosophers would persuade us that what we require is a centralized and naturalized socialism. Dr. Behrends's ideas as to money are sound. We infer that his theories as to cost and price are also; but how shall we explain the enormous collapse we find on page 175, where, in speaking of national debts, he writes:

"Governments will be forced into liquidation, and creditors will have to take what they can get, or popular revolutions will make an end of reigning dynasties, and repudiate the obligations which they have incurred. And, for one, I protest that such a use of the sponge is not dishonest. I am not bound to pay a debt I have not contracted."

It excites wonder that an author who for the most part ranges so honorably above the level of ordinary honesty, should, in this case, sink so palpably beneath it. Fortunately, this lapse stands alone, and must be treated as the one illustration of perilous sentimentalism in a book where, on the whole, it is a tribute to the solid sense of the author that we do not find more. The point is, however, of such importance as to justify us in meeting it with a few questions: How would such a repudiation of debts held among the people increase the common wealth of the whole? What right has any one generation, in taking account of the wealth it has received from another, to rate the credit side of the account and not to represent the debit side? How much does a people gain in wealth by a repudiation which shifts the public burden onto a small number of its own citizens, and relieves itself by their spoliation? How much does it better the case of a people, whose debts are a burden, to weaken themselves still farther by destroying their credit? And, as to a man not being bound to pay a debt which is not of his own contracting, how is it about his receiving the proceeds of a large and solvent estate without paying the debts which encumber it? (Baker & Taylor: \$1.50.)

....The *New Princeton Review* for July is rich and brilliant, especially in its first four numbers. Prof. Charles Eliot Norton arraigns Froude courteously, but with stringent criticism, supported by his own entirely delightful and genial recollections, for having misrepresented Carlyle in editing his works. Without disparaging the other excellent and attractive papers of the number, we have felt the superior weight and timeliness of the papers on "The Sunday Question," by the Right Rev. Henry C. Potter, and on "The Clergy and the Labor Question," by Prof. H. W. Farnham, of Yale. Both these papers have a grave importance at the present time. A better, wiser, more considerate and pointed paper than Professor Farnham's we do not expect to see. The special beauty of it is that it could not have been better adapted to the needs and defects of the clerical mode of thinking on these subjects if the author had been a clergyman himself.—We name also, as having come to hand for July, the *New Englander and Yale Review*.—In the *Forum* for July President Seelye replies to the question "Should the State teach Religion?" that it "should provide for instruction in the Gospels for its own preservation. If the conscience of its subjects approve, well; if not, the state will be cautious, but courageous also; and, if it is wise, it will not falter." Mr. W. M. F. Round has an interesting paper on "Some Experiences with Criminals." Prof. H. C. Adams considers

it a fitting time to interpose a few words of caution as to what he denominates the policy of "Muzzling the Anarchists." The Rev. Washington Gladden opens a paper on the question "Is Labor a Commodity?" with the full admission that, so far as the employment of labor is concerned, it is; that the labor market ought to be free, our laws guarantee the freedom to purchase labor of those who will sell it at the lowest price, and to sell it to those who will pay the highest. Having started with this sound principle of economics, the author gradually involves his discussion in the sociological aspects of the matter, and ends at last in a good homily, which, however, has nothing to do with the economical basis he has widely departed from in his argument. Let us have no confusion. If labor is to be bought and sold, as Dr. Gladden says, as far as political economy goes it is a commodity. There may be other relations in the matter which bring in other considerations, but they do not weaken the fact that it is a commodity, nor in any way bring into discredit the conclusions of political economics on that point.—We have also at hand the last number of *The Expositor*, edited by W. Robertson Nicoll; of *The Church Electric*; of the *Methodist Review*; of *The Universalist Quarterly*; *The North American Review*; *The New Jerusalem Magazine*, and of the delightfully convenient republications, by the Leonard Scott Publication Co. of the *Contemporary*, *The Nineteenth Century*, *Fortnightly Review*, *Quarterly Review*, *Westminster*, *British Quarterly*, *Edinburgh*, *Blackwood*, and *Shakspeareana*.

....The *Cruise of Her Majesty's Ship Bacchante*, 1879-1882, compiled from the private journals, letters and note-books of Prince Albert Victor and Prince George, of Wales, sons of H. R. H., the Prince of Wales, makes two large and sumptuous volumes, printed in octavo size, by the Messrs. Macmillan & Co. The whole is done under the editorial direction of the Rev. John N. Dalton, temporary chaplain of the "Bacchante" and governor in charge of the two young Princes. The volumes, apart from the interest they have on the ground of their own merits, are interesting as showing how Great Britain trains her royal Princes. The two youths were put on board the "Bacchante" to take their place and perform their full service as midshipmen. When on board they were treated precisely like the others, took their turn on deck, aloft or below in all weathers, and no difference whatever in treatment was allowed between them and their gun-room mates. They were sent to sea by H. R. H., their father, with a view to the mental, moral and physical training they would receive in a British ship of war, separated from the interruptions that were unavoidable at home. As part of their prescribed duty the Princes kept regular diaries written up every evening, both at sea and ashore. In preparing the volumes now published, use has been made by the editor of supplementary notes written out by the Princes from rough jottings, or of more leisurely journals, or in some cases of extracts from letters home, which were often thrown off in haste and at the last moment to catch the mail. It would be irrational to expect from two such young lads the mature work of men. Much is their own reproduction of what was told them on the spot. Much more is their account of their own occupation. Of the rest much is compiled, like the work of well-directed school-boys, from sources recommended to their notice. The whole forms an exceptionally interesting record of the training of two of the royal Princes of Great Britain. We should add that the cruise, which began in 1879, in the Mediterranean, passed thence to Teneriffe, the West Indies, Bermuda, the Cape of Good Hope, Australia and Fiji; went on to Japan, China, Ceylon, Egypt, Palestine, and so back to the Mediterranean, after a good three years' service. No boy's play here! (Macmillan & Co. 2 vols., 8vo.)

LITERARY NOTES.

"SARANNA WESLEY" will be the next volume to appear in the Famous Women series this week.

....A reprint of "Arden of Feversham," a remarkable old play sometimes attributed to Shakespeare, has been prepared by A. H. Bullen, and will shortly be published.

....According to a letter from a Government attaché in Sydney, Mr. Froude's new work "Oceana," has given great dissatisfaction to the Australian people as being shallow and one-sided in its representations.

....Messrs. Funk & Wagnalls (10 and 12 Dey Street, New York,) have in press, for early publication, "The Life of Schuyler Colfax," by J. O. Hollister, a member of the Colfax family. The biography has been prepared with the approval and the assistance of Mrs. Colfax.

....Two new leaflets of The Philanthropist Series have just been published, and are ready for distribution. No. 5, "The Sacredness of Motherhood," by Mrs. Elizabeth Powell Bond; and No. 6, "The White Cross," by the Rt. Rev.