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TEMPERATURE

as observed by HEARN & HARRISON, Thermometer and Barometer Makers, Notre Dame Street, Montreal.

THE WEEK ENDING

May 29th, 1881.			Corresponding week, 1880		
Max.	Min.	Mean.	Max.	Min.	Mean.
Mon.. 74°	46°	60°	Mon.. 75°	55°	65°
Tues.. 85°	58°	71°	Tues.. 83°	56°	69°
Wed.. 74°	52°	63°	Wed.. 87°	61°	74°
Thur.. 84°	50°	67°	Thur.. 90°	69°	79°
Fri.. 76°	64°	70°	Fri.. 86°	69°	77°
Sat.. 77°	55°	66°	Sat.. 83°	65°	74°
Sun.. 75°	55°	65°	Sun.. 69°	58°	63°

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CANADIAN ILLUSTRATED NEWS.

Montreal, Saturday, June 4th, 1881.

THE WEEK

The terrible misfortune which has overtaken the City of London has awakened a sympathetic echo in every heart throughout the Dominion. Messages of condolence from all sides have crowded upon the bereaved inhabitants, and if anything could lighten their awful burden it would be the knowledge of how their sorrow is shared by the nation to a man. The first shock of grief has now however passed, and people are beginning to look forward to the investigation which we are glad to see has been ordered, into the causes which have led to the disaster. It would be premature to express an opinion as to the responsibility which may rest upon this or that person. Evidence on that point is always contradictory, being suppressed on the one side from a natural reluctance to criminate the witness, exaggerated on the other in the excitement of the moment. Till the investigation shall have been fully completed we have no right to blame any one. But it is obvious that the affair calls for most searching inquiry, nay more, demands that an example shall be made if necessary of those to whom the real blame attaches, whether of imperfect construction, insufficient inspection, or overloading. "It is late to close the stable door after the horse is stolen," but where one great misfortune has opened our eyes to the danger that is amongst us, a hundred narrow escapes have been overlooked, though the fault that underlay them was as great, and the fact that the result was different was due more to good fortune than good management. If we will learn all the lessons the disaster has to teach us we shall look for good to come out of the present evil. If anything can console the bereaved ones of to-day it will be the knowledge that their bitter anguish has not been wasted, and the loss of their dear ones may yet be the means of saving the lives of many in time to come. Every holiday sees crazy pleasure boats staggering along under double their normal load. Every excursionist under present conditions risks his life more often than he knows of, and while we weep over the final crash when it comes, we hear nothing of the scarce realized escapes which lacked but the turn of a hair to furnish newspaper items for a week or more.

The lesson of the uncertainty of life has been preached from the pulpit, it is for the press to inculcate the practical lessons which affect our future here as well as hereafter. The evil of overloading is not confined to pleasure boats. It is existent throughout our whole community, a characteristic sign of two great principles among us. We who travel will not be kept waiting. They who carry us will not lose our fare. Hurry and money-making, twin curses of an age of over excitement and Mammon-worship like the present. Boats bear double their load, cars are crowded to double their capacity, and there is always room for one more. In England it is otherwise. Steamer, car, railway carriage are licensed to carry so many and no more, and if you hail an omnibus which already contains its complement you are met with a relentless "full inside." Why is it otherwise with us? If there are fewer cars or fewer steamboats than can accommodate the travelling public, the remedy is to be found in increasing the number of conveyances not in the overcrowding of the existing ones. If public carriers were placed under a strict *surveillance* in this matter and smartly fined for every passenger carried beyond a certain number, fixed by law and expressed in their license, there would be no more overcrowding and the public would lose nothing in convenience of travelling. Where there is a passenger there will always be a car to take his fare and himself to his destination: the conveyances will always accommodate themselves to the traffic. But till they are forced into it the car companies will decline to provide two carriages where one will do the work by overcrowding.

YET another lesson, and an all important one, follows in the train of this catastrophe. If we are to believe the Captain's statement, the accident might have been avoided, if only his orders had been obeyed strictly by the passengers. Whether it was so on this occasion or not, we all of us have had experience of the unruliness of young Canada in similar places, and their want of respect for authority. It is to be feared that the present generation need to be taught, and, if so, what fitter time to lay the lesson to heart, that manliness does not consist in a want of respect for one's superiors, nay, more, is not even consistent with it. It is well, perhaps, to be independent, but we must beware of insubordination; it is well to feel that all men in a sense are equal, but we must beware of thinking that on that account we owe no respect or reverence to any man. There is much of this irreverence abroad, much unruliness amongst the growing generation; a spirit of eager manhood, not all unpraiseworthy, indeed, but needing to be reminded that if we would command we must know how to obey, if we would be respected we must tender due respect to those who claim it of us. And now comes this accident to teach us that on due obedience and order may depend our lives and the lives of those about us. Far be it from us to seem to blame those who acted, no doubt, as they had been accustomed to do, and as others would have done in their place, and who, moreover, if they erred, have paid a terrible penalty for their mistake. But there is a warning for us in all this that he who runs may read.

THE REVISION OF THE NEW TESTAMENT.

We have now for a little over a week been in possession of the result of the labours of the company of scholars to whom the work of revising the Authorized Version of the New Testament has been entrusted. During that week the New Version has been universally commented upon by the pulpit and the press. The fact is significant of an age of literary criticism like the present. To criticize the work of the best scholars of the century bestowed during ten years upon a delicate

problem, beset by endless difficulties in its solution, has occupied the average reviewer a few hours, the average preacher at most a couple of days. The result, as is usual in such cases, has been commensurate with the effort bestowed. Such criticisms, for the most part, have been an abstract of the carefully-digested preface to the work itself, supplemented in many cases by the most fatuous and stultifying comments, bearing on their face the impress of their writer's want of study of the subject. In such a category surely must be ranked the wise critic who complained so bitterly of the alteration of the familiar words of the Lord's Prayer, forgetting, or never having known, that the Lord's Prayer as we use it daily appears in none of the Gospels, and the slight alterations made will not presumably affect the popular version. As a matter of fact, in the case mentioned the only noticeable alteration—the substitution of "the evil one" in the last petition—is one which scholars have long expected, while many will be surprised at the conservatism which has left the original text as a possible alternative.

This, however, by the way. As a matter of fact, no newspaper criticism can possibly be satisfactory as a commentary upon a work like the present. That reviewer, however, we take it, will best fulfil the task set before him, who shall endeavour, not so much to criticize the new version of his own scholarship or critical knowledge, as faithfully to point out such main points of difference as may enable his readers to study the work intelligently each for himself. So large has been the sale of the edition that a copy must be within the reach of almost everyone, and only by diligent comparison and careful study can any use be made of it.

Of the objects set before the present revisers and the means and rules adopted by them to secure these objects, the preface, before alluded to, gives the fullest explanation and may be left to speak for itself. We have to see how far the proposed end has been attained. Two main branches of the work suggest themselves at once for consideration. The text of the Greek has first to be established by reference to various and often widely-differing authorities; and, secondly, the Greek idiom has to be rendered into English capable of conveying its exact meaning. Of the first, the public will be presumably but indifferent judges. In the second they may in part, at least, appreciate the changes and their significance. These changes may be divided into three heads. (1) Verbal alterations which affect seriously the meaning of the passage. (2) Verbal alterations which have no such distinct effect. (3) Alterations of punctuation, and the like; under which we may class the abolition of chapters and verses, except by way of reference, and the dividing into paragraphs according to the precedent of the early English versions. To take the last first, no one who carefully studies the new text will fail to recognize some most valuable alterations, which are due simply to the correction of a false phrasing or punctuation, remembering in this context the fact that the early MSS of the New Testament, which are known as the Uncial MSS, are entirely devoid of stops, for which we have in all cases to look to the intelligence or otherwise of modern commentators. Of the alterations in words, we shall probably find, as in all things human, much at which we may cavil. The substitution of one word for another seems often to us capricious and uncalled for, and in this lies the only grave indictment to be brought against the New Version. If the charge of frivolous and unmeaning alteration can be substantiated, much of the value of the work will be destroyed. How far this is the case must, as we have suggested, be left to a more searching commentary than can be contained in a newspaper review.

To get a fair idea of the extent of the alterations, a representative passage may be selected, and few better ones can, we imagine, be found than the well-known

argument for the resurrection contained in I. Cor. xv., used in the burial service of so many of our churches. In the verses from verse 20 to the end of the chapter may be found instances of every kind of alteration to which we have alluded. To begin with alterations in the original Greek text, examples of these may be found in vv. 44 and 55. The latter, besides the substitution of "death" for "grave," contains a transposition which, curiously enough, stands without a note, and is yet not alluded to, so far as we know, by any of the commentators on the passage. In verses 31, 34 and 37, particularly the last, may be found valuable improvements in the translation, the force of which may be felt in reading, while verse 32 is well worth study, as an instance of how completely an alteration in punctuation may solve a long-felt difficulty. There remain the alterations of words in vv. 22, 24, 26, 31, 32 and 36, of the necessity for which each must satisfy himself. Where, in *kai*, in verse 22, is better translated by "also" than by "even," is not clear to us, nor does the superiority of "doth profit" over "advantageth," or "thou foolish one" over "thou fool" seem at all to justify the change. But discussion of these points would lead us to too great a length, and our only wish is to point out a line of study for those who wish to find the main difference between the new and the old versions. For ourselves, while we are thankful for much that has been done, we are disposed to regret what seems to be an undue attention to technicalities, which will, we imagine, prove a serious bar to the actual adoption of the new text in our churches.

It remains, though this article is in no sense a controversial one, to make a few remarks upon the question of how far the alterations made have affected any accepted doctrine of the Christian Church or churches. The alteration in the Lord's Prayer will prove a stumbling-block to those who deny the personality of the devil, but was too well known before to produce any very marked effect. Neither do we imagine that the use of "Hades" for "Hell" will make any material difference doctrinally, though stress will probably be laid upon it. Some capital may possibly be made out of the alteration of the passages in St. Matth. and St. Mark, in the account of the healing of the epileptic boy, "This kind goeth not out save by prayer and fasting," though there is really little in it either way. But upon the most vital question of all, the Divinity of Jesus, the case is clear. Those who have dreamed of extracting from the researches of scholars the denial of our Saviour's title to the God-head will suffer a grievous disappointment. The six passages in the New Testament in which the name "God" is directly applied to our Lord, are all supported by the authority of the *New Version*. It is fair to say that in two of these the American Committee prefer an alternative reading—though in one case (Acts xx., 28), acknowledging that the two oldest MSS are against them—but in another (Heb. i. 9), the same Committee would by their reading add greatly to the force of the passage, a concession which, from such a source, is doubly valuable.

These remarks, as we have said, partake more of the nature of suggestions than criticisms. Many other notable alterations are easily to be discovered. Scholars are long reconciled to the loss of the story of the woman taken in adultery, and of the passage in I. John, v. 7. "Thou art Peter, and upon this rock," etc., is well distinguished in the note, and a hundred other passages could be instanced which will amply repay study. If this article can put any one in the right road for such study its object will have been attained, and the length to which it has grown may be excused. Moreover, be it said, if the New version conduces at all, as it surely has done and will do, to a more perfect study of the Word of God amongst the people at large, its *raison d'être* has been established and its adversaries are answered.