

jackals came and carried it away. I purchased a head and hand of one of the brothers amid the dark shadows of the temple at Qurneh. Early in 1881 circumstantial evidence pointed to Ahmed Abd-el-Rasoul as the one who knew more than he would tell. Professor Maspero caused his arrest, and he laid in prison at Keneh for some months. He also suffered the bastinado and the browbeating of the women repeatedly; he resisted, bribes, and showed no melting mood when threatened with execution. His lips told no more than the unsound tomb and not as much. Finally his brother Mohammed regarded the offer of "bak shish," which Professor Maspero deemed it wise to make, as worth more to him than any sum he might hope to realize from future pillaging, and made a clean breast of the whole affair. How the four brothers ever discovered the hidden tomb has remained a "family secret." On July 5, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Bulaq Museum, to Deir-el-Bahari, and pointed out the hiding place so long looked for. A long climb it was, up the slope of the western mountains, till, after scaling a great limestone cliff, a huge, isolated rock was found. Behind this a spot was reached where the stones appeared, to an expert observer and tomb-searcher, to have been arranged "by hand," rather than scattered by some upheaval of nature. "There," said the sullen guide; and "there" the enterprising Emil Brugsch Bey, with more than Egyptian alacrity, soon had a staff of Arabs at work hoisting the loose stones from a well into which they had been thrown. The shaft had been sunk into the solid limestone to a depth of about forty feet, and was about six feet square. Before going very far, a huge palm log was thrown across the well, and a block and tackle fastened to it to help bring up the debris. When the bottom of the shaft was reached, a subterranean passage was found which ran westward some twenty-four feet, and then turned directly northward, continuing into the heart of the mountain straight, except where broken for about 200 feet by an abrupt stairway. The passage terminated in a mortuary chamber about thirteen feet by twenty-three feet in extent, and barely six feet in height. There was found the mummy of King Pharaoh of the Oppression, with nearly forty others of kings, queens, princes and priests.

MODERN THEOCRACY.

There is a grim fantasy of Dostoevsky in which he depicts the sudden appearance at the cathedral door in Seville of a man by whose look all the multitude are arrested with a thrill of instant recognition. It does not need the miracles which He performs on those pressing around Him to convince them that He is Christ come again. They know it, and the Grand Inquisitor, passing by and seeing the unseemly disorder at the cathedral door, knows it too. But he does not hesitate; he has the Stranger arrested, and the people sent home abashed and trembling. In the evening he visits his prisoner, and frankly says that he knows Him. But he tells Him that He has had His chance, that He was once offered all that the Church now possesses, and that He will not be suffered to disturb its hold upon the people; He will be burnt in the Plaza next morning at ten.

The Quakers came preaching peace and equality and freedom to men who believed in war and rank and subordination; and they met the sort of welcome from the theocracy of old New England that we now see might have been expected in the seventeenth century. They would not be hanged in Boston to-day; the Saviour of mankind would not be burned to-day even in Spain; so far has His spirit penetrated at last; but if the old history could be repeated in just the old way in any centre of modern civilization, it certainly would cause anxieties, it would cause misgivings.

The effort to realize any heavenly ideal of goodness is still very offensive to the world, because it is an unpleasant reflection upon the walk and conversation of some of the best people in it. The theocrats of New England treated greater goodness than their own, or different goodness, with ferocity, not because they were the Church, but because they were the world—a little, hard, merciless world of the seventeenth century set down here in the wilderness, with no larger world near to modify it. They had come out of the larger world, supposing themselves an ark of the Lord; perhaps they were so at first; but as soon as the power was theirs they became a citadel of purely mundane strength and purpose. As part of their time, they were not so much to blame; but they are to be forever disowned as exemplars to this or any future time in things for which they have been warmly defended. In so far as they persecuted and maltreated their fellow-men they were neither brave or self-devoted nor reverend; and Mr. Adams, who teaches that they were poorer in the Christian virtues than the poor common people of their state, less merciful, less tolerant, will have done mankind a great service if he has brought this phase of their character into lasting and indefeasible disrepute.—W. D. Howells, in *Harper's Magazine* for May.

THE VIENNA PAPYRI.

The latest number of the Vienna *Mittheilungen*, which communicates periodically the results of the examination of the papyri of the Archduke Rainer, contains a notice, by Professor Bickell, of a fragment of an ancient recension of a Gospel. Professor Bickell regards it as a Greek translation from the Aramaic. A photographic fac-simile of it is given, which is about twelve centimetres square, and does not contain more than 100 Greek MS. symbols. It gives the words addressed by Christ to the apostles after the last supper, as they are recorded in St. Matthew xxvi. 30-34, and St. Mark xiv. 26-30, but with notable variations. For instance, the words, "After I am risen, I will go before you into Galilee," do not appear in this fragment. The noted palaeographer Wesley believes the fragment dates from the beginning of the third century. Professor Bickell recalls that Papias mentions, according to the testimony of St. John the Disciple, that St. Matthew wrote down in Aramaic

a collection of Christ's discourses, and that this collection formed the groundwork of St. Mark's Gospel. Hence he suggests that this fragment may really be a portion of a pre-canonical Gospel. Professor J. Krall has discovered from five fragments of a papyrus on "Aesthetics," that the lost play entitled "Scylla," hitherto attributed to Euripides, was in truth a dithyrambic poem by Timotheus, who flourished a century later. The editor himself, Professor Karabacek, states on the authority of one of these papyri, that the earliest mention of the Turks by name must now be pushed back to 808 A.C. Hitherto the earliest date, as found in a MS. in the British Museum, at which the Turks appear in history was set down at 873 A.C.

A SONG OF FLEETING LOVE.

Love has wings as light as a bird,
Guileless he looks, as a dove, of wrong;
Whatever his song, be it brief or long,
It still has this for an overword:
Love has wings!

Though to day the truant may stay,
Though he woos and sues and sings,
Only sorrow to maids he brings;
Pout him and flout him, laugh him away.
Love has wings!

Hold your pulses calm, unstirred—
Calm and cool as a woodland pool,
Let not his song your heart befooled;
List, through it all, for the overword:
Love has wings!

Mie Williams Brotherton, in May Century.

WORDS AND MUSIC.

Only the highest musical intelligence, only the musically imaginative hearer comprehends, and more, feels that the sound is not alone the frame, but the picture, that it is the text of the book, the tragedy itself in its very essence. To the best of the world "the words are something." Possessed with the idea that there must be a meaning somewhere, alike unable to receive the musical idea, and to comprehend that it can be expressed in no other way than by these very sounds of which they seek a translation in a tongue they may comprehend, most hearers welcome anything which will serve to dispel the unpleasant sensation of confronting an enigma. Painters meet the same difficulty by making a picture tell a story, or by labelling it with an attractive title. The genuine connoisseur of painting ignores these unworthy devices; the far rarer connoisseur of music ignores the words which are added to the art he loves as a sop to the Cerberus of musical insensibility.

In ordinary song-singing this use of the words is well enough recognized. Who knows or cares what the words of most songs are, beyond getting a phrase here and there to serve as a clue to the sentiments of the singer. The vocalist might as well—and in common practice not infrequently does—sing a gibberish of vocal sounds with no resemblance to language except in the catch words which make the song in reality an example of genuine programme music. If one wishes to admire the poem, he takes it apart from the music reads it, and judges it by itself. The fact is that words have no legitimate function in connection with music at all, save in this programme service, a use more or less exalted as one chooses to regard it.—Arlo Bates, in *Scribner's Magazine* for May.

THE POOR MOTHER-IN-LAW.

Archdeacon Kirby, in a recent account of his life-long experiences as a missionary among the Indians in British Columbia, remarked upon the extreme difficulty of making them comprehend the simplest Scriptural teachings, and illustrated it by saying if he gave a series of lessons on each of the Commandments separately to a class of young Alaskan braves. He dwelt especially upon the principle involved in the Sixth Commandment, explaining to them clearly what murder meant, and what a dreadful crime it was in the eyes of God and man. To test their comprehension of what he had said, he then asked all those in the class who had committed murder to stand up. Only three arose. He was very much surprised, as he knew that they had all been on the war path repeatedly, and boasted of their scalps. He went carefully over the explanation once more, and again asked them to arise. The same three came to their feet. "Why, surely," he said, in despair, "this can't be all that have committed murder." After a moment's reflection, "Will all those who have tomahawked their mother-in-law please stand up?" Nineteen arose.—*Harper's Magazine* for May.

DR. SOMERVILLE, Moderator of the Free Church General Assembly, preached in the Castle Pavilion at Inverary, lately, to a large congregation.

MR. J. CAMPBELL WHITE of Overtown, creditably known in connection with evangelistic work in the West of Scotland, and an active Free Church elder, is to be invited to become the Liberal candidate at next parliamentary election.

DR. ROBERTSON SMITH, of Cambridge, has been appointed by the Barnett trustees, Aberdeen, as their lecturer for next course. The subject is the primitive religions of the Semitic peoples, viewed in their relation to other ancient religions, and to the spiritual religion of the Old Testament and of Christianity.

THE singing is to be made a special feature in the English Presbyterian Synod, which meets this year at Manchester. Rev. W. Rugby Murray, editor of *Church Praise*, is making the arrangements. He has interested the choirs of all the Presbyterian Churches in Manchester and the neighbourhood in the matter.

British and Foreign.

THE Rev. J. B. Smith, Greenock, is spoken of as Moderator of the U. P. Synod.

BOURNEMOUTH Presbyterian congregation are about to erect a church costing \$55,000.

THE Birkenhead magistrate refuses to grant a liquor license to the *Great Eastern*, which is being exhibited in the Mersey at present.

AMONG the fifty-three special jurors of the parish of Tottenham there are twenty-two publicans, two brewers and one pawnbroker.

THE dispute in the Renton Gaelic Free Church has, after a lengthened debate in the Presbytery, been referred *simpliciter* to the Assembly.

LONDON English Presbyterian Presbytery has declared Rev. Wesley A. Rodger, late of Woolston, no longer a minister of the Church.

THERE is said to be a great deal of excitement in Halkirk Church, Caithness, over the question whether "the reading of the lines" in praise should be dispensed with.

THE Viceroy of India and Lady Dufferin took the advice given by the *Indian Churchman*, and withdrew from their purpose to attend a performance at one of the theatres in Calcutta.

THE Queen has written an autograph letter of sympathy to Rev. W. W. Tulloch, B.D., Glasgow, on the death of his mother, the widow of the late Principal Tulloch, St. Andrews.

THE Nonconformist Ministers' Association, at Glasgow, which entertained Mr. Ward Beecher to breakfast on his last visit to that city, resolved to send a letter of condolence to Mrs. Beecher.

TWO new Roman Catholic Churches are to be built at Castlaway, in the Island of Barra, and on the Island of Eriskay in the Sound of Barra. The Marquis of Bute has subscribed handsomely to the latter.

IN a discussion in an English Presbyterian Presbytery, regarding Sunday travelling, a member submitted that till ministers and members gave up Sunday travelling themselves, they had no right to find fault with others.

THE proposed overture of Mr. Thomson of Ladywell, in reference to the images in St. Giles's, was rejected by the overtures committee as incompetent, and on appeal the decision was sustained in the Synod by twenty to four.

NO fewer than fifty justices of the peace in Dublin have disqualified themselves from sitting at licensing sessions by holding shares in Guinness' brewery. The penalty for exercising magisterial functions under such conditions is \$500.

MR. ROBERT BURNS THOMPSON, son of the late Mrs. Thompson of Pollokshaws, and therefore a grandson of the Scottish bard, died in Glasgow lately, in his seventieth year. Physically he resembled Burns, and he also possessed some poetic faculty.

AFTER a discussion, which was prolonged till midnight, the Free Church Synod of Caithness and Sutherland adopted, by the narrow majority of one, an overture in favour of the reconstruction of the Church as opposed to disestablishment.

DR. MARSHALL LANG suggests that the Assembly appoint a commission to take evidence as to the extent and causes of the drifting of so many thousands from religious ordinances, and what should be done to make the ministrations of religion more adequate and efficient.

THE Rev. David Berry died at Hammersmith, where for about a year he has resided since resigning his pastoral charge of Graham Church, Airdrie. He was possessed of varied accomplishments, was a good Danish scholar, and had translated more than one Danish work into English.

A PUBLIC HOUSE near the London docks was watched for three hours on a Saturday night; 998 men and women entered it. With an average expenditure of six cents each, the total would be \$160.50; and this in a locality where disease, starvation and misery hold perpetual carnival.

AN overture from Merse and Teviotdale Synod, proposed by Mr. Scott Dudgeon, elder, has been transmitted to the Assembly, asking that the instruction given in Sabbath schools be systematized, separate and suitable buildings erected, the training of teachers encouraged and the classes inspected.

THE Rev. Mr. MacKinnon, Fable, North Uist, resigned his seat on the school board, because one of the teachers had told the scholars to sing "Scots wha hae" when Mr. MacKinnon had asked a psalm. He withdrew his resignation, and asked the board to require the teachers to apologize, but they declined to interfere.

AN overture has been sent the Free Church General Assembly by Aberdeen Synod, directing attention to the practice of members retaining their connection with Churches after ceasing to reside in the neighbourhood, and thus doing an injury to the discipline and funds of the congregation within whose bounds they live.

THE Rev. W. Ballour, Holyrood, stoutly opposes the proposed regulations providing for the removal of inefficient ministers. If they are passed, he says, no man who values his position of respectability will join the ministry of the Church. By twenty-one to seven, Edinburgh Presbytery expressed sympathy with the object in view, and the opinion that the proposed acts will form a good basis for future legislation.

THE Rev. A. H. Drysdale, M.A., of Morpeth, has his history of the English Presbyterian Church so well advanced that it is likely to be published this year. The Synod voted \$125 toward an honorarium of \$500 which was promised to the author when he undertook the task; and Professor Leone Levi, Convener of the Historical Documents Committee, has issued a circular craving contributions to make up the balance of the amount.