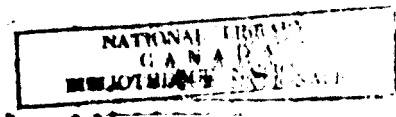


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QUEEN'S QUARTERLY

JANUARY, 1896.

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QUEEN'S QUARTERLY.

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PROFESSOR JAMES WILLIAMSON, LL.D.

IN the summer of the year 1842, the Reverend Dr. Liddell arrived in Scotland to search for a professor of mathematics for a lately born institution, honored by being called after the Queen of the Empire and dignified by the name of a university. A university it was with a principal and one professor; a university, whose halls and class-rooms were cabined and confined in a low wooden tenement on a back street of a small Canadian town; a university, whose undergraduates numbered not a dozen, whose endowment was as meagre as its professorial staff, and whose prospects were scarce brighter than the grave-yard view from its corridors. Not much had the first Principal of Queen's to offer to a man of learning and of culture, not many inducements to bring a scholar and a gentleman across the ocean.

In a quiet country parish of Drumelzier, however, Dr. Liddell found a man skilled in the wisdom of the schools, yet, "wearing all that weight of learning lightly like a flower"; a man strong in mind and body, as was to be expected from a son of Caledonia, stern and wild, yet gentle and lovable as a woman; a man as firm in purpose, as impossible to move from the path of duty as to shake the stubborn hills of his native land, yet most considerate of the opinions of others; a man who ever proved himself "an Israelite indeed in whom there was no guile"; a consistent, yet humble follower of the man of Nazareth; in the world, but not of it.

James Williamson was born in Edinburgh in 1806, on the nineteenth of October, at 25 York Place. He grew up surrounded by all the beauty, the romance, the inspiration of the old northern capital that sits so proudly upon her hills, adorned so wondrously by nature, chance and art. His father, William Williamson, was a practitioner in the highest courts of his country. The young James was early sent to the famous High School of the city, where he made such rapid progress that he was enabled to enter the university at an age even then very unusual. He left college when seventeen and began to make his own way in the world. He had already resolved to enter the sacred ministry of the Church of Scotland, and while waiting to reach the necessary age and prosecuting his theological studies, he acted as a private tutor and teacher. At one time in this capacity he resided near London, at another, he was "coach" to the young Sir William Molesworth, who had drifted from Cambridge northward to finish his university course at Edinburgh. About 1830 he was teacher of English to some of the family of the exiled Charles the Tenth of France. He was one of four literary young men who started the *Presbyterian Review*, a periodical soon merged in the *North British*.

Mr. Williamson was licensed as a probationer in 1831, and preached his first sermon in the Parish Church of Glencorse, a picturesque village some seven or eight miles from Edinburgh. We may be sure he was an acceptable preacher and a wise and careful shepherd of the flocks committed to his charge. Though earnest and faithful he was not one to be carried away by any wave of religious excitement. While assistant in 1839, in the parish of Kilsythe, a great revival took place which was fanned by the senior minister of the place; the people went wild with excitement, they seemed crazed by the passionate appeals made to them to repent and flee from the wrath to come, in many cases they committed suicide in their despair. Mr. Williamson greatly disapproved of all this, and as he was powerless to stop it, he resigned and left the parish—an early proof that he held honor before all things.

A weak and puny infant was Queen's College when first it received the care of James Williamson, who was for so long to be

to it the tenderest of nursing mothers. It was in its first year; a short session had been held in the previous spring, opening on the seventh of March and closing in June. Ten students had passed the matriculation and entered the classes. Of these, George Bell, (the present Registrar of the university), stood first and was received as a divinity student of the second year; Thomas Wardrope (now the Rev. Thomas Wardrope D.D.), entered the third year in arts; and J. B. Mowat, (now the venerable and venerated father of the staff), was a freshman in arts. These and a few others were in attendance during the second session. The young Alma Mater was housed at first in a two storied frame dwelling on the North side of Colborne Street.

When the new professor arrived the university had flitted into a large and commodious stone house, (the adjectives are those of Domesday Book), still standing on Princess Street, opposite St. Andrew's Church. What would we give to-day to know the thoughts that filled the brain of the ardent young teacher on that October morn when first he walked up Store Street in our modern town towards the work which was to be his for half a century. Visions of the Princes Street of his far-away native city, adorned with tapered spire and dusky dome, and quick with life, must have been before him. Old St. Giles with its airy crown—the rock with its brown cliff, “where the huge castle holds its state,” with its gray and gloomy batteries—the ancient houses, crowding picturesque alleys and closes on every side—the villas, the woods, the gardens stretching away to the blue waters of the Forth—the Palace, the hills, the crags, and wooded crests to the South, had been wont to catch his eye and fill his mind with august traditions of an old and warlike kingdom. Now, all around was new and mean, was flat and uninteresting; no stories of a hoary past gave interest to the dull stone dwellings on either hand, no thing of beauty met his quick bright eye, save the sparkling wavelets on Ontario's gently heaving breast. Now he was entering a plain stone house to teach the unknown sons of unknown men. What a contrast to one who had been wont to frequent Holyrood—that ancient and royal abode of a thousand stirring memories, where kings had lived, died and been buried, where queens had danced and sighed, had loved and wept,—to

teach the grandson of the sovereign of France who could trace his origin back and back and back to the days when the tenth century was young, and whose kindred reigned in Spain and Italy, in France and Sicily. But the brave young teacher having put his hand to the plough did not look back; for half a decade of decades he stood to his post and did his duty, 'mid storm and sunshine, whether the rainbow of promise was in the sky or darkness was upon the face of the earth. Temptations to leave came more than once when all around was gloom, but he never wavered in his devotion and allegiance to the work that he began that autumnal day. *The Chronicle and Gazette* of the week said, that much benefit might be expected to Queen's College from his solid and extensive literary and scientific acquirements. And fully were those expectations realized.

The life of a teacher and a student must needs be unexciting and uneventful in the eyes of men of activities and affairs. To him a new book read, a new path of knowledge entered, are his excitements and his adventures. So there is little to tell of the deeds of Professor Williamson. It must not be supposed, however, that his life at Queen's began, continued and ended with Mathematics and Natural Philosophy, with the Binomial Theorem and Kepler's Laws, with Statics and Dynamics. Far was he from ever being a personification of algebra, a living trigonometrical canon, a walking table of logarithms (what Lord Macaulay feared lest he himself might become). The struggling institution with which he had identified himself quickly availed itself of his broad and general scholarship, and his varied acquirements; within a week of his entering upon the duties of his chair, the public press announced that he was to assist in the preparatory school of the University, until the proper masters were obtained; and well and faithfully he worked with the boys there.

In 1845, Professor Campbell having unexpectedly resigned his professorship, Mr. Williamson added Latin and Greek to the subjects he was already teaching, and for two sessions he shewed the undergraduates the beauties and the glories of the literatures of old Greece and Rome, for deep and accurate was his knowledge of these subjects.

Queen's grew more rapidly in men than in wealth, a way she has ever had, so when the Medical School was formed in 1854, and a teacher in Chemistry was needed, Professor Williamson had to supply the lack, and with acceptance he continued to teach this subject (in addition to his Mathematics and Natural Philosophy) for four years until the advent, in 1858, of Professor George Lawson, (whose recent death Dalhousie University still mourns.) For a time the Professor lectured on Logic and taught English Literature, exercising his class in versification and rhyme. He also for a season brightened the gloomy class-rooms of the Theological students by his kindly and genial manners when he addressed them on Church History. Astronomy was another of his subjects. Great was his pleasure in studying God's glory in the heavens; oftentimes he scanned the heavens till early morn, gazing at some distant planet or following the track of some gorgeous comet.

On dit, that soon after his arrival, while spending an evening with the Principal, he went out into the night to gaze into the clear bright sky. Standing on the lowest rung of a ladder, he looked upon the western heavens, and as the orbs of night went down he mounted higher and higher. His lengthened absence alarmed his host, the yard was searched in vain, even the dark opening of the well was examined with terror, messengers were sent to his lodgings without avail; at last a call louder than the others aroused the rapt astronomer, and he answered "Here I am"; and there he was on the house-top "watching stars fade out and galaxies; street lamps of the city of God."

Not even in the long list already given have we mentioned all the subjects with which Dr. Williamson was familiar. Like Solomon of old "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes"; greatly did he delight in exploring cave, or mine, or quarry, searching for remains of "dragons of the prime, that tore each other in their slime"; equally was he interested in "the poor beetle that we tread upon," in the gorgeous butterfly "ranging on yellow wings, a primrose gone alive with joy"; and in "all manner of precious stones which garnish the foundations of the City." His knowledge of English Literature was extensive, and his com-

mand of the language always made his public utterances pleasant and interesting. French, German and Italian he well understood. These tastes and studies he kept and cultivated to the end. Notwithstanding all this the Professor was certainly no mere book-worm, no mere dry-as-dust scholar shut up in a library. He touched life at many points. Perhaps the depths of his knowledge on any one subject was not profound, yet the range was very wide, and a wonderful memory enabled him readily to draw out what he needed from the storehouse of his well-stocked mind.

In 1845 Mr. Williamson returned to Scotland to claim as his bride a lady, neither pretty nor handsome, but agreeable and vivacious, intelligent and good,—Margaret Gilchrist, the daughter of John Gilchrist, local editor of the Edinburgh *Evening Courant*. This union, which had been waited for as long as the anticipated union of Jacob and Rachel, was not destined to endure. Mrs. Williamson passed away in 1847, leaving one son who still survives. Time, the universal healer, assuaged the grief of the husband, and in 1852 he married Margaret Macdonald, a sister of the then rapidly rising statesman John A. Macdonald. Another sister, Miss Louisa Macdonald, and her mother, for many years formed with the Williamsons a happy family. Death has claimed them all; first the mother, then the wife, next the kind and genial sister-in-law, and now the dear old Professor is with them once again. Many pleasant memories of the group linger fresh and green in the minds of a host of friends. Most interesting it was to visit them in Fortsmouth or at Heathfield when Mrs. Williamson and her sister dispensed hospitality, charmingly and ungrudgingly, seasoning the viands with attic salt and spicy anecdote, rich, racy story or pungent wit, and

He spoke of the grass and flowers and trees,
Of the singing birds and the humming bees;
Then talked of the haying and wondered whether
The cloud in the west would bring foul weather.

The Professor prided himself upon his farming, and indeed his crops brought better prices in the market than did those of other farmers, for almost every stalk and root were specially tended by the enthusiast's hand.

Greatly did the undergraduates of Queen's esteem the privilege of an invitation to dinner or "high tea" at the Professor's, and many are the stories told anent these festive occasions, of invitations given and afterwards forgotten by the Doctor, of hungry students arriving and going empty away, the reason why of their presence not being remembered. During the writer's undergraduate days these entertainments were suspended owing to the serious illness of one of the family, and more than once were the students of those days told by the good Professor, "—— is ill now; when—— dies we will have a party."

Queen's did not long continue content with the stone house on Store Street. In 1854 the authorities resolved to buy the residence of the Venerable Archdeacon Stuart known as Summerhill (now the homes of Principal Grant, Dr. Watson and Dr. Dyde.) And Mr. Williamson was employed to canvass for subscriptions; what success attended him we know not, but who could refuse such a gentle and smiling pleader? About this time, largely owing to his exertions, a medical school was established. The University of Glasgow in 1855 honored him with the degree of LL.D. He was instrumental in getting an astronomical observatory established in the City Park, which in 1882 was removed to the College grounds, and proved a source of pride and pleasure to him; in it he spent long days and nights perfecting and utilising its apparatus.

In 1876 the Doctor was appointed Vice-Principal of the University, and from that day on to May of this year, the pleasure of every successful candidate in Arts, on receiving his degree, was increased by the kindly way in which the Vice-Principal presented him for the honor. In 1882 he resigned the chair of Mathematics, and accepted the honorary position of Professor of Astronomy and Director of the Observatory. At the close of the session of 1892 the University Council, to mark the completion of his fiftieth year of connection with Queen's, presenting the venerable Professor with a bust of himself, sculptured by Mr. Hamilton McCarthy. The Hon. Justice Maclennan, in making the presentation, referred in glowing terms to the unabated energy, the loyal devotion and the solicitous care which the Professor had ever shewn towards the University, and said that the loving enthus-

iasm of his students, past and present, manifested itself in a way which would hand down to future generations, the features whose genial light had shone with healthful and inspiring influence upon hundreds of young spirits, awakening and developing attachments more precious than rubies and more enduring than bronze.

Even yet the grand old man did not think the time for rest had come; still he plodded on, the delight of the students, the trusted adviser and counsellor of the professors, the friend of the friends of Queen's. Thrice after this were closing convocations graced by his presence, and the graduating class in Arts smiled upon by him.

He was ever and above all things the students' friend, and their love and regard for him in return were shewn by the pet names they applied to him; for forty years and more he has been to the undergraduates and graduates "Billy", or "Old Billy". As his old pupil, Judge Maclellan said, not the smallest part of his usefulness to the University lay in the unconscious influence exerted by his personality upon the students. His kindness of heart and the urbanity of his manner, his genial spirit and unselfish regard for their welfare, endeared him to his students beyond forgetfulness, and exerted a salutary and enduring influence upon their lives such as even his great learning and refined culture could not by themselves have effected.

But the Doctor could be severe when severity appeared necessary, as when he said to a gushing freshie anxious to show a knowledge that he did not possess, "Peter, sit down, and think you know nothing."

There is little doubt that from a very early period, Dr. Williamson was the victim of absent-mindedness. One wintry Sunday, a few years after his arrival in Canada, he complained to a student, with whom he was walking to church, that his new overcoat did not fit him comfortably. At a glance the student saw that the Professor had buttoned the heavy top-coat on to the buttons of the light undercoat; he mentioned the fact, and with evident pleasure came the reply: "Well, I suppose it will fit after all." Many are the stories of his driving in to his classes from his country home, putting up his horse in the college stable, and then when his work was done, trudging wearily homeward, for-

getful of his horse; of how he at times was seen in the heavy rain with his walking stick held upwards towards the sky, and his closed umbrella under his arm; of how in the coldest weather he would appear without overcoat or gloves, and when spring was coming he would be clad in heavy clothes, with muffler and gauntlets and fur cap.

Not very long ago he had promised to preach in Cooke's Church on a certain Sabbath evening; the minister being absent. Knowing somewhat of the lapses of his memory, the minister's wife sent a boy to escort the good Doctor safely to the Church as the hour for service drew nigh. The divine and his guide walked pleasantly along together till they reached the point where the ways to Cooke's Church and St. Andrew's Church diverge. The Doctor made as though he would go on to the latter; the boy expostulated, reminding him of his engagement, but in vain; the final reply being, "Some other time, my lad; some other time I will preach in Cooke's Church, but to-night I am going to preach in St. Andrew's." The boy ran home to tell the news, and hurry and skurry there was to find a minister to take charge of the deserted congregation. Meanwhile, Dr. Williamson arrived at St. Andrew's, donned the gown, and preceded by the sexton bearing the Book, entered the pulpit. Scarcely had he left the robing-room when the popular minister of the church entered prepared for duty. Finding gown and Bible gone, great was his surprise; the Doctor's voice floating in through the half-open door told the tale, and with his usual courteousness Mr. Mackie accepted the situation and took his seat among the worshippers. Amid all his professional duties, his scientific studies and his worldly occupations, Dr. Williamson never forgot, that in early life he had been specially set apart to serve in the sacred ministry of his Church. Frequently all through his career did he occupy the pulpit, and his sermons were ever listened to with pleasure and with profit; the language was ever choice and pure, the thought elevating and inspiring, the doctrine that of the fathers of the Church of Scotland; and with earnestness and love he pointed his listeners to the Way, the Truth and the Life. He knew in whom he believed. As the very Reverend the Principal says, "His faith had never been subjected to the foundation-shaking assaults that try the men of our day. He belonged to the

previous rather than to the present century, though all that was acrid, hard or narrow in connection with its dogmatism seemed never to have touched him, and his piety became more mellow day by day. To him, religion was summed up in love to God—a love which cast out fear and overflowed his whole life,—and love to man.”

Irreverence he could not tolerate. Once when he was lecturing on Geology, a would-be wit asked him the difference between the rock exhibited and the Rock of Ages. A silence ensued, the kindly face grew serious and reproachful, and more in sorrow than in anger came the crushing words, “S—, you will never be a gentleman.”

The good Professor's manner of conducting morning prayers at college was peculiar to himself. His eyes would open and shut in a mechanical sort of a way; tradition said that he was quite unconscious of the movement and saw nothing, although to the untutored mind of the freshman it might seem that he was trying to watch the behavior of the students. On one occasion however, the traditional faith was badly shaken. The Professor was in the middle of the Lord's Prayer, two of the students in the back benches were in attitudes not devotional, but suggestive of a foot-ball scrimmage; the innocent eyes were disturbed by this phenomenon, by reason whereof a curious thing happened; the names of the students got interpolated in the commonly accepted version of the prayer, and the words which fell upon the startled ears of the devout listeners were, “Lead us not into — Dingwell; but deliver us from — Goodwill.”

The Doctor took a keen interest in politics; as was to be expected from his nature, his studies and his connections he was a thorough Conservative; his attachment to the late great leader of the party in Canada was constant and firm, through good report and evil report, and frequently was Sir John Macdonald an honored guest at the Professor's hospitable home. How rich must have been the converse of these friends as together they

glanced from theme to theme,
Discuss'd the books to love or hate,
Or touch'd the changes of the state,
Or threaded some Socratic dream.

On the eve of a contested election no man was more keen than Dr. Williamson, no man more eager to roll up the majority. His last public utterance was when standing in Cataraqui Cemetery by the resting place of his relative and friend, he addressed to the Macdonald Club of Kingston a glowing eulogy on the dead Chief-tain, reviewing his character and principal achievements. After his speech was over he turned to a gentleman about to address the gathering, and said *sotto voce*, "Pump it into the boys to grow up good Conservatives."

He was endowed with a splendid constitution ; he enjoyed at all times a country ramble in search of scientific objects, or a drive across country for the sake of the picturesque. He was an eager follower of Izaak Walton, and oftentimes did he practise the gentle art amid the beauties of the Rideau Lakes.

Almost to the very last his walks about the city were well nigh daily, and his bent form, swinging arm and sunny face were known to every one. Even at the beginning of this year he was strong and vigorous—a serious fall, a broken rib, seemed but as naught to him ; mind and body outlasted the allotted term ; his eye-sight was excellent and he never needed the aid of glasses ; to the end his head was full of knowledge and his heart of love ; his hair was scarcely tinged with gray, his hand was steady and his step elastic. In March, 1895, he was attacked by the illness which eventually carried him off ; for a time he was very low, but to the surprise of all he rallied and was in the usual place at the closing convocation at Queen's ; he greatly regretted that his health did not permit of his presence at the unveiling of the Macdonald monument in Montreal ; but, as we have said, he was at the memorial ceremonies at the grave in June. In August he began rapidly to fail, evidently the frame which held his indomitable spirit was wearing out ; he suffered much but did not murmur, nor did he give way ; within a week of his death he was out driving. As September wore away his weakness and suffering increased ; though he had neither kith nor kin to tend him he was not left to meet the great change alone ; a faithful servant and loving friends were ever nigh to soothe and comfort. The twenty-sixth of September was his last day on earth ; that night while ministered to by two friends, tried and sure, "God's finger touched

him and he slept." The silver cord was loosed ; the golden bowl broken.

* * * * *

" Let me die the death of the righteous, and let my last end be like his."

* * * * *

Town and Gown alike strove to honor his memory. His body was removed to Convocation Hall, and lay there, watched by the students that loved him ; many came to gaze upon the face so beautiful in its calm repose which proclaimed so plainly than death was swallowed up in victory.

Say not it dies, that glory,
 'Tis caught unquench'd on high,
 Those saint-like brows so hoary
 Shall wear it in the sky.
 No smile is like the smile of death,
 When all good musings past
 Rise wafted with the parting breath,
 The sweetest thought the last.

Professors, trustees, students, in long array followed the body through the streets, crowded with citizens with heads bowed, to St. Andrew's Church where for years he who now slept had worshipped. The solemn anthem expressed the feelings of the vast congregation : " Blessed are the dead which die in the Lord, for they rest from their labors." *

R. V. R.

*NOTE.—I have but sought to weave into a chaplet the flowers brought by other loving hands to deck the grave.—R. V. R.

THE INFLUENCE OF GREECE UPON THE THOUGHT, FORM AND DEVELOPMENT OF THE JEWISH RELIGION.

WHAT is the meaning of the term Jewish Religion? I take it to mean the religion of Israel as contained in the Canonical books of the Old Testament. From the date of the latest of the Old Testament writings down to the Christian era, the history of the Jewish Religion and of the external and internal influences affecting it, presents quite an interesting study, and has an important bearing on the doctrine of Jesus, and the beginnings of the Christian Church. But all that lies outside the subject of this paper as I understand it. The religion of that period is commonly called Judaism, and is not to be confounded with the religion of Israel as contained in the Old Testament Scriptures. The subject before us is therefore confined within quite narrow bounds; and one's first impression certainly is that Greek influence could scarcely have touched even the fringe of Old Testament religion. It is possible, however, that an examination may yield another conclusion.

Jewish religious thinkers were not, so far as is known, in the habit of travelling extensively, or pursuing their studies abroad, and so imbibing foreign ideas. They were like the rest of their countrymen, intensely national, and sectarian, and home-loving, and any foreign influence that may have spread among them was forced upon them. It was part of the religious and race creed of Israel to antagonize foreign surroundings, and become in their unwelcome presence only the more strongly wedded to their own distinctly national and religious ideas. It was so in Canaan in the patriarchal period. They kept aloof from the Canaanite, and for a time intermarried only with their own kindred in the fatherland. It was so most noticeably during their long Egyptian sojourn; for how otherwise could a man have arisen so intensely Jewish as Moses. It was so in Babylon, as history and prophecy and psalm and ritual plainly show. It was so under the Persian rule as there is good reason to believe. And, as we shall see by and by, it may not have been substantially different under Alexander of Macedon and his successors.

But, notwithstanding these marked traits of Jewish character, and marked from the dawn of their history to this day, they could not wholly escape the leaven of outside ideas and practices, and as a matter of fact, they did not, but often came strongly under it, and to their great humiliation and sorrow. But the degree of influence, particularly of the better kind, it is not always easy to determine, because of the remarkable assimilating power of the Jewish people. What they absorbed, they made so thoroughly subservient to their own genius and spirit, that it is hazardous to speak positively of the extent to which their religious ideas may have been modified at any time by external philosophical, or literary, or religious forces. And it is not safe to assume, without clear proof, that Jewish religious ideas bearing some resemblance to foreign ideas, were borrowed from the latter. They may as likely have sprung from the Jewish heart itself; for no people in history have been richer in noble and striking religious thought than the Jewish people. For these reasons it is well to observe caution in speaking of the contributions that may have been made from without to the stock of their religious ideas.

The Greek influence could not possibly have been felt prior to the Alexandrian conquest of the East, and the fall of Persia, 333 B.C.—say the date of the battle of Issus. Between that date and the close of the Septuagint translation 150 B.C., is a period of 183 years, and that period comprehends the whole time in which the Greek influence must have done its work. The date 333 B.C. is later by a century or more than the latest of the Old Testament books according to the traditional opinion; and if that opinion be correct, the question of Greek influence is settled; there never was any. But recent historical criticism assigns a much later date than the time of Ezra to some of the books of the Bible, and to portions of others; and if this conclusion be well-founded several books and portions of books, fall entirely within the Greek period, *i.e.* from 333 B.C., to 150 B.C. And they are Job, Ecclesiastes, portions of Proverbs and the Psalms, Daniel and Esther. Recent liberal criticism at the hands of some of the ablest scholars of our time, English and Continental and American, greatly preponderates in favor of a late date, but the question is still in the field of discussion and therefore un-

settled. And if it were settled, and wholly in favor of the extreme liberal view, would it necessarily follow, that Greek influence was an appreciable factor in the "Thought, Form and Development of the Jewish Religion"? How far it was that, if that at all, it is the object of this paper to discuss.

Greece may have influenced the Jewish Religion in two ways; first, as to the production, collection, extension, and arrangement of certain of the Biblical writings; and secondly, as to the religious thought contained in these writings. When the thunder-cloud of Chaldean invasion was seen darkly approaching the land in the time of Jeremiah, about 620 B.C., and the fear of the impending calamity and the need of some consolidating and purifying principle were felt, the leaders of the nation thought of the history and traditions of their splendid past, and imagined that an appeal to them would awaken their countrymen to a sense of their obstinate follies, and their danger, and persuade them to adopt measures of national and religious reform and self-defence. "Men like Jeremiah and Josiah, realizing the gravity of the crisis, would gather all existing laws and traditions together into one code, and make Moses, as it were, speak audibly again, and so provide a fulcrum for moral and religious reformation, such as one day might be used with telling effect. For, there comes a time in the history of every nation, when the pressure of calamity acting upon the growing habit of appealing to written documents, a secret craving, perhaps even a loud cry, makes itself heard for some definite and written code." Accordingly what fragments of oral and written history and ritual they possessed, they collected, and published as a manual of ancient Mosaic laws for the guidance of the people. And the manual is wholly worthy of the grave occasion which called it forth, and the noble end its compilers had in view. "It breathes an atmosphere of generous devotion to God, and of large-hearted benevolence to man; and a profound ethical and religious spirit determines its character in every part." It was the Magna Charta of the Jewish people, and its influence upon subsequent books of the Old Testament was very great. It is the book of Deuteronomy (621 B.C.) according to the critics.

After the dreaded blow had fallen, and the flower of the na-

tion had been carried into exile, this work of gathering and compiling and preserving their laws and history became more important than ever. In exile and misfortune, they were in imminent danger of losing their racial identity and their religion. Who but an exile could have felt and written as in this Psalm (56)?

"Be merciful to me Oh God ; for man would
swallow me up ;
All the day long, he fighting, oppresseth me.
Mine enemies would swallow me up all the
day long."

But they took strenuous measures to prevent any such absorption ; and as before they turned to their own records and literature, and under Ezekiel the prophet-priest and others of like spirit, they continued the collection of their oral and written fragments of law and prophecy and history. Even in bondage, they could snatch an occasional hour to listen to portions of their venerated law. But they may have had another, if less praise-worthy reason for their industry in collecting and extending and editing their literature. They must have soon learned how painstaking their Babylonian masters had been in writing out in their own peculiar way extended records of the nation's life and religion and greatness. Wherever they looked, their eyes rested on tablets and inscriptions, each with its own story to be handed down through the generations, to inspire them with pride in the achievements of their fathers. And had not Israel also a glorious history, the exiles asked themselves? And ought it not to be preserved in some permanent form? Can we doubt that the more patriotic and far-seeing among them thought so, and put their thought in practice as they had opportunity? And some Babylonian ideas may have been consciously or otherwise incorporated in the records. Both peoples had sprung from the same Semitic stock.

When deliverance drew near, and in the clemency of Cyrus the Jews were preparing to return to their old home, and re-establish the nation and the temple, what more natural than that a suitable code of social and religious legislation should be carefully prepared for the instruction of the people? As a matter of fact we know that after the return, portions of this very code were read publicly under circumstances of great national and religious en-

thusiasm. "Ezra the priest, brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read . . . and the ears of the people were attentive unto the book of the law; and they bowed their heads and worshipped the Lord, with their faces to the ground. And all the people wept when they heard the words of the law. And the Levites stilled the people, saying, hold your peace, for the day is holy." (Neh. viii, 1—). And thus the first volume of the Old Testament, the Law, was given practically the final revision, and proclaimed publicly before the people. And such was the effect of the Babylonian experience, and the law which in its completed form it called into existence, that the Jews never again fell into the idolatries and apostasies of the past.

The Persian rule, from the fall of Babylon, 538 B.C., to 333 B.C., when the Persian empire in its turn fell before the Greeks, was on the whole good-natured and kindly towards the Jews. And while there may have been some infiltration of Zoroastrian ideas, and while the scribes probably continued in a leisurely way to collect and edit historical records and prophetic orations, no great occasion arose like the Babylonian oppression, or the subsequent restoration, to call forth a new manifesto of the national and religious faith of Israel.

During the earlier years of Greek rule, the condition of the Jews was not materially changed, and if changed at all, it was for the better; but when the empire became divided, and fierce and protracted wars were waged against one another by the successors of Alexander, and the Jews became the spoil now of one conqueror and now of another, and received brutal and contemptuous treatment at their hands, the occasion had come for a revival and re-assertion of the national and religious spirit, and for another and larger publication of the writings of their great law-givers and annalists and prophets.

"Their persecution by the Greek monarchy at Antioch, 170 B.C., and the penetration of Greek thought into the very heart of their proud exclusive Semitism, had but little, if indeed any effect, upon the already consecrated portion of the Hebrew Scriptures, the Law." But like previous calamities it was the means

of bringing fresh Scriptures to the front for canonisation. What else could sustain the hopes of the persecuted and discouraged people? In these writings they would learn how God had specially chosen them for His own people, what "wonders" He had done for their fathers, and how graciously He had spoken to them through their prophets and wise men. Let the people only know what He had done for them before, and they would maintain their hope, dark and gloomy as was the time. The priests and scribes, therefore, diligently collected and compiled the hitherto unpublished Prophetic Writings, and at a later stage the Sacred Writings and the Chronicles. But doubtless they had another stimulus in their work. In contact with their proud and cultured Greek rulers they must very soon have learned much about their rich and varied literature, and the sense of unity and strength and superiority it gave them. Some of the more open-minded Jews, without becoming any the less Jews, may have been Hellenised enough to appreciate their splendid culture, and eminence in philosophy and poetry and art as well as in arms. And what could be more natural than to imagine, as devout, patriotic Jews would, that they also had a literature worthy of the religion and the history of a great and ancient people? Then why not collect it, and edit it carefully, and make it accessible to the whole nation? It was exceedingly rich in many things, in history, in prophetic oratory, in wisdom, in song, in religious feeling, and portions of it claimed a more venerable antiquity than the father of history himself. The story of Abraham, the father of the nation, was old when the reckoning by Olympiads began, and Rome was founded. Therefore, ought not such a body of valuable literature, and enshrining so great a religion, to be put in a permanent and accessible form? Was there anything in Greek oratory of sublimer quality than the Babylonian Isaiah? Anything in Æschylus superior to Job? Anything in Greek wisdom equal to the ethical purity of the Hebrew Proverbs? Anything in their lighter verse to excel the lyrical sweetness and devout spirit of the Psalms? And for idyllic, picturesque, moral beauty, was there anything in all Greek literature to be ranked in the same class with Canticles, called by the Jews themselves, and with a pardonable pride "the choicest of songs"? To a cultured discerning Jew, some knowledge of the well-stored mind of Greece would only serve to show all the

more convincingly how incomparable was the historical and literary and ethical and religious wealth of his own people. And now there was need that they should know how rich they were, and how in those respects at least, they could stand on equal terms with the masters of the world. And never was there a time in Israel's history when a great need could be so well met. The synagogue had practically superseded the temple, and instead of the old one central place of worship, there was now a local temple, the synagogue, in the midst of every Jewish village community, and there not only the Ancient Law, but also the Prophets and many of the Annals and Sacred Writings could be read to the people on sabbaths and festivals, and other days. Later, but not later in any event than 150 B.C., the Law, the Prophets and the Sacred Writings, as we now have them, were brought together; and as before, external as well as internal influences affected the result, and possibly not the least potent of the external influences was the Greek.

Coming now to the second point, the development of the Jewish Religion; how far was it affected by Greek thought and civilization? Was it affected at all? It was one thing to affect the collection and publication of Jewish writings, it was quite another to affect the Jewish Religion.

I am confining the enquiry to the Jewish Religion as we find it in the canonical Old Testament Scriptures. As we have seen, Greek influence could not have begun before 333 B.C., when the Greek monarchy absorbed the Persian, nor continued later than 150 B.C., when the Septuagint, the Greek version of the Old Testament Scriptures was completed. Now, the extent to which Greek thought influenced, if at all, the Jewish Religion, can be determined only by a careful inspection of the canonical writings belonging, if any do, to the period of Greek supremacy, down to 150 B.C. The books alleged to have been written at that time, have been subjected to the most searching critical examination by scholars of the highest eminence and candor, but so far as I know, not to ascertain what Greek thought there might be in them, but rather their origin, character, contents, authorship, date, and relation to other Scriptures. So that if in their research they have discovered Greek influence, their judgment is

entitled to all the greater weight. The conviction of the majority of recent critics, after such careful analysis, is that a number of the canonical books fall within the Greek period (333—150 B.C.) namely, two books of the Psalms, Ecclesiastes, Daniel, Esther, Chronicles, and possibly Job. And the question is, what degree of Greek thought do these books disclose? And if any, is it of such extent and character as to have influenced the "Thought, Form and Development of the Jewish Religion"? Let us look into three of them, Psalms, Ecclesiastes and Daniel.

First, the Psalms. In the Hebrew text the Psalter is divided into five books, the first containing Psalms 1—41, the second 42—72, the third 73—89, the fourth 90—106, the fifth 107—150. Robertson Smith says that books four and five, the last sixty-one Psalms, must be thrown into the Greek period, and probably not the earliest part thereof. And he finds his conclusion supported by a variety of indications. It does not follow that all the Psalms of these two collections were written during that period. Some of them may be much older, but may not have been introduced into the Psalters compiled for religious use until that time. Hymn books were made then in very much the same manner as they are made now—collected and enlarged and edited at various times, and as necessity required. And some of those older Psalms are indicated by recent writers on the Psalter. What then are the indications of the late origin of the last sixty-one Psalms, and what Greek flavor do they show?

(1) There is the language, showing in some instances a strong leaven of foreign idioms, as in 139 which the critics say is a bad mixture of Hebrew and Aramaic. (2) The musical titles, the Jewish marks of liturgical service have entirely disappeared. "This implies a revolution in the national music which we can hardly explain in any other way than by the influence of that Hellenic culture which from the time of the Macedonian conquest began to work such changes in the whole civilization and art of the East." (3) The general tone of large portions of this collection is much more cheerful than that of the earlier books of the Psalter. It may be deemed a flimsy conjecture, but the sunny cheerfulness of the Greek character may have influenced the social and religious temperament of the Jews in the best days

of Macedonian rule, when, of all the subject-peoples, they enjoyed the largest favor at the hands of their masters. In such circumstances, they would naturally entertain a more genial view of the government of the world. This cheerful tone is quite observable in the first Psalm of book iv., number 90 of the Psalter. There is a free review indeed of circumstances of trial and anxiety, but there is also the anticipation of a brighter and happier coming time.

“Oh satisfy in the morning with thy mercy ;
That we may rejoice and be glad all our days.
Let the beauty of the Lord our God be upon us ;
And establish Thou the work of our hands upon us ;
Yea the work of our hands establish Thou it.”

—(14, 17).

(4) While in many of the following Psalms there are references to deeds of oppression and violence, more generally Israel appears contented and happy, as might be expected under the Ptolemies during the third century B.C. The problems of the Divine Justice are no longer burning questions, and the righteousness of God is seen in the peaceful felicity of the pious. So we read in Psalm 101 such words of strong trust as these :

“I will say of the Lord, He is my refuge and my fortress,
My God, in whom I trust.”

And in Psalm 92 such words of sweet content as these :

“It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O most high ;
To show forth Thy loving kindness in the morning,
And Thy faithfulness every night ;
To show that the Lord is upright ;
He is my rock, and there is no unrighteousness in Him.”

—(1, 2, 15).

The Jews were still a scattered, and practically exiled people, and bearing the yoke of foreign masters, but not a galling yoke, and so the current of their religious and social life ran smoothly,

“Praise the Lord (they wrote and sang) ;
Oh give thanks unto the Lord, for He is good ;
For His mercy endureth forever.
He made them also to be pitied
Of all those that carried them captives.

Save us Oh Lord our God,
 And gather us from among the nations
 To give thanks unto Thy holy name,
 And to triumph in Thy praise."

—(106: 1, 46, 47.)

But some of these later Psalms indicate another condition of things, namely, struggle followed by victory. The stress is past and the time for victory and celebration has come. The saints are represented with the hymn of praise in their mouth, and the sharp sword in their hand. The temple is thronged with worshippers, and there is a great day of thanksgiving. And the event can belong to only one period, the first victories of the Maccabees over Antiochus Epiphanes, culminating in the purification of the temple from the defilement which he had inflicted upon it, and the restoration of the worship of the national sanctuary about 165 B.C. This is how the psalmist refers to it:

"Oh give thanks unto the Lord, for He is good ;
 For His mercy endureth forever.
 Let the house of Aaron now say,
 That His mercy endureth forever.
 Out of my distress I called upon the Lord ;
 The Lord answered me, and set me in a large place,
 All nations compassed me about ;
 In the name of the Lord will I cut them off.
 The voice of rejoicing and salvation is in the tents of the
 righteous ;
 The right hand of the Lord doeth valiantly.
 This is the day which the Lord hath made ;
 We will rejoice and be glad in it,
 Save now, we beseech Thee Oh Lord ;
 Oh Lord, we beseech Thee, send now prosperity."

—(118: 1, 3, 5, 15, 24).

Some of the older Psalms were chanted at all the great national and religious festivals ; but no collection of the older Psalms—so many of them having their own special local coloring and flavor—could suffice for such events as the celebration of the Maccabean victory, and the purification of the temple ; and there is every reason to think, as Robertson Smith says, that the group of Psalms called the hallel (113—118), were arranged, especially in

the closing part, for the same ceremony. On the whole, it is not the pre-exilic pieces that give the tone to the collection, but the post-exilic. Now in all this, it may be said there is little that could have appreciably affected the faith of Israel. True; but it was the beginning of an influence which at a later day found a congenial home in Alexandria, where it rapidly developed, and whence it issued to modify powerfully later Judaism, and through Judaism, the religious conceptions of Jesus and His Apostles, and the early Christian Church.

It may be that in another direction, the Psalms of the Greek period reveal a more positive influence on Jewish Religion. What is the conception of God, to be gathered from them? Of course, whatever that may be, it is safe to say, it did not originate at that time. Its germ was planted in a far earlier time—in the Semitic origins, or in Mosaic, or prophetic, or exilic, or Persian time; yet in some of its phases, it might be expected to receive important emphasis from the impact of Greek thought and life. In two Psalms of the Persian period (65, 67) are to be found these exceedingly fine lines reflecting the Jewish conception of the Divine justice and compassion and personality:

“Oh Thou that hearest prayer
Unto Thee may all flesh come.”

—(65: 3).

Let the peoples rejoice and shout for joy;
Because Thou wilt judge the nations rightly,
And wilt guide the peoples upon earth.

—(67: 5).

This true and genial conception of God and the world receives further expansion in the religious ideas of a subsequent age. From the first there were well-marked contradictory characteristics in Jewish thought. On the one hand it was intensely sectarian and exclusive. The true God was their God, and theirs alone, and they were the chosen people, and they alone. And this characteristic predominated. But on the other hand Prophets and Psalmists repeatedly breathed a larger and more tolerant spirit. What an incomparable rebuke is administered to Jewish pride of race in a passage imbedded in the Babylonian Isaiah (56, 1—8) though most probably composed in the legalistic age of Nehemiah? It refers apparently to certain foreign converts at Babylon who

desired to join the community at Jerusalem, but feared an unfriendly reception. And there is the exquisite book of Jonah, now by so many assigned to the next generation after Ezra. And what is it but the teaching of some unknown prophet who belonged to a free and catholic-spirited school which was uttering its protest against the too legalistic spirit of his own church? He is showing in a striking allegorical way that Israel cannot evade their missionary duty, and that their preaching should be of mercy and justice. And as it is not probable that the Jewish preachers had very free access to a Gentile audience during the Persian period, the writer, who appears to experience no difficulty with the machinery of the story by sea or land, transports the unwilling Jonah to the Assyrian court, and represents him as accomplishing the most astonishing missionary results, indicating in this way the gigantic magnitude of the work that Israel might do if only imbued with an adequate sense of their true mission. Such is the noble idea of Divine Fatherhood, and human brotherhood, to be found in the older Jewish writings. And the same idea shines out more brightly and explicitly in some of the later Psalms than anywhere else in Jewish literature. This is the prayer of a Psalmist of the Greek period :

“Let Thy mercies also come unto me, Oh Lord,
Even Thy salvation according to Thy word,
And I will speak of Thy testimonies before kings
And will not be ashamed.”

—(119: 47, 46).

That is, let him be visited himself with a fresh salvation, and a new sense of his own personal mercies, and he will declare before kings for their salvation what the Lord hath done for his own soul. And the same Psalmist, or another of that period said :

“Thou shalt arise and have pity on Zion,
* * *

So the nations shall fear the name of the Lord,
And all the kings of the earth Thy glory.
This shall be written for the generations to come,
And a people shall be created who shall praise the Lord.”

—(102: 13, 15, 18).

This Psalmist was pleading with Jehovah to help them rebuild Jerusalem and re-establish the sanctuary; and one of his pleas

was that this great mercy to destitute Israel would attract the heathen to fear Jehovah's name. To warmly love the heathen was not possible so long as Israel suffered cruelties and wrongs at their hands; but let peace and safety be assured, and the fraternal, benign spirit, will have a freer scope. And in that respect the Jewish people were not singular at all. When men are struggling for freedom, or worse, for bare existence, and are made the sport of one tyrant after another, the struggle for life is too bitter and uncertain to permit a missionary and altruistic spirit even to take root, much less to flourish. But with the dawn of a better time comes the dawn of a more humane spirit and a larger hope. For a considerable time in the earlier part of the Hellenic rule, the Jews were well treated and much trusted, and proved themselves worthy of every consideration they received from their new masters. They witnessed with their own eyes the organizing power of Greek genius, the moderation on the whole, of the conquerors towards the conquered, the superiority of the new order of things to the brute force exercised by the later Persian satraps and generals; and they therefore naturally developed something of the larger, more tolerant and comprehensive spirit which that condition of things was so eminently fitted to evoke. And besides, how natural that they should have sympathized with the more sanguine Greeks in the noble dream that a great and lasting union of nations was at hand, and that theirs would be no inglorious part in effecting so splendid a result. And thus, Greek dominion was the condition under which a persuasive presentation of the true religion became possible. And in the earlier days of so enchanting a hope this is how a Psalmist sang:

"For Thou Lord art good and ready to forgive,
And plenteous in mercy unto all them that call upon Thee.
All nations whom Thou hast made shall come and
worship before Thee, Oh Lord;
And they shall glorify Thy name.

—(86: 5, 9, 10).

That is something like a new note in the lute of Zion! And this from another Psalm of the same time is even more striking:

"Glorious things are spoken of Thee, O City of God.
I will make mention of Egypt and Babylon as among
them that know Me;

Behold Philistia and Tyre with Ethiopia :
 This one was born there.
 The Lord shall count, when He writeth up the people,
 This one was born there."

—(87: 3, 4, 5).

May we not therefore conclude that the Greek influence on Jewish Religion as disclosed in the later Psalmists was to show how great and exceptional was the past history of Israel ; to bring out God from the shadowy realm into a more distinct and sympathetic personality ; to apprehend Him as the merciful and just Ruler, and the Father of all ; to deepen the religious interest of the Jew in man as man ; and to fill his own heart with a more genial conception of the world ?

Secondly, what light does the book of Ecclesiastes throw on the problem before us ? The majority of the critics assign to it a comparatively late date, when the Jews had lost their national independence, and formed but a province of the Persian empire, possibly later, when they had passed under the rule of the Greeks. The names of Ewald, Ginsburg, and Driver may be mentioned. Others like Tyler and Plumptre argue for a still later date, somewhere between 240 B.C., the date of the death of Zeno, and 181 B.C., that of the death of Ptolemy Epiphanes. If the later date be allowed, there was ample time for the diffusion of Greek thought throughout large portions of the empire ; and there was much in Greek philosophy and literature to interest and influence a man of the strongly inquisitive and reflective spirit of the writer of this book. "In the absence of external evidence the date has to be decided on the ground of internal notes of time and place, as seen in the language, thought and structure of the book." And on that evidence it has been put by Tyler and Plumptre far down in the Greek period. The object of this paper is not to examine this evidence, or discuss the opinions of Kohemoth, or determine his point of view, or systematize, or harmonize his utterances ; but taking the book as it stands, to ascertain how far he is influenced, if at all, in his religious and ethical opinions by Greek ideas ; and to ascertain further, how far the Greek element in the book has modified Jewish religious thought. Let me then put in as concise a form as possible what I have gathered in these respects. Plumptre says that the book is "throughout absolutely

saturated with Greek thought and language, and that the evidence of this has such cumulative force, that one is compelled to admit that the book could not well have been written before the schools of the Garden and the Porch—of Epicurus and Zeno—had obtained a prominent position, not earlier than 250 B.C.” And what are the philosophical opinions said to have been borrowed from Epicurus and Zeno ?

Take the school of Epicurus. His own works have perished, but we can gather from his followers Lucretius and Horace the features of his system which impressed them most. As to morals, Epicurus taught that “pleasure is the sovereign good of man ; for all beings from their birth, pursue pleasure and avoid pain. And pleasure consists in the activity of the soul ; in the enjoyment of agreeable sensations, or in the absence of those which are painful. The chief good is a state entirely free from suffering, the results of the satisfaction of our natural and necessary wants, appetites and desires. And prudence is the first of the virtues.” And so on. As to nature and theology, it is difficult to frame a few sentences which will fairly represent the teaching of the school. But if Lucretius (95—52 B.C.) truly represents his master, it will be extremely interesting to note how frequently he and Koheleth (Ecclesiastes) speak in almost identical terms. The following comparison is mainly based on Plumptre :

1. They agree in speaking of many of the phenomena of nature, and of the facts of life.

Koheleth—“All the rivers run into the sea, yet the sea is not full.” —(Eccl. 1 : 5, 6, etc.)

Lucretius—“And first men wonder, nature leaves the sea
Not greater than before, though to it flows
So great a rush of waters.”

—(De Rer. Nat. 6 : 608).

2. They agree in tone, and almost in phrase, as to the similar dissolution of man and beast.

Koh.—“That which befalleth the sons of men, befalleth beasts.”
“Then shall the dust return to the earth as it was ; and the spirit return unto the God who gave it.”

—(Eccl. 3 : 19 ; 12 : 7.)

Lucr.—That also which from earth first came, to earth
Returns, and that which from the Ether's coasts
Was sent, the vast wide regions of the sky
Receive again, returning to its home.

—(De Rer. Nat. 2 : 998).

3. They agree as to human ignorance of all that comes after death.

Koh.—“Who knoweth the spirit of man that goeth upward,
and the spirit of the beast that goeth downward to the earth ?”

—(Eccl. 3 : 21).

Lucr.—“We know not what the nature of the soul,
Or born, or entering into men at birth,
Or whether with our frame it perisheth,
Or treads the gloom and regions vast of death.”

—(De Rer. Nat. 1 : 113—116).

4. They agree as to the secret of enjoyment, at least in the passing mood of Koheleth.

Koh.—“There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor.”

—(Eccl. 2 : 24 ; 3 : 22 ; 5 : 18 ; 9 : 7, 8).

Lucr.—“While reclining in soft sweet grass
They lie in groups along the river bank,
Beneath the branches of some lofty tree,
And at small cost find sweet refreshment there,
What time the season smiles, and spring-tide weeks
Re-gem the herbage green with many a flower.”

—(De Rer. Nat. 2 : 24—33).

Did space permit, it would be instructive to extend these points of correspondence, and indicate others between Koheleth and the Stoics, and Greek poets of an earlier age than the schools of the Garden and the Porch, but the above must suffice.

And now the question arises, how far did the Greek thought apparent in Ecclesiastes prevail among the Jewish people, and influence their general religious doctrine? The circumstances which called such a writing into existence need to be remembered. It was a sad time. Anarchy and oppression and wrong prevailed. As the writer saw it, the world was corrupt and full of injustice (4 : 13, 15 ; 8 : 8, 9), and capriciousness (10 : 5), and re-

volutions (10: 7), and espionage (10: 20); and hope was bankrupt. All this, the writer, a man of good social position and circumstances, saw with a keen glance, and he was frankly outspoken about things as he saw them, and freely confessed how distressing a riddle, on the surface at any rate, the whole world appeared. But he never relinquished his hold on the sturdy faith of his own people, and employed the ideas and phrases of Greek philosophy and poetry, but to give ampler expression to his passing moods. His conclusion, if indeed the conclusion of the book be his,—“Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil”,—his conclusion is that of strong and stable Jewish faith through and through. The book cannot therefore in its Greek appropriations be regarded as in any important sense an expression of the religious sentiments of Israel. It appears indeed to occupy a position of isolation. And though dated by the later critics well within the Greek period, and regarded as strongly impregnated with Greek thought and language, it does not give much support to the idea of Greek influence having appreciably affected the Jewish Religion.

Thirdly, a few remarks on another of the later books, that of Daniel. Recent criticism places Daniel quite late—in the time of Antiochus Epiphanes, 176—165 B.C. If that be the right place for it, we may expect it to throw some light on the question before us; and we may be assured of another fact, namely, that the book is not a prophecy but a history veiled in the form of an apocalypse, and therefore not the work of the Daniel of the exile. The writer begins his visions at the apparent date of the writing, in the reign of Nebuchadnezzar King of Babylon, and continues them down to his own time when they cease, say 168 or 167 B.C. The first six chapters consist of a history of Daniel and a series of exhortations to the people to abide steadfast in their faith. And from the seventh chapter to the end is the apocalypse proper. Here the information to be communicated is veiled under parables and symbols, the meaning of which at times it is very difficult to comprehend. But certainly, the book is much more manageable as a veiled history than as a prophecy. Regarding

it as a history, it was the outcome of the crushing calamities of that later time. It was the first of a prolific series of apocalypses, the most original, and the greatest, and the model on which all the rest were fashioned, both Jewish and Christian. The visions are a symbolic history of the four great world empires, Babylon, Media, Persia, and Greece; and to write the book would not be so difficult for a man of vivid imagination, and extended historical knowledge about 168 B.C., when the sun of the last of the four great monarchies was sinking. One writer (Schurer) says: "The whole of the visions agree in this, that the monarchy which they foretell as being the last is the Greek one, which ultimately resolves itself into the godless rule of Antiochus Epiphanes, who, though not mentioned by name is plainly enough indicated. We have above all in the last vision (10—12) a prediction of a highly detailed character, in which are foretold the histories of the kingdoms of the Ptolemies and Seleucidae respectively—for it is these that are meant by the kingdom of the South and the kingdom of the North—and their manifold relations to one another. Here the most remarkable thing is that the prediction becomes more and more minute and detailed the nearer it approaches the time of Antiochus Epiphanes. Precisely the history of this monarch is here related with the utmost minuteness, without the name being once mentioned." This in the briefest possible compass is a summary of the book. Now assuming that it is correctly placed so near the end of the Greek regime, what are the indications of Hellenic influence?

First, we find four Greek words in the book, the names of musical instruments (3 : 5, 7, 10) : *κίθαρα*, *σαμβύκη*, *συμφωνία*, *ψαλτήριον*. Liberal critics attach some importance to these terms as pointing to a Greek influence and a late date. Other critics, unmindful of their solemn function, are facetious over the said musical terms, and hold them up as a warning to their more adventurous brethren against drawing imposing and revolutionary conclusions from flimsy premises. But so cautious and moderate a man as Driver says: "Whatever may be the case with *κίθαρα*, it is incredible that *ψαλτήριον* and *συμφωνία* can have reached Babylon 550 B.C. Anyone who has studied Greek history knows what the condition of the Greek world was in that century, and

is aware that the arts and inventions of civilized life streamed then into Greece from the East, and not from Greece eastwards These words it may be confidently affirmed, could not have been used in the book of Daniel unless it had been written after the dissemination of Greek influences in Asia through the conquests of Alexander the Great."

Secondly, there are other and much more interesting indications of Hellenic influence in Daniel. The writer appears to make a new departure in Jewish thought; whether the departure will affect the Jewish Religion is another matter. He is certainly intense in his Jewish sympathies, and yet he gives unmistakable evidence of broad and constructive ideas, such as he might naturally have imbibed from contact with Hellenic thought and life. His view of history—viewing his book as history—is much more comprehensive and universal than anything in any other Hebrew writing. The world is becoming larger to the Jewish vision, surely so to the vision of this writer. For there is here something like the frame-work of a "religious philosophy of history". One great empire after another rises and attains to power and wide dominion and then declines. And the principle that determines this development and sequence is dwelt upon. There is a law of life, a law of growth and decay, which regulates empires, and the largest racial and political and social organizations, as well as the individual man, or the most insignificant creature in God's world. "Righteousness exalteth a nation"; "but the name of the wicked shall rot." God's great plan embraces the nations, not Israel alone, but all the nations; and that plan as it is unfolded shows what part the succession of great empires described in the imposing symbolism of the writer, played in connection with Israel, which was to his mind in a special sense the kingdom of God, and must therefore ultimately triumph. He places himself at the point of view the historical Daniel might have taken; and as he traces the rise and decadence of the successive empires, he interprets the prophecies bearing upon them; in other words, as is the manner of philosophical historians, he gives the reasons for the vast changes that have taken place. He traces causes and effects.

The Jews had for many ages known much of Egypt, and for a shorter time they had been in contact with Babylon and Persia;

and naturally their knowledge was restricted to those countries. But their outlook must now be widened. Here is a new power that has come from across the sea, and one well fitted to excite their fear and wonder. Israel were a great people once, but fell before Babylon; Babylon fell before Persia; and Persia was overthrown by this new Colossus. And in thought and civilization, no less than in arms, Greece is the mistress of the world. Now, reflecting Jews like the writer of the book of Daniel, and his contemporary Psalmists saw all this plainly enough, and reasoned deeply about it, and thus gained a new view of the succession of history—a judgment day of God, of the magnitude of the world, and of the great laws by which God regulated events, and caused mighty empires to rise and fall. To this enlargement of Jewish ideas, Greece contributed by far the largest share—a share that was to exercise far-reaching influence in years to come on Christian thought throughout the world.

Undoubtedly then Israel felt in many ways the presence of Hellenic thought and life. It is visible in the late Psalms, in Ecclesiastes, in the broad constructive lines on which the book of Daniel is written, and not unlikely in other late Scriptures as well; at the same time, the force of this presence or impact was not strong enough, or religious enough, or long enough in action to materially affect the great religious doctrines of the people, whatever the slight and shifting effects it may have had on some of the details of their life and ritual. For the Torah or Law was the great religious manual of the Jewish people, the great moulding religious force in their life; next to it came the Prophetic Orations and the older Histories; and later, and of far less importance in their eyes than the two earlier compilations, the Sacred Writings and the Chronicles. And the very latest editorial touch the Law received must have been given to it sometime, possibly a long time, before the Jews of the dispersion or of Palestine came into first contact with the thought and civilization of Greece.

M: M.

NOTE.—The latest authorities were freely consulted and used in the preparation of the above paper.—M. M.

ARE OUR AMERICAN NEWSPAPERS DEGENERATING ?

LIKE the railway and the telegraph, the newspaper—originally a purely private enterprise—has now acquired a quasi-public character, and is no longer to be wholly judged by the rules which govern private undertakings. Education has largely reached the masses, and the newspaper has now in this country, a place in probably most households, and exercises a direct influence on the morals of the people, as well as on their education. On the tone of its contents depends the nature of that influence. A Police Gazette with its illustrated descriptions of crime must tend, in a measure, to bring its constant readers down in their tastes, to the level of the slums of the cities. How far such a journal should be permitted in a moral community becomes a matter of public interest. A newspaper that would give frequent currency to private scandals, even if they had a savor of truth about them, would assume a position, in the toleration of which, the interests of society as well as of the individuals affected, would require to be considered. On the other hand, the journal which preserves a high moral tone, not only retains the respect of its readers, but has its influence in the formation of character, and in the preservation, intact, of the standards of morality.

Whilst society thus claims the right to criticize favourably or otherwise, the nature of the news selected by the newspaper, and the moral tone of its columns, it must admit that, if certain objectionable features could be removed, this tone is, making allowances for the occasional difficulties of control in the insertion of news, generally speaking, good, and further, that in perhaps no department of business, have there been more energy and enterprise displayed than in the collection of news and its prompt publication. The telegraph and the telephone have been, in this respect, the handmaidens of the press.

In dealing with criminal cases, what is the position assumed by many of the great United States dailies and even by some Canadian journals of large circulation in regard to the nature of

the news given to their readers, and which is being followed in a less degree by smaller journals? When the educated public desires to get information about important events in other parts of the world, it too often has served up to it, instead, or alongside, news which can only be regarded as the garbage of the slums. The chronicling of crime forms, in fact, such a feature in the modern newspaper that we are apt to assume that the world is becoming morally worse, instead of better, under the influence of Christianity; and yet, the reason simply is that we now, through the press, hear more about crime. A well-known New York editor justifies his course by saying that he knows best what his readers want. Must we then shift the blame entirely to the reading public? It will be admitted at once that a journal which does not consult the wants of its readers cannot hope to retain their patronage, but even that admission has its limit. Granting that the baser passions of men and women, too often, lie merely dormant, to bring them to life or to further excite them, whether by an idle tale, a passing newspaper paragraph or a wayward novel is, to say the least, ill-advised. How many of his readers would be aware of the news of the slums at all, unless the editor provided this news for them? Would the general public, in very many cases, regard an incident as a *Cause Célèbre* unless the editor by repeated allusions to it endeavoured to make it such? Is it not, too often, that, with a view to circulation, he trades upon the weaknesses of men and women? If newspaper proprietors will cater to the lower instincts of the people, why do they not publish a special Police Court edition which can circulate in the slums, and give readers who desire to be pure minded an edition which can circulate in each family without fear of awakening vulgar ideas and impure thoughts?

It will be said by some that those who object to the publication of the reports of crime are not compelled to read them. Probably many do not read them, but think of the thousands of young and even old men and women, who, attracted by the flaming black-letter headings, and by the wood-cuts illustrative of the crime, do read them! Can the effect be anything but harmful? It will be said by others that publication is in the interests of morality and will arouse in many minds an abhorrence of crime. Some allusion to a crime and its punishment may be justified on

this ground, but not the publication of all the filthy details illustrated by wood-cuts to make them more attractive. Such details are only certain to stir up improper thoughts in the minds of thousands of readers. The newspaper has not merely a private end in view—that of being profitable to its owner—but, from its public character, it has a public function to perform. With a large class of readers, their papers and their magazines are taking the place of books, whilst another still larger class has probably never had many books or perhaps anything but the newspaper. The average working man, and, in the whirl of business, many in middle-class life, look to their daily or weekly papers for nearly all the reading matter they indulge in, and frequently for the opinions which they form on current topics. The booksellers, indeed, inform us that—outside of the novel—the regarding public is buying fewer books than it formerly did. Thus has the publisher of the newspaper a magnificent opportunity for doing good, and his journal does not require to be of a religious type in order to exercise a great influence in this direction. Is the opportunity always taken advantage of or given proper consideration? It is to be feared not as completely as it should. Unfortunately, the race for circulation, and, consequently, for profit, is the predominating force and has generally led to the enlargement of the paper, to the necessity for more news to fill the increased space thus afforded, and, too often, to the insertion—sometimes without proper enquiry as to the truth—of anything, especially the sensational, that can be made to attract public attention or that will please certain sections of the population or certain individuals.

The effort to please individuals who may be in consequence expected to think favourably of the paper and probably thus help its circulation, has led to the appearance of the column of “Personals” now so marked a feature in many United States and some Canadian journals. The unimportant doings of, too frequently, unimportant people are thus given publicity and an apparent importance which they do not deserve. Any person entertaining a guest in his house can now have the fact proclaimed to the world at large, whilst the possessor of enough money to buy a railway ticket for a summer holiday can have his departure announced, as well as the place to which he has gone, and, in addition, later on, can have a record of the date of his return, and, sometimes,

of how he has enjoyed himself. It is understood that the paragraphs are generally written or suggested by the individuals interested and sent to the editor. The giving of a fictitious importance to persons, who can, probably in many cases, in no other way, see themselves in print cannot be productive of good. Men have to find that it is by merit alone they must win their spurs. The same craving for publicity is seen in the publication in recent years in book form of biographical sketches of Canadians. Instead of making a selection of men who had won a merited place in science, literature, art or politics, the publishers in each case appear to have freely opened the columns of the work to those who could afford a price for the imaginary fame a place in the books would give them, and to the exclusion of names better known. As works of reference such publications are practically useless and are hardly creditable to either editors or publishers.

Paragraphs of a personal nature do not, however, always find a free insertion in the press. The regularity with which the doings of young professional men, newly established detectives, and others are sometimes chronicled in special paragraphs and telegraphic despatches is very suggestive of the fact that either the individuals thus advertised pay for the paragraphs at so much per line, or, that a reporter has a good fee to keep these individuals in remembrance. The temptation to the poorly paid reporter to accept this fee and to persuade himself that the information is of public interest is no doubt very great. How far a responsible editor, in his duty to his readers, should permit his news space to be filled up, as is so often the case, with such quasi-advertisements and with matters of only individual interest is another question.

The crowding of the columns of the average city daily with trivial items which often have not even the merit of a petty local importance, to the exclusion of news of great events happening in other parts of the world, is not fair to educated readers. How often does it happen that such trivial matters are each given a score or two of lines, when for the account of a battle on another continent where grave British interests were involved, or on which the fate of perhaps some important state depended, we have to be content with a cable of half a dozen or less of lines,

and are compelled to refer to the great London or other dailies for fuller accounts. It will, of course, be said that a large section of the community is more interested in the petty trivialities of life surrounding them than in great events happening outside of their immediate sphere. This may be so with many, but is not really the case with those who profess to be educated, and would be less a truth if the newspaper provided the more important news to the exclusion of trivialities. An editor has in a large measure the power to raise or lower the tastes of his readers in this respect.

Truth should be at the basis of all news. The breezy reporter who is on the constant *qui vive* for exciting news goes too frequently unchecked. A mere rumor, without perhaps any foundation, becomes too often in the reporters' room a catchy paragraph which has all the appearance of truth, and is accepted by the public as such. It may be contradicted in another journal—possibly also in the paper first giving it credence—but, in the meantime, the harm is done.

In the United States, outside of the politicians, the more educated classes, and, especially, those who have travelled abroad, have a kindly feeling towards the mother country and a breadth of view which presents a strange contrast to the editorials, sometimes so full of invective against Great Britain, and, occasionally, so distortive of the truth, which at times appear in leading party organs of that country. And yet, the calm judgment of an editor can be readily twisted—especially when Presidential or Congressional elections are in the near future—in order to pander to the prejudices of that large section of the population of the cities which leaving the old land for the colonies, remained Great Britain's friends, but, emigrating to the United States, in so many instances, became its enemies.

We also want more manliness in the tone of our own party newspapers. They appear to overlook the fact that large circles of their readers are not of the party stripe, but are men who, whilst desirous of information, and ready to hear arguments, think for themselves. Depreciation of, or suspicions cast upon, good measures promoted by the opposite party are not likely to secure the sympathy of people of this class. On the other hand, the

suppression of facts detrimental to their own party views may meet the approval of the extreme members of the party, but will not obtain favour with the large circle of men of moderate views who, so often, when they vote, carry the tide with them in the elections. And yet, party acrimony is carried to such a length in the United States and Canada that it is sometimes difficult to find a party journal sufficiently straight forward to take an independent view of a purely political subject. That this need not be the case is shown in the ready confidence which the leading Liberal organs in Great Britain, at the present time, repose in the Marquis of Salisbury's foreign policy and the support which they give to it.

The great English and Scotch dailies more nearly approach in character to the ideal newspaper than our leading American journals. They may not be always as enterprising in regard to local telegraphic news, but they are less sensational, are dignified in tone, and have on their staffs, both at home and in foreign capitals, men of great ability, whose contributions are always of a high order. Their columns are intended for educated readers, and the enormous circulation of some of them proves that papers of a high tone are appreciated.

A. T. DRUMMOND.

FROM SHELLEY.

The good want power, but to weep barren tears,
 The powerful goodness want, worse need for them,
 The wise want love; and those who love want wisdom,
 And all best things are thus confused to ill.

—*Prometheus Unbound.*

VEGETABLE PHYSIOLOGY.

WE learn from Aristotle that the ancients looked upon plants as living creatures closely related to animals. From this belief the idea naturally originated that the phenomena of animal life were reproduced in plants even to minute details. Physiological questions were carried over from the animal to the vegetable kingdom, and many fanciful analogies and points of resemblance presented themselves to the poetic and scientific imagination of the times. During the fifteenth and sixteenth centuries philosophers discussed the nature of the soul in plants and its locality, whether it existed in one special point, or was diffused universally and equally through the whole organism. As late as 1735, Linnaeus lays down in solemn aphoristic sentences and with minute detail, the physiological resemblances between the individuals in these two departments of nature. By the progress of investigation deceptive analogies were detected and dismissed, and fundamental relationship discovered. The vital phenomena exhibited by the protoplasm, the function of nutrition embracing the processes of nourishment, and the methods of propagation were found to present remarkable points of similarity.

At the beginning of the present century, the improvement in the microscope, and the advances in chemistry and physics enabled Phytotomists to examine tissues and discover their structure and contents. As the internal structure became better known, and the different tissues were distinguished, it became possible by means of experiments to discover their physiological functions. But the living plant must be experimented upon, as the direct observation of vital phenomena is the only foundation of all physiology; "these must be evoked or altered by experiment and studied in their connection, before they can be referred to physical and chemical causes." The progress in discovery was slow till about 1840, when the improvements in mechanical contrivances, and new methods in chemical experimentation, gave a fresh impulse to botanic work in its various departments.

Not till near the close of the decade of the thirties*, when Dr. Asa Gray published his little Text-Book, the "Elements of Botany", and a few years later his "Text-Book for Colleges" and his "Manual", could Botany be said to have any recognized standing in the curriculum of a college education on this continent. Owing to the admirable arrangement of their contents, the lucidity of their style, and the scientific accuracy of their descriptions, these volumes at once won the popular favor, and became the recognized Text-Books when botanical studies were introduced into the educational institutions of America. They were free from the philosophic speculations and severe technical style of the earlier writers. They breathed the spirit of a master who looked out upon the plants of his native land with the penetrating glance of a well-trained eye, and with the sympathetic feelings of a noble heart in close communion with nature and with nature's God. Their fresh and vigorous style was redolent of the forests and prairies whose flora they described. They gave inspiration to many an ardent student, and awakened an interest in botanic studies which still increases with the passing years.

The "Botanical Text-Book" appeared in 1842, and like his other works speedily ran through several editions, each of which was partly rewritten, till it reached its final form in the sixth edition in 1879. Structural Botany was almost exclusively the department studied in this country when these works appeared. Teachers and students alike devoted their attention to the forms and arrangements of the parts of flowering plants, with the special object of acquiring the power of detecting and naming the plants which happened to come under their observation. From the time of Linnaeus it had become a firmly accepted principle that the "highest and only worthy task of a botanist was to know all the species of the vegetable kingdom by name", and at the present day "the general public consider it as a self-evident proposition that a botanist exists essentially for the purpose of at once designating any plant by a name." This alone is held to be the *raison d'être* of his existence.

Physiology, as now understood, had scarcely begun to attract attention in this country when the above works appeared. A

*See the admirable address of Prof. J. C. Arthur before the Botanical section of the Association for the Advancement of Science, at Springfield, Aug. 1895.

chapter in the fourth edition of the Text-Book (1857) contained all the information accessible to the average student, but it awakened a strong desire for more. The "First Lessons in Botany and Vegetable Physiology" (1857) continued to be the standard educational guide till 1887, when it was remodelled and appeared under a new name. Great advances were made in Germany between 1860 and 1870. Extensive laboratories with the rich supplies of compound microscopes and reagents were introduced into the leading Universities. During the next ten years the spirit of physiological investigation crossed the Atlantic and invaded the educational centres of this country. The long established idea that the study of Botany required only a text-book, a few plants, a microscope and a table near a window, was rudely dispelled, and a wealth of laboratories for different departments of work, with newly invented apparatus, took the place of the little room devoted to the study of the local flora. The appearance of the second edition of Sach's remarkable Text-Book in an English version (1882) gave an additional impulse to the study. Its grand generalizations and vast range of knowledge introduced the reader to new and inviting fields of observation, and raised the intellectual standard of botanic work to a higher plane. "Bessey's Botany" (1880) founded upon Sach's first edition, became for the next ten years, a standard work in botanic instruction and helped largely to forward "the triumphal advancement of botany during the decade of the eighties." Many guides for microscopic work and dissection of plants began to appear, and the production still goes on with accelerated speed. A change, which has been well styled a revolution, in both the subjects and methods of study filled the minds of the older Botanists with alarm. The study of the cell took the place of herbarium work. The Systematists charged that, while the knowledge of minute structure was attained, breadth of view and proper perspective were lost. "The ancient method", said a writer who described the change, "gives a wide range of acquaintance with external forms, a general knowledge of the plant kingdom and its affinities, a living interest in the surrounding flora; but it disregards the underlying morphology of minute structures and chemical processes, the great principles which bring the plant life into one organic whole. The modern method on the contrary

takes a few types, carefully examines their minutest structures and life work, and grounds well in general biological principles ; but it loses the relation of things, as well as any knowledge of the display of the plant kingdom in its endless diversity, and, worse than all for the naturalist, cultivates no love for a flora at hand and inviting attention. The former is the method of the field, the latter of the laboratory." (Quoted in Prof. Arthur's address.)

The publication of Darwin's remarkable works not only infused a new and higher life into the study of Natural Science, but changed the point of view and method of treatment in almost every department of human knowledge. His accurate observations and profound interpretation of the phenomena of plant life threw a new light upon every fact and imparted to it an importance which older writers never dreamed of. Plants were regarded as dumb intelligences possessed of vast stores of valuable information. Methods of interrogating them were devised. Complicated and ingenious machines were invented to draw forth and register their answers. A visit to a well-equipped physiological laboratory excites curiosity and wonder by its liberal display of mechanical contrivances whose numerous wheels and bands inspire a sense of importance, particularly appealing to a large class of persons in this age of machinery, and constituting an element in securing favourable attention from the public, while it adds a charm to the work of investigation.

Vines' "Physiology of Plants" (1886), an English translation of Sach's lectures on the same subject, (1887), and Vines' "Text-Book of Botany" (1895), may be regarded as landmarks indicating the height of the successive waves of the incoming tide of botanic study which is still rising with increasing momentum, sweeping away the barriers that vainly resist its progress. Already it has flowed into the fields of Chemistry and Physics, and is exercising an important influence on the agriculture and commerce of the civilized nations of the world. The establishment of Botanic Gardens and Experimental Farms, with their costly equipment of laboratories and mechanical appliances for experimentation, is rapidly changing the agricultural conditions and capabilities of every country. To adequately meet the requirements of modern Botany, says Prof. J. C. Arthur, in the way of laboratories, gardens, herbaria, libraries and apparatus, requires

a capital that not long since would have been deemed fabulous. This year (1895) New York is spending \$750,000 to secure and equip a Botanic Garden with necessary buildings and laboratories.

The subjects embraced under the term, "Vegetable Physiology," include all the phenomena of vegetable life, the chief functions of the organs or their physiological work, and are so various, and demand such different methods of study, that it is difficult to arrange them in any logical sequence. Nature does not develop her productions in a continuous linear series. The tree with its numerous roots, branches, leaves, flowers and fruits, symbolizes her method of procedure, and any natural classification can only be arrived at when all the phenomena are known.

By interrogating a few simple unicellular plants we may get a glimpse of the methods which the Physiologist employs to draw forth answers from the dumb intelligences with which he deals. By placing the yeast-plant (*Saccharomyces Cerevisiæ*), which is easily obtained, under the microscope, we notice that it is a small, almost globular, mass of protoplasm enclosed in a thin, flexible, cell-wall containing a number of minute granules. If a nutritive fluid be supplied, the cells may be seen to multiply actively by the formation of small bud-like projections which gradually enlarge until they attain the size of the parent cell, when they become detached and constitute new individuals. The rapidity of the multiplication measures the activity of the organism in the production of new protoplasm and cell-walls. If a few of the plants be placed in some distilled water they will not increase, but, on the contrary, the quantity of protoplasm in the cells will diminish and a loss of substance be detected. Again, if a quantity of yeast be dried and burned, it will give rise to a certain amount of heat, due to the conversion of the accumulated potential energy into the kinetic form. The breaking up of the complex chemical molecules in the body of the cells is accompanied by the same change of potential into kinetic energy,—a fact easily proved by placing a thermometer in some actively growing yeast, when the temperature of the mass will be found to be several degrees above that of the surrounding air.

We may now take another one-celled plant that may be found in any vessel of rain water collected from the roof of a building,

(*Protococcus pluvialis*.) It is a small, green, pear-shaped body furnished with a pair of hair-like processes (cilia) by means of which it swims about with great activity, and resembles an animal rather than a plant. Like the Yeast-plant, it consists of a minute mass of protoplasm surrounded by a cell-wall formed of the substance known as cellulose, and like it absorbs sufficient food from the surrounding medium to maintain itself and reproduce its kind. During a part of its life it becomes quiescent while important changes take place in its internal structure. From these simple observations the Physiologist learns that Protoplasm is a living, active, substance, endowed with a marvellous combination of properties, such as the following :—

(1) It is absorptive, inasmuch as it is capable of taking up into its own substance the materials fitted for food ; (2) it is assimilative, and employs the particles of food in building up the complex structure of the organic substances of which it is composed, (anabolism) ; (3) it can also decompose complex molecules into those of simple composition, and select those useful for its own purposes, (catabolism) ; (4) it is excretory and throws off the products of its destructive metabolism which are unnecessary for its purposes ; (5) it exhibits reproductive power by separating from itself portions of its own substance which lead an independent life as distinct individuals ; (6) the movements of its cilia prove it to be contractile ; (7) it is therefore automatic, as the exciting cause that produces the contraction resides in the organism itself ; (8) its movements are greatly affected and modified by the action of external stimuli, proving it to be irritable. Many other deductions will suggest themselves to the thoughtful reader.

A remarkable peculiarity of Protoplasm is its power of rejuvenescence. When a mass of it is separated into two or more portions, each fragment develops into a new individual which at once assumes the character and displays the actions of youth. Whilst observing its juvenile career we can sympathise with the plea of the French Naturalist who cut a living Hydra into pieces each of which became a new individual, that he was not chargeable with cruelty, as he only restored the fragments to a condition of early youth with all the pleasures of a juvenile existence before them. Increasing study of protoplasm is con-

stantly revealing more of its wonderful complexity. What was regarded, a few years ago, a homogeneous mass is now resolved into "cytoplasm, the plastids, the nucleus, the nucleoli, the fibrillar network, the chromosomes, the centrosomes, the kinoplasmic spindle and the polar bodies", each of which is possessed of functions and properties peculiar to itself. (Prof. J. C. Arthur.) What further divisions and functions may be discovered in this wonderful substance, well styled by Huxley "the Physical basis of life", cannot at present be conjectured. The simple fact that "even the minutest cell exhibits all the elementary phenomena of life, that it breathes and takes nourishment, that it moves and reacts against stimuli" (Prof. Verworn) shows that many questions respecting reproduction, nourishment and growth, remain to be answered.

A classification of the subjects embraced under the term, "Vegetable Physiology", will serve to give the reader a clearer idea of its magnitude and importance than any general statements could possibly convey.

I. General Physiology includes:—

1. The physiological functions of the cell both in its reproductive and vegetative aspects; the functions of the various tissues and of the members which they compose. For example, the tegumentary tissue possesses the function of absorption, which especially takes place in the roots, and also prevents excessive transpiration by the opening and closing of its stomata. The parenchymatous tissue discharges various functions, such as assimilating carbon, excreting waste products, forming depositaries of reserve or plastic substances and serves as conducting tissue for various materials. The other tissues also perform various important functions. The different members, root, stem, leaf, flowers, have each their special functions to discharge.

2. The social economy of the plant, "or its relation to other plants and animals and the world at large", its adaptations to the medium in which it grows, whether on land or in water, and to locality, whether in the sands by the seashore, or on the broad prairie, or the mountain peak, or on the rocky heights, its suitability to climatic conditions and its means of protection against cold, heat, rain, wind, its relations to gravity and electrical con-

ditions, its colors, odors, and mechanical arrangements to secure the visits of insects for the purpose of fertilization, its modes of defence against the attacks of injurious insects and of larger animals, the curious and effective contrivances of many plants, requiring supplies of nitrogen, for capturing and digesting their prey, the marvellous arrangements for the distribution of its seeds, all that is involved in the struggle for existence, the laws of natural selection and the survival of the fittest. No department of natural science demands more careful observation on the part of the lover of nature. The destruction produced by a single insect, or the disease due to the presence of some vegetable parasite, may make all the difference between plenty and famine. So important is the subject of the diseases of plants, that Vegetable Pathology is assigned to a special division of the "Department of Agriculture" at Washington. These and kindred subjects furnish materials for the science of "Ecology".

II. The Physiology of Nutrition deals with the vital problem of how the plant lives and secures its food. It investigates the kinds of food (fertilizers) best adapted to promote the growth of the plant and bring about the necessary changes in the intimate structure of its substance, the means by which it takes up useful materials from air, earth and water, the chemical processes by which it converts them into its own substance (metabolism), its respiration and transpiration, its arrangements for conveying the digested food to the points where it is required, or for storing it up for future use in roots, tubers, stems, leaves, fruits, etc. Many valuable discoveries have been already made by means of Botanic gardens and Experimental farms, resulting in more abundant harvest, and improved qualities of grains, potatoes, turnips and other crops. But very much more remains to be done.

III. The Physiology of movement deals with some of the most interesting, but little understood, phenomena of plant life. The active spontaneous movements of many unicellular organisms, and the means by which they are affected, make it difficult to decide whether they belong to the animal or vegetable kingdom. The existence of irritability and consequent power of movement, the localization of the function, the transmission of stimuli, the combined effects of different stimuli, the conditions under which

movements occur and the mechanism by which they are effected, are subjects of intense interest. The knowledge already gained throws much light upon the vital phenomena of animals. Darwin's observations on "The Movements of Plants" opened up new and inviting fields for the enquiring mind.

IV. The Physiology of reproduction embraces both vegetative multiplication and reproduction by means of seeds. Our present knowledge of the processes and effects of cross-fertilization and close-fertilization, of heredity and variation, has done much to increase our harvests, and is continually originating new varieties of grains, potatoes, turnips, apples, and other products of farm and garden.

This very defective synopsis is surely enough to show that Botany takes a place among the sciences second to none in importance and in the promise of material results. No country has perceived more readily the direct benefits resulting from the study than America, and nowhere is it pursued more earnestly. In Europe the Botanical classes are chiefly attended by medical students, for whom a small amount of the knowledge of plants is still considered useful. But in America the study has taken its place side by side with the other sciences. "The attainment of equal recognition as a substantial element of an educational course, superseding the notion that it constituted only an efflorescence to be classed with belles-lettres and other refinements, was the beginning of a prosperous period." In 1887 a commencement was made in the establishment of a series of State Institutions which have given an extraordinary impulse to different branches of the study. The Agricultural Experimental Stations, Agricultural Colleges and Botanic Gardens, under the management of the Agricultural Department of the Government, have been instrumental in placing American Botanists in the first rank of investigators and instructors in pathological subjects, imparting a practical value to the subject of plant diseases which has revolutionized the agricultural industries of large areas of the country. The discovery that plants take up their carbon through their leaves and not to any important extent through their roots, and that leguminous and some other plants secure their nitrogen from the air through tubercles formed on the roots by Fungi

(Symbionts), has also contributed greatly to the advancement of agriculture. The knowledge of these and kindred facts discovered in the laboratory has raised farming to the dignity of a science, and largely increased the material prosperity of the cultivators of the soil.

The rapid widening of the field of Botany renders it more attractive, but at the same time increases the difficulties of the student. The experimental method of study is so new that he cannot always make known his wants. The limited accommodation and the meagre equipment for the old-fashioned teaching are now utterly inadequate. Rooms with special fittings and expensive apparatus are now demanded. The chemical side of Botany requires a good outfit of chemical apparatus with some special supplies, but many necessary pieces cannot be obtained in the markets owing to the newness of the subject. In the fitting of the laboratories there should be rooms for chemical work, with gas, water, sinks and hoods, and rooms for the physical work, with shafting for transmitting power to clinostats and centrifugals, with devices for regulating moisture and temperature, and other special rooms for special lines of study. It is easy to see that a well-stocked green-house is required to supply healthy plants when needed for study, but the value of a botanic garden is not so apparent, though absolutely necessary for certain departments of work.

Such an outfit, with six to eight professors and their assistants, seems to us more like the dream of an enthusiast than a reality. Friends of Queen's, desirous of extending her scientific usefulness, can easily discover here an opportunity for increasing scientific knowledge, and for contributing something to the material prosperity of their country.

J. FOWLER.

KEATS, THE POET OF BEAUTY.

IF IT were necessary to name the characteristic which is most clearly marked from first to last in Keats' poetry, there is little doubt that the worship of Beauty would be chosen. All his critics admit that this is the chief source of his poetical inspiration. Some go further, and find in his poetry little else besides the love of Beauty in its sensuous form. They say that this prevents his penetrating into the subtler and more spiritual manifestations of Beauty, that he is unable to interpret the deep significance of Nature, and, in spite of unsurpassed excellence in form, rhythm, and language, that he fails in the highest work of a poet. Though Time, whose test is more rigorous than that of the severest critic, has settled forever Keats' rank among the English poets, such charges prompt those who have long given him what Leigh Hunt calls "the most precious place in their hearts" to consider again the significance of his life-long worship of the Beautiful, and to seek to trace its growth and development.

The mere aspect of Beauty, in whatever form it appeared, and to whatever sense it appealed, irresistibly attracted Keats, and his first small volume, published in 1817, does leave on the mind the impression that he is mainly occupied with beauty in its purely sensuous aspect, untroubled by problems of human life, or questions of right or wrong. Although he acknowledges

"the great end

Of poesy, that it should be a friend
To soothe the cares and lift the heart of man : "

Although in the midst of his frank delight in the beauties of Nature, he says, with a sudden insight into their insufficiency,

"And can I ever bid these joys farewell ?

Yes, I must leave them for a nobler life
Where I may find the agonies, the strife

Of human hearts : "

yet he is in no haste to take the step. He revels with a childlike happiness in the loveliness around him, as in his natural element ; "his fancy clear takes in all beauty with an easy span," and

makes no effort to lift the veil and pass to the hidden beauty behind. The opening lines of Wordsworth's "Ode on Immortality" suggest the prevailing tone of Keats' mind at this time—

" There was a time when meadow, grove and stream,
The earth and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream."

This was natural and right. It was the first phase of development of a mind keenly sensitive to beauty in every form, which was feeling its way through the external and sensuous aspect of beauty to the internal and spiritual. Keats' later poems would have been lacking on a most important side, if he had not passed through this period, nor could they have conveyed to the reader the magical sense of delight and enchantment which they possess, if Keats had not himself felt and yielded to the unreasoning and irresistible joy in all Beauty expressed in his earlier poems.

It is necessary to divide and distinguish his work. All his poems, except a very few, still unpublished at the time of his death, came out in three small volumes, published respectively in 1817, 1818, and 1820.* The adverse criticism which has assailed his poetry, is really applicable, in the main, only to the first volume, though it is deserved, but in much less degree, by the second, while in the third there is scarcely, if any, ground for similar objections. The first volume, written while Keats was still much under the influence of Leigh Hunt, contained the early miscellaneous poems, many of the Sonnets, Sleep, Poesy, Epistles and some imitations of Spenser. Here occurs the most frequent use of certain mannerisms, besides a luxurious and sensuous quality which disappeared from his later work. Yet much that is found afterward in his poetry is already here, especially his perfection of detail, fidelity to nature and directness of phrase. The same criticism may be applied to the next volume, which only contained *Endymion*, where the general character of the work remained the same, though there was distinct advance in every point. But how tremendous was the stride made in the third and last volume! The astonishing progress is almost im-

*Prof. P. T. Palgrave's beautiful edition of Keats' poems in the Golden Treasury Series has made the indiscriminate confusion of the date of his work inexcusable.

possible to account for, except by the exotic growth which characterizes all Keats' development. The time was short and the work of a life-time was gathered into those two or three years. What the next stage would have been we can hardly surmise, so perfect are these latter poems. It is, as Professor Palgrave observes, "difficult to imagine how any experience could have improved them." It is a wonderful volume, perhaps unique, when the youth of the poet, and the handicapping influences of illness, weakness, and disappointment are taken into account. Doubtless these last had their share in maturing his character, as they are, probably, in part responsible for the distinctly different tone which pervades this book. Although the chief characteristic, the passion for Beauty, remains, yet there is something in the earlier poems which is missing here. The free-hearted and almost child-like happiness in Nature has vanished, and is replaced by a worship, not less intense, but deeply tinged with sadness. The spirit of Beauty is everywhere, but it is the Beauty that must die, all the dearer and lovelier that it has here no abiding place, and passes with the passing of a day. The deeper consciousness of Beauty and the more intimate communion with Nature did not fill Keats' heart with the calm and hope which inspired Wordsworth, but seemed rather to impress upon him the apparently irreconcilable discord existing between the outward manifestations of Nature's loveliness, and the suffering and mystery of human life. The spirit of peaceful hope which breathes from Wordsworth's "Lines on Tintern Abbey," and which seldom failed him throughout his long life, was not for Keats. Perhaps never once did Keats attain to

"that blessed mood

In which the burthen and the mystery
 In which the heavy and the weary weight
 Of all this unintelligible world
 Is lightened
 While with an eye made quiet by the power
 Of harmony and the deep power of joy
 We see into the heart of things."

In Keats' happiest mood there is always some trace of "the weariness, the fever, and the fret," which prevents his rising into the calm region of Wordsworth's faith. There was much natur-

ally to account for this. No doubt the ever-present consciousness of disease and impending death, acted strongly on the physical nature and reacted on the spiritual. His temperament, far intenser and more delicately sensitive than that of Wordsworth, was more prone to the extremes of feeling, and their consequent reaction, and was also more keenly responsive to the agitation and dissatisfaction which was still everywhere in the air around him.

But there was far more than this. A struggle was taking place in Keats' mind, to understand which we must go back once more to his earlier poems. No one of the English poets was so truly Greek in his attitude towards Nature. As Shelley remarked of him, "he *was* a Greek," and this in a sense beyond that intended by Shelley, who probably alluded especially to that simplicity, directness, and spontaneity which are found in Keats' poetical work, and which, together with his passion for Beauty, are characteristic of the great poets of Greece. He was also Greek in his conception and interpretation of Nature, and hence the conflict which arose in his mind. He seems to have intuitively accepted the sensuous manifestation of Beauty as the revelation of the Spiritual, not perhaps consciously, but rather with an unquestioning faith in the harmony which existed between them. But this was an attitude impossible to maintain in the nineteenth century, even for one like Keats, whose tone of thought was, as his poetry seems to show, but little affected by the dogmas of revealed Christianity. In the early period of Greek thought, when men believed that it was by external manifestation mainly that the Divine was revealed, and when consequently, every element of Beauty had something of the Godhead, and was, as such, to be worshipped: when the production of beautiful forms was a witness to Divine Beauty, and almost an act of religious worship, there was little or no contradiction in the union of sense and spirit. The Beautiful was the manifold manifestation of the Godhead, and Religion was the Worship of the Beautiful. It is not probable that Keats would have formulated his views into anything so definite as this, and yet his early work produces on us the impression that he wrote under such an inspiration as worked in the poets of early Greece. But the whole tone of thought of Keats' day was antagonistic to

such a conception, at any rate, in the sense that the Greek mind would apprehend. It was lost in the new Revelation, where Suffering, and not Beauty, was the sign and manifestation of the Deity; in the centuries of struggle between the ascetic and the æsthetic principles; in the consciousness which grew up with this new Revelation that man does not live under the overwhelming force of Fate, or Necessity, the great power which overcame even the gods, and by its iron rule relieved man to a large extent of individual responsibility; and in the belief arising from this consciousness, that man's fate is within him, and lies largely in his own control. It would be no difficult task to trace the gradual awakening of Keats' mind to this consciousness, and the ever-deepening note of sadness in his writings. Henceforth

“ In the very temple of Delight
Veiled Melancholy had her sovran shrine.”

That this, too, was a transition period we may well believe, and that if Keats had lived longer, the sadness of his later work would have given place to a more hopeful and restful spirit. It was painful, as periods of change are apt to be, but his sadness is the sadness of a mind that is working its way to a more perfect knowledge, and is one of the few signs of immaturity still remaining in a genius that was fast approaching full development.

But though Keats was thus early met by the sense of pain and disappointment just where it was most keenly felt, he did not on that account falter in his life-long search. Nor was he without his reward. As regards himself this lay, we think, chiefly in a deeper sensitiveness to all loveliness, in a larger apprehension of true Beauty, and in increased power of utterance. For us, who are his inheritors, it lay in all those added gifts of passion, expression, melody, and pathos which have left him unsurpassed among English Lyric Poets, and in a certain directness and spontaneity which arise in great measure from the simplicity and singleness of his aim. In these things lie his pre-eminent excellence: his limitations—the limitations of youth and inexperience—lie on the side of his knowledge of life, and his power of dealing with it. He cannot sing

“ Of truth, of grandeur, beauty, love and hope
And melancholy fear subdued by faith,

Of blessed consolations in distress
 Of moral strength and intellectual power,
 Of joy in widest commonalty spread."

His note is more subjective. Not indeed in the sense that Mrs. Browning's poetry is subjective, where the personality of the writer can never be lost sight of, for the absorption of Keats in his subject effectually prevents this, but in the sense that it appeals to the individual rather than the universal consciousness, and becomes the expression of individual thought. Thus far it may be admitted that the tendency of Keats' poetry is subjective, and it would be impossible to wish it otherwise, when we consider what such poems as the "Ode to the Nightingale," the "Drear Nighted December," and others would be, without this quality. But here is not the place for critical analysis of Keats' poetry, nor is it after all, by literary excellencies mainly that Keats holds his place in the hearts of those who love him best, as they well know. It is rather by the force of a special magic which lies in his later poems, and which is as irresistible as the voice of his nightingale. No one who has once come under the spell of his verse can fail to acknowledge this, or would relinquish it for any purely literary merit. It draws us back to his pages again and again, and to those who feel its power it appeals more strongly than any other quality can do. It is hard to choose, but perhaps the little poem (published after his death) of "Happy Insensibility," is an example as perfect as any of this "strange and ineffable beauty."

In a drear-nighted December,
 Too happy, happy tree
 Thy branches ne'er remember
 Their green felicity.
 The north cannot undo them,
 With a sleety whistle through them,
 Nor frozen thawings glue them
 From budding at the prime.

In a drear-nighted December,
 Too happy, happy brook
 Thy bubblings ne'er remember
 Apollo's summer look.

But with a sweet forgetting,
They stay their crystal fretting,
Never, never petting,
About the frozen time.

Ah! would 'twere so with many
A gentle girl and boy,
But were there ever any
Writhed not at passed joy?
To know the change and feel it,
When there is none to heal it,
Nor numbed sense to steal it,
Was never said in rhyme.

Though this quality is found, more or less, in all true poetry, it is possessed by scarcely any, we think, to the same degree as by Keats, a certain haunting power which lays strong hold on the imagination and lingers long in the mind. It abounds in Heine, who, much as he differed from Keats in most respects, yet had this in common with him, as those who are familiar with his poetry in the original German can testify.

All this and more Keats gained as the reward of his eager and passionate devotion to Beauty, but in the main result of his search was he met by disappointment? We think not. If the early visions were not realized, it was because with advancing knowledge they changed their character, and were replaced by a fuller insight. If he failed to find in external beauty all that he looked for in his earliest youth, his unwearied search was rewarded by a far more extended manifestation. What if it were too late a day to look for the visible revelation of the Deity in his creation, too late for the time

“When holy were the haunted forest boughs,
Holy the air, the water and the fire;”

yet not for this had these things lost their charm, or beauty its significance. The revelation was still there, and in the added light of truth, the Beautiful was more than ever worthy to be loved and sought after. Of Keats' early unconscious belief, this much remained, that Beauty was inseparably bound up with all that was highest, and existed in countless ways apart from its

outward manifestation, often, even, where this was lacking to the outward eye. When Keats wrote

“A thing of Beauty is a joy for ever ;
Its loveliness increases, it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep

Full of sweet dreams, and health, and quiet breathing ;”
he was interpreting beauty, it is true, but he had not gained that full insight which was his when he wrote

“Beauty is truth, truth Beauty, that is all
Ye know on earth, and all ye need to know.”

In his later creed, Beauty and Truth were synonymous terms, and all truth was necessarily beautiful. This view not only enhanced the meaning of Beauty, but widened its scope, so that it embraced far more than belonged to Keats' first view of it. And if, as was the case, the added knowledge failed to bring with it the peace and comfort which he desired, if he touched the higher note with an uncertain hand, and struggled with a deep sense of melancholy, it must be remembered that he died at an age when most men have scarcely begun to look for the answer to the riddle of life, far less to solve it. That he had obtained so much of the “more thoughtful and quiet power” to which he aspired is one more proof of the astonishing development of his genius. Which of our other poets at his age, could have shown more, or so much? In this, he is, as Leigh Hunt says in his letter to Severn on Keats' approaching death, “as far before them as in everything else.”

LOIS SAUNDERS.

THE GODS OF GREECE.

THE discussion of such a subject within the limits here necessary can be only of the nature of a pencil sketch. The huge tomes that committed themselves to precipitous generalisations and interpreted the mythology of the Greeks from some single point of view, the historical, the allegorical, the psychological, the scientific, the ethical, or the symbolic have lost their value, and the authorities of a few years ago have, under recent developments, become completely antiquated. This remark holds good even of the "Greek Mythology" of Welcker, the greatest German authority on the subject, whose latest edition gives us still the stand-point of twenty years ago. We are now in the transition stage, where the older views have become obsolete, while the new views have not yet been formulated.

Few have considered the fact that mythology has so many sides, that no single key can furnish an explanation of all myths which reflect religious thought. Comparative Philology, an enlarged view of Ancient History, and the study of Folk-lore have each from their different fields of inquiry, rendered help in the explanation of mythological problems. In the solution of these problems, help is afforded from other quarters also, but from the youth of these new sciences, the help is often rather of the nature of promise than of assured results. The consideration that in the investigation of ancient forms of religion we are still in the stage of discovery, accounts for the small number of standard authorities in this field of investigation. The time, in fact, for writing a complete and satisfactory history of the Greek religion has not yet arrived. Such a history would involve large and accurate knowledge of the earlier civilizations of Egypt, Babylonia, and Assyria, in addition to that of the Aryan nations, a thorough knowledge of the Science of Language and a competent acquaintance with the new and interesting study of the Science of Comparative Religion. To wait for complete equipment is, however, vain. The universal scholar no longer exists. No one can claim acquaintance with the *omne scibile*. All we can do is each in the

measure of his ability, to bring his contribution to the general good, by cultivating industriously his own field of study, and from this "coign of vantage" to throw some rays of light into the prevailing obscurity. The process is a useful, even necessary one, to take stock occasionally of the discoveries that have been made, and to sum up, from time to time, the gains that have been won, even though the outlines drawn give but a very imperfect idea of the progress made.

Much light has been thrown upon the origins of Greek Religion, by a more extensive knowledge of Aryan history. It is a scientific certainty, proved by comparative philology, that the nations of Europe are connected by ties of language and of blood with the nations of India and Persia. The inheritance of a common vocabulary affords us an insight into the conditions, mode of life, and religious ideas of the Aryan race, while by the key of comparative philology, we are enabled to understand their mythology, and to bring this knowledge to bear on the elucidation of the mythology of the Greeks.

Nearly as much light has been thrown on the character of the Gods of Greece by the new developments in Semitic history. "The origin of religion, of art, of the entire culture of the classical nations, long studied without any regard taken of "the Barbarians," assumes a totally different aspect, as soon as one considers these nations in the light of the older civilizations of Egypt, Babylonia and Assyria. Asia Minor and Phœnicia have transmitted to the Greeks almost all the Asiatic elements of that culture, whence has issued the civilization of Greece and Rome and, through their mediation, that of the modern world."*

Thus is illustrated the teaching of the Ephesian Heraclitus, πάντα ῥεῖ—nought perishes, all things change—the first clear note in classical times of the doctrine of evolution.

The mythology of the Semitic nations, less rich assuredly than that of the Aryan nations, displaying the monotony of the Mesopotamian desert in contrast with the sublimity and variety of nature in Greece, is one of those studies without which we cannot thoroughly comprehend the historical development of the nations of the West. Obscure points we must expect to be

*Soury, *Etudes Historiques*, p. vii.

cleared up only by a fuller study of the earlier history of the Aryan nations, on the one hand, and on the other, by a more thorough acquaintance with the Semitic civilizations. The Greeks who have civilized us, owed their civilization to Phœnicia, Assyria and Egypt. There is no doubt a great gulf between the colossal but formless monuments of Asiatic art, and the grand idealistic art of the Greeks, if we can at all compare either the art of Asia, which was inspired by no general ideas, with the spirit of unity and beauty that manifested itself in Greek architecture and sculpture, or the childish and grotesque cosmogonies of the Assyrian cuneiform literature with the order and scientific conception of the world of a Democritus or of an Aristotle. But, notwithstanding the disparity between the art productions of Asia and Greece, the fact stands clear and undeniable that the works of Greek genius and all the later progress of Western civilization received their first impulse from the Semitic races. It was from the Semitic races that the Greeks learnt to read, to write, to count, to measure, and to make astronomical observations. The civilizations of Egypt and Babylonia, had triumphed over these elementary stages in culture long before, and had an advantage of thousands of years over Greece in the rise of their civilization.

Accordingly it is always to these older civilizations of the East that we must go back, when the religions of Greece and Rome display un-Aryan features. In order to comprehend what is, we must know also what has been. We must, therefore, in a study of this kind, when any difficulty presents itself, fall back upon the historical method, and employ it rigidly when all other helps fail us. Every science worthy of the name is at bottom only a study of historic order. There is in the world of ideas, as well as in the world of nature, such a continuity, such a succession of facts, that while ardent admirers of Greece and her genius claim that all that is grand and beautiful in Greek civilization originated with the Greeks themselves, without external suggestion, as Pallas Athene leaped full-armed from the brain of Zeus, we feel compelled with our conception of history to deny the claim as an exaggeration, and as contrary to the whole course of civilization and nature, which advance step by step only, in orderly succession, and in accordance with the idea of a gradual development. The

torch of knowledge that Greece passed on to Rome she took from the hand of the expiring Semitic civilizations.

Greek literature is relatively so late, even modern, that the oldest poets of Greece had already no knowledge of the origin and true meaning of the myths of their religion. It was this feeling of their youth as a people, in comparison with the neighbouring nations of an older world, that impelled so many of their philosophers, poets and historians to travel to the far East and to Egypt. "Ye Greeks," said an Egyptian priest to Herodotus, "are but children of yesterday as compared with us."* From the origin of the Greeks as an Aryan race, and from their geographical position which brought them into relation with Asiatic nations, we may divide the Gods of Greece into two groups—(1) an Indo-European group, (2) a group derived from the Asiatic religions.

At first, when the Greeks separated from the great Aryan stock, their religious notions bore the common features of the undivided race. Their deities were nature gods, that is, deifications of the phenomena or powers of nature. Thus the name Zeus did not in the earliest Greek period denote a personal god, but, like the cognate Sanscrit Dyaus, the vault of heaven, "the sky." This connection with nature is always clearly traceable in the Vedic religion, and in later times in Greece is retained in such phrases as Ζεὺς ὕει "the sky rains." A feature to be noticed in the list of the earlier Greek deities is that, as in India, the deities are almost all males. The increase of female deities is due to the influence of Semitic religions, where beside every god Baal there was a goddess Baalath, the pale reflexion of the male deity. We may suspect therefore in the case of female deities, when we trace back their origin, that the most of them do not belong to the primitive inheritance of the Greek race, but are later accessions coming in by way of the Islands under Phœnician sway, or by way of Asia Minor, where Greek civilization first arose. From Asia Minor original and borrowed elements of worship were at a later period adopted by the ruder inhabitants of Hellas Proper.

The earliest stage in Greek religion is that of the Pelasgian Zeus. Frequent references are made in Greek history to the old Pelasgoi. They are not a race ethnologically different from the

*Perrot and Chipiez, *Egyptian Art*, Vol. I, p.

Greeks, but the first wave of the Greek race, who entered the mainland from the north. They are represented as worshipping the God of heaven on the mountain tops, without images, and under no special name. The inference, however, that their conception of the deity was purer than that of later times is an erroneous one. The absence of an image or special name, together with the selection of sacred elevations, implies that the deity is still a nature-god without the clear personality that attaches to the later gods. As yet the gods were not humanized, that is, represented in human form.* The character of the Pelasgic Zeus,

*Tiele, *Outlines of the History of Religion*, p. 203.

as he is described by Greek writers on religion, passes before us as a vague, inconsistent and formless being. There is no firmness in his outlines, no clear appeal to the senses. Nothing that recalls the life and personality of the Homeric gods. "He resembles rather those gods of the infancy of the Aryan race, those unsubstantial and cloud-like gods of the Vedas, wherein Varuna, Indra, Agni, are so often confounded with each other, and where the god that is invoked, whether Indra, Savitri or Rudra is for the time being the highest and mightiest of the gods." † We might

†Soury, *Etudes Historiques*, p. 66.

compare still further the Pelasgic Zeus with the Greek Titans, Okeanos or Gaia, or, still better, with the abstract deities of the Romans, Fides, Virtus, Concordia, none of whom had any precise artistic form. This Pelasgian Zeus had his chief shrine at Dodona in Epirus, where, under the whispering oak, his oracle was consulted. The rude character of this early stage of Greek religion is proved by the practice of human sacrifice and its unorganized character by the absence of any cult or ritual of worship.

To this first stage there succeeded as the second the worship of the Lycian Apollo.

This worship originated in Asia Minor among the Greek colonists, and was the result of the blending of Aryan and Semitic ideas. Here it was that from the contact of the Greeks with Asiatic culture that brilliant civilization arose, which later was carried across the Ægean to the mainland, and gave rise to that Mycenæan culture which is reflected in the Epic verse of Homer. The more advanced state at which the Asiatic nations had ar-

rived is illustrated by the greater refinement of the Dardanian heroes and the superior authority of the gods that favored Troy, in contrast with the heroes and gods of the Achæan host.

This difference in the tone of the opposing forces is a correct representation of the fact that there was a difference in the civilization of Greece and Asia Minor, and that the Asiatics stood upon a higher level. The contrast does not amount to an essential difference, but bears witness to the slower advance made by the children of Hellas as compared with the ethnically related races of Lycia, Lydia and Mysia. The substantial identity in religion and race-qualities between the Greeks of Hellas and those of the Asiatic coast, is a proof of the vigor and originality of the Hellenic genius. Brought face to face with the elements of a civilization so new and imposing, the Greeks appropriated all they thought valuable in them, and shaped them into new forms, harmonious with their own character.

This higher step was taken by the Lycians, "the children of the light," kinsmen and instructors of the Greeks of Hellas. Among them originated the noble character of the Lycian Apollo, god of life and the far darting rays, son and revealer of the most high Zeus. In him we find the traces of nature worship very faint, and the idealized human or divine nature elevated almost to the height of Monotheism.

This higher form of religion and culture made its way into Hellas both through settlements of Phenicians and through increased intercourse between the kinsmen occupying both sides of the Ægæan. The Homeric poems exhibit this stage, wherein the Achæans are the dominant race, before the Dorians gained the supremacy. In Homer the gods are no longer the half-conscious forces of nature. They have the qualities of men, but with vastly larger power. They are subject to pain and grief; they require the sustenance of food and drink, but these were of a kind to confer on them immortality. The difference between gods and men is indicated in very many ways, but one feature that is noteworthy is the presence in their veins of no mere human blood, but of a divine fluid, the sacred *ichor* (ἰχώρ), peculiar to gods alone. The fact that the divine assembly of all the gods, the counterpart of the earthly ἀγορά, has as its object the determination of a fixed order of events on earth, shows that the earlier conception of the

gods as nature-powers, coming into violent collision with each other, has passed away, and that in Homer's day there prevailed the higher conception of them as personalities, with moral liberty, and each with a definite character of his own, but all combining for a moral purpose—the orderly government of the world.

This second stage of Greek religion may be called that of the Homeric period, of Semitic influence or of Mycenaean civilization. In it the worship of Apollo was most prominent. Apollo-worship should not be considered as supplanting that of Zeus, but as a higher stage in that worship, for Apollo but revealed the will of Zeus. Through the predominance of Apollo worship bounds were set to Polytheism, and the ethical took the place of the physical. It was in this period that the Greek religion reached its highest point, and its characteristic features were the emphasis laid on truth and self-control, on a steady balance between the sensible and the spiritual, and on moral earnestness combined with an open eye for the happiness and beauty of life.*

As the first period in Greek religion was marked by the worship of Pelasgian Zeus, while the second was connected with the predominance of Apollo-worship, so the third and last stage was that of the Olympic Zeus, in which the Dorian influence was strongest. The truly Hellenic worship was, however, that of Apollo, and it is to be identified with the highest attainments of the Greek race in historic achievement, art and literature. Historically we can prove in this phase of Greek religion the combined influences of the Aryan and Semitic genius, though the philological identity of Apollo with the Semitic Bel or Baal is far from meeting with general acceptance.

In the names of some of the Greek gods and heroes we can clearly trace their Aryan origin, while in others, either in name or character, we can with equal clearness infer an Asiatic origin. Athene, for instance, the guardian deity of Athens, the patroness of its art and literature, is in her origin a purely Indo-European conception, and her identification with the Sanscrit *Ahanà*, the Dawn, born at the meeting point of night and day, has given rise to the legend of her conception from the brain of Zeus—in other words from the beginning of his power. Hermes, again, the messenger of the gods, is of purely Indo-European origin. He

*Tiele, *Outlines of the History of Religion*, p. 218.

represents the swift hounds of the sky, the Vedic Sârameyas, the winds that move restlessly to and fro, that follow the clouds—the cows that distil rain upon the earth. Hence, in Greek mythology he is said to keep guard over the shades, he steals Apollo's oxen, that is, the winds clear the clouds from the sky, while his swift-footedness carries him like a bird of prey over sea and land. In all these representations of him, his physical origin is clearly traceable, as an Indo-European conception, and he is fully identified with the Vedic Sârameyas. And to select one example more, the Indo-European character of the Prometheus myth is clearly revealed, when we carry back the name to its earlier philological form. The name is identical with the Sanscrit pramantâ, the *fire drill*. Hence we see the important place, in the myth, of the theft of the heavenly fire. As Agni, *fire*, was in Vedic poetry personified and represented as the giver of all blessings to mankind, so, by another branch of the race the instrument by which fire is produced was personified, though not advanced to the same religious altitude by the saner Greek mind. The spirit of the myth as it grew from the central episode of the fire stolen from the sky is worked out in a manner wholly alien to the Semitic mythology, which often betrays in details a sensuality and uncouthness that enable us readily to distinguish what is truly Hellenic from what is foreign and borrowed.

Perhaps half the Greek deities are of foreign origin. This origin is certain as regards the worship of Adonis. The chaste Artemis, in her character as virgin-goddess is probably a Greek creation. Her Phrygian name, Artamas, which is explained from the Persian areta "perfect," indicates at least an Indo-European origin. But the blood-thirsty and sensual Artemis of Tauris, and the many-breasted Artemis of Ephesus, served by thousands of consecrated prostitutes, was felt even by the Greeks themselves as a contrast that could not be reconciled in any other way than by the fusion of native and foreign elements. The myth of Persephone, again, carried into the under world, is non-Hellenic. The conception of an under world comes from the Semitic race. It is the Sheol or hell of the earlier Eastern religions. The truly Hellenic conception of the world of the dead, was not that of a world of shadows within the bosom of the earth, deprived of light and consciousness, but rather the Indo-European conception of a

home in the West, beyond the ocean stream, at the setting of the sun, in the isles of the blest, in Elysian fields more beautiful than the fruitful oases of the Egyptian Ialu. Greek theology possessed both these representations of the world of the dead, one native the other foreign, ideas which the Greeks could not combine, and which account for the inconsistent representation given by Greek writers of the life after death. But the foreign origin of much of Greek myth and religion, (such as the myth of the sons and daughters of Egyptus and Danaus, betraying an early connection of the Greeks with Egypt and that of Perseus rescuing Andromeda on the coast of Phenicia) is most clearly brought out by the worship of Aphrodite. That the Greeks had a goddess of beauty of their own corresponding to the Roman *Venus*, who is in origin an agricultural goddess of spring, beauty and love, is very probable. Her place was in prehistoric times taken by a foreign creation. Aphrodite, whose name is identical with the Semitic Astarte, Ashtoreth and Istar, is certainly the Phenician goddess of Cyprus and Cythera, who passed thence northwards into Greece, bringing with her the mythical forms of Kinyras, Adonis and Pygmalion. The fact that her worship was celebrated most enthusiastically at points on the coast, which were for ages the centres of Phenician navigation and trade, such as Paphos in Cyprus, Idalium in Crete, Eryx in Sicily, Carthage and Cadiz, indicates the Semitic origin of this goddess, and that her worship was foreign in its character. On passing into Greece, however, much of the grossness of her original character as a nature goddess passed away, and the myths connected with her name were touched into beauty by the poetic imagination of the Greek genius.

These illustrations of the light to be thrown on the myths and religious conceptions of the Greek by a cross-fire from Oriental History, Indo-European Philology and the science of religions, are but a few of a large number that present themselves. "In a truly scientific study of mythology it is necessary to distinguish far more than is usually done between the original substance of a mythological creation, and its later development in literature, in plastic art, or in the popular theology."⁺

⁺De La Saussaye, Science of Religion, p. 225.

In conclusion, a glance at the geographical position of Greece shows that it was destined by nature to be the meeting point of East and West, the bridge by which the culture of the Orient should pass over into the Occident. It was well that the fusion was made by the most highly gifted of the Indo-European stock. As Greece lay nearest to those older races it would feel to a greater degree than remoter lands the shock of surprise, the thrill of novelty and admiration that this sensitive and highly gifted race must have felt when the Hellenic tribes emerging from the darkness of prehistoric times poured into Greece and Asia Minor, and were brought face to face with the colossal grandeur of the earlier world-empires. It was this cross-fertilization of Hellenic with Semitic ideas that combined to bring about the perfect flower of Greek culture. But the wealth and elevation of this development are due, not merely to the opportunities afforded by increased intercourse or the nature of their country, or the fusion of races that necessarily took place, but also to the fact to which we must always come back that the Greeks as a people were endowed with splendid natural gifts, which enabled them while borrowing foreign ideas, at the same time to assimilate and ennoble them.

A. B. NICHOLSON.

A SONNET OF PETRARCH.

What maid is she that seeks the noble praise
 Of wisdom, strength, and stately courtesy?
 Let her upon that lady fix her gaze,
 The world calls mine, my gentle enemy.
 Mark here how love to God and honour grow,
 How dignity goes hand in hand with grace,
 Here learn the path to that far Heaven to trace,
 Which seals her for its own while here below.
 The language lovelier far than mortal speech
 The silence yet more lovely, the pure ways
 Unspeakable, undreamed of human heart;
 These thou may'st learn, but there is none can teach
 The infinite beauty, dazzling with its rays,
 For this is God's rich gift, nor comes by art.

LOIS SAUNDERS

CLASSICAL NOTES.

ROME'S GREATNESS—CÆSAR'S CHARACTER—LUCRETIVS.

THERE are perhaps some questions to which modern culture naturally looks for an answer to the special students of the classics. The traditions of the older universities, supported by the results of more recent historical research, seem almost to have succeeded in winning recognition to the fact that the language, the institutions and the religion of Rome form in quite a peculiar way not only the foundation, but also a large part of the superstructure of western civilization. A nation, whose history has affected so fundamentally the history of two continents, must, it is at once assumed, have been great. The modern world is not inclined to follow the Horatian precept of *nil admirari*, on the contrary it is inclined to admire greatness sometimes so excessively that admiration becomes worship. At any rate greatness excites curiosity to the utmost. Hence has arisen the question what was the cause of Roman greatness? How was Rome enabled, first to conquer, then to govern the world and that in such a masterful spirit, as to compel succeeding ages to adopt her language, her laws and her religion? The following suggestions are offered not as an answer to the question, but as a contribution to a question which is still a moot one even with classical scholars. One of the oldest and weightiest words in the vocabulary of European civilization is the word *empire*. Both the word and its great meaning are of Roman origin. Its origin, like the origin of the Roman state, is lost in the darkness of antiquity. When Rome first comes into the view of history, she is a fully developed state: the *imperium* is wielded by one man: it is conferred upon him by an assembly of freemen. It is the application to the state of the principle of the *patria potestas*. In the *imperium* lay in an undeveloped state the supremacy of Latium, the conquest of Samnium, the overthrow of Carthage, the subjugation of Macedonia and Lyria, the *empire of the world*. Anyone, then, who can trace the origin of the *Lex curiata de imperio* will have contributed much to the answer of the question as

to the cause of Roman greatness. For manifestly the growth of Rome from the beginning of her authentic history is but the application of the principle of *imperium* to special circumstances as they rose: what the Romans themselves explained by calling it the *Fortuna urbis* guided by divine Providence. From another point of view it is an instance of the "survival of the fittest" in the wide field of human progress.

Another and closely allied question, which may almost be called popular, since the publication of Froude's brilliant sketch, is the question as to the character and aims of Julius Cæsar. Was Cæsar the most perfect man and greatest statesman that the world has seen, according to the view which has been taught with increasing conviction, since the time that Dr. Mommsen's great History of Rome became, with a bound, the text-book on Roman history in every University? It is much easier to question Mommsen's views on any matter relating to Rome than to prove them wrong. It is an easy matter to say that Froude and Mommsen are worshippers of the "Bismarkian" theory of government and advocates of a policy of force. It is almost impossible for an Englishman to have any faith in a "Cæsar." And it has perhaps been a little unfortunate for the character of the first Emperor of Rome that the word "Cæsarism" has received so many sinister additions to its meaning in quite recent times. How, the Englishman asks, can the man who overthrew a free government and established on its ruins a military despotism, have been the great man, that Mommsen represents Cæsar to have been? But this question of the triumphant constitutionalist seems to assume three positions which are by no means self-evident. It seems to assume that the first century B.C. was similar to the nineteenth century A.D., that the government of the Roman Republic was free government which it was possible to reform, that the government established by Cæsar was a military despotism. The following questions may help to clear up the question of Cæsar's work and character. In what condition did the death of Alexander the Great leave the Eastern world? What was the character of the senatorial rule of the Republic during the century 150-50? What sort of a government did Cæsar really establish? In what condition was the Roman world left by his assassination? Whence did Augustus, the great

and patient organizer, derive his ideas of government? What was the condition of the Roman world (*not the Roman city*) during the first two centuries of the Christian era, as compared with the condition of the Roman world during the two preceding centuries? Is it a fair deduction, after a careful consideration of the foregoing questions, to say that Julius Cæsar's work "saved" not society merely, but civilisation, that he divined with statesman-like instinct the only course which the history of progress could take and started the world upon that course, in other words, that he is the founder of modern civilisation and so the world's greatest statesman? Nineteen centuries have given much additional experience in the difficult art of governing great empires. And it may be asserted without fear of successful contradiction that the government of the *Imperium Romanum* under the forms of the city government of Rome had in the last century B.C. become an impossibility. If that is the case, it is difficult to resist the conclusion that Imperialism was the only alternative to premature barbarism; Cæsar saw clearly the condition of the world and applied the only possible remedy. It is a curious trait in Cæsar's character, if what Cicero tells of him be true (*pro Marcello* c. 8), that after the battle of Thapsus, he had heard Cæsar say: *Satis diu vel natura vixi vel gloria*, I have lived long enough. Cæsar was then fifty-four years old. The question of the establishment of the Roman Empire is not without interest to the British Empire. Roman history and English history present numerous points of resemblance. Rome and England have been the two great organizing and governing powers in European history. They have each had pre-eminent success in the experiments each has had to make in the practical art of government. If any form of Imperial Federation is brought about, then the two great Empires will present another point of resemblance. The problem of Imperial Federation is to find an *Imperium* which will avoid the rocks on which ultimately the *Imperium Romanum* went to pieces.

How did it happen that the most earnest and passionate poet of Rome adopted the shallowest of all the forms of practical philosophy presented in the decay of paganism to the Græco-Roman world as the guide of life and the interpretation of the infinite? To a greater extent than any other poet of antiquity the genius of Lucretius is impelled onwards by that combination

of intellectual force and emotional energy which the Greeks called *ἐνθουσιασμός*—enthusiasm, i.e., divine possession. In his own forcible language this power is called *vivida vis animi*, the living power of the soul. Lucretius is seen at his best in those long poetic outbursts of cumulative power in which these two forces—reason and emotion—appear to struggle for the mastery. The text of Lucretius is to be found in that magnificent line (I. 101)

Tantum religio potuit suadere malorum.

The weight of all the miseries of “this unintelligible world” is *tantum*. And Lucretius offers to the world as his panacea of its sufferings what?—Epicureanism. It is one of the greatest enigmas in literature. But the creed of Lucretius is not the Horatian “*carpe diem*”: but rather, (III. 971)

Vitaque mancipio nulli datur, omnibus usu,

which reminds us of the precept that we are not our own, but are bought with a price.

The spirit of Lucretius is the spirit of the Stoic, of Savonarola, of the Puritan and Covenanter. But he preached to an unheeding world under false colours. Is there any explanation of the literary and historical problem of this first name in the long roll of those who have waged the “deathless war?” There is a tradition that the poem was composed in the intervals of madness, which reminds us of Cowper. In support of this theory—it is only such—lines like the following (III. 828,9) are adduced:

Adde furorem animi proprium atque obliviam rerum,

Adde quod in nigras lethargi mergitur undas.

But there is an insurmountable difficulty in applying personally any passage of a poet who tell us absolutely nothing of himself directly.

There is more probability in the supposition that Lucretius was a proud aristocratic Roman of the old type and of a sensitive nature (which is very curious) who beheld in the approaching doom of the great Republic the destruction of everything he held dear, and that the poem *De Rerum Natura* was his contribution to the remedy of the evils under which Rome was suffering. But the Roman world could not yet listen to a preacher of righteousness in the garb of Epicureanism. Lucretius as the rival of Cæsar is one of those improbable things which it is said, continu-

ally happen. The spectacle of a great revolution is one of appalling sadness. Lucretius and Cato commit suicide; Cæsar and Cicero are murdered. A revolution demands the noblest victims of both parties. Did Lucretius mistake the character of his age?

In one sense he did. He is the most modern of all the poets of antiquity, but he was the least popular of the Roman poets. His direct influence was almost nothing. His indirect influence was great; for he was the chief immediate power in the poetic education of Vergil, whose interpretation both of nature and of life was permeated by Lucretian views. The three greatest poets of Rome—Lucretius, Vergil, Horace—were adherents of Epicureanism. The greatest of the three in many respects was Lucretius, but the Roman world was in no mood to listen to preaching, however earnest. It required some centuries more of the experience of suffering ere mankind would listen to a doctrine of righteousness, and by that time another and a nobler faith than the Lucretian had been prepared for man's acceptance.

WILLIAM DALE.

BOOK REVIEWS.

An Introduction to the Study of the Books of the New Testament. By John H. Kerr. A. M. Fleming H. Revell Company, Chicago and New York.

The truth of the preacher's admonition, that "of making many books there is no end," is receiving emphatic confirmation in this generation. Certainly never was the stream of literature issuing from the press so full to overflowing as it is at the present time. But the world might dispense with much of it without being any the less wise. It is quality rather than quantity that is to be desired, but we fear that the quality is in inverse proportion to the quantity. In the department of fiction this is said to be the case, and to a considerable extent the same thing is true in other departments of literary activity. It is only to the few that a new message has been given to be delivered to the race. The great majority of writers do but repeat in other forms that which has been already well said by others. They give to old truths new settings, and the new settings make them attractive.

Of course it requires a certain amount of skill and invention to do this successfully, and such as exercise these gifts may be regarded as useful teachers of the race.

Of late years there have been not a few treatises written on the introductory study of the New Testament. In addition to the larger works of Salmon, Weiss, Godet and Gloag, smaller compendiums have been published by Dods, McClymont and others among scholars in the old world. Recently there has been issued a quarto volume upon the same subject by Rev. John H. Kerr, M.A., minister of the Presbyterian Church, Rock Island, Ill. Its contents formed the substance of a series of sermons preached to his congregation and published in the Presbyterian Journal, Philadelphia. So favourable was their public reception that he resolved to enlarge and publish them in their present form. This will account for the simple and popular style in which the book is written. It is intended for lay readers and those who have not access to the larger and costlier treatises referred to. A minister would render eminent service to his congregation by discussing in a plain, untechnical way the various questions of New Testament Introduction. Besides being instructed in the meaning of the contents of the different books of the New Testament, a people, to be intelligently grounded in Scripture, ought to be acquainted with the conclusions of the best scholarship regarding the authorship, date and circumstances that gave rise to the composition of each of them. Only in this way will they be able to study the several books from the correct point of view, and see how their teaching is to be articulated into the general system of New Testament doctrine. There is scarcely anything worthy of special notice in this volume. The writer follows generally the lines laid down by conservative scholars. He holds that the last twelve verses of Mark were not written by the Evangelist, but by an unknown hand. This conclusion is supported by the best manuscripts, though the evidence of early Christian writers is against it. With Salmon he also considers the Epistle of James to be the earliest of the New Testament Collection, having been written about 45 A.D. Hebrews, he thinks, even from internal evidence to be an Epistle of Paul, a view which seems scarcely tenable, though who the author was will probably always remain a disputed question.

D. R.

The Religions of the World. By G. M. Grant, D.D., LL.D., Principal, Queen's University, Kingston, Canada, 12th Thousand, New Edition, Revised and Enlarged. A. and C. Black, London, 1895.

A smaller work on the same subject published in 1894, was received by the reviews and the public with such cordiality that the Messrs. Black have now issued an enlarged edition contain-

ing two new chapters, one entitled 'Israel' and the other 'Jesus.' In Principal Grant's treatment of the great religions which "stand side by side with Christianity" two points may be observed. (1) Although he has had to compress his estimate of each religion into two short chapters, he does not in being brief cease to be clear, comprehensive and picturesque. The story does not in the least degree suggest that it is an abstract or summary; it is rather a vivid and graphic sketch of the salient features. (2) A second and more important side of the work is the author's breadth and fairness of mind. "A sketch," he writes, "is attempted in the spirit that should animate an intelligent Confucianist, Hindoo, Buddhist or Mohammedan, to whom the task of describing Christianity briefly was assigned." In this spirit Dr. Grant while discussing the great non-Christian religions points out excellences, which are as yet lacking in Christianity. To the question as to what will be the religion of the future or, rather, what will be the Christianity of the future, Principal Grant rightly gives little attention, since he is dealing with things as they actually are, but he believes that Christianity in its intercourse with other religions will, while modifying them profoundly, itself become gradually a more perfect instrument for the accomplishment of the divine purpose. It is good to see that a belief in Christianity may be coupled with a genuine interest in other systems of religion. In this attitude the writer exemplifies the true critical insight, which discards nothing and always seeks for a positive value. All who are in any way interested in foreign missions will find this side of Principal Grant's book not only instructive but enlightening.

The chapter on Israel is in some respects the best in the work. When we consider the extent of the O. T. literature and the endless volumes of commentary, we are surprised at the completeness and freshness of this sketch of Jewish life and history. The author's power to reproduce the actual conditions of the epoch, with which he is dealing, is unusual and even rare. Each spiritual crisis in Israel is revealed not as a childish trouble of a primitive and undeveloped people but as calling into play the whole strength of some great religious genius. Here again is illustrated the writer's capacity to discern the positive value of a position which is not wholly his own, and on this ground the book comes as a timely corrective to the superficial view, which finds in the Old Testament little more than a collection of legends, mistakes, and outworn moral ideas. The chapter devoted to Israel is done so admirably that we are tempted to express the hope that Principal Grant may some day make it the basis of a separate work.

CURRENT EVENTS.

THE predominating factor, both in the East and the far East, is the vast accession which Russian power has received, through the ostentatious subserviency of France to the will of the Czar. France has fallen from her high estate. She no longer leads Europe. Worse, she has proved false to her mission as the soldier of Liberty. She no longer fights for an idea or scatters fruitful ideas on the wind. She has sold herself to the Cossack for revenge on Prussia, and—as usual in all such trading—while her soul is accepted, she gets only apples of Sodom in return. The Russian Admiral graciously took command of her fleet, as well as his own, at Kiel, thus making the great international gathering of peace and commerce the occasion for a scarcely veiled menace. It was within the right of Russia in her own interests, to forbid the cession of the Liao-tung peninsula to Japan; but the interference would have led to no ulterior dangerous consequences, had not France eagerly seconded her and found the money. That made it wisdom for Germany to unite with them, as it cost her nothing, and there was a suggestion of commercial pickings for all the partners. But what interest had France in the quarrel? A possible future extension of Tonquin into Southern China? The colony costs her so much already that any considerable extension of it would be ruinous, not to speak of the additional cost of Madagascar, which she has made off her own bat. Poor France, whether Monarchical, Imperialist or Republican, seems unable to learn the primary lessons of wisdom, in spite of her brilliant qualities. The cry of “Glory!,” once raised in the Chambers, drowns every other sound. That Will o’ the wisp lures her away from her duty. She follows phantoms and the object on which she has set her heart eludes her grasp. All her sacrifices are made in vain, for Russia will not quarrel with Germany.

THE evils of the alliance are seen in a lurid light, when we turn to Armenia and note the impotent struggles of Christian Europe to avenge outraged humanity, or even to arrest for a moment Moslem fanaticism in its horrid work of rapine, lust, torture and indiscriminate massacre of unarmed Christians. England had declined to join the Dreibund, and therefore Germany, Austria-Hungary and Italy answered her appeals to strike in by her side, for the sake of God and man; with the well-known taunt of the politician, “what have you ever done for us, that we should play your game”? Though in this, as in many other cases, Britain’s interest was also the interest of all, they declined to acknowledge any claim that was simply moral. Long ago, Bismarck declared that the solution of the Eastern question was not worth for Germany the sacrifice of one Pomeranian soldier, and that policy still holds the field at Berlin. Austria-Hungary cannot act without Germany; Russia is not going to allow—if she can help it—the creation of any more autonomous principalities between herself and Constantinople; and France, inspirer of the Crusades, leader of

mediæval chivalry, friend of Poland, our own ally in the Crimean war, has placed her sword in the hand of Russia. The shrieks and wails of Armenia elicit no response from Paris or the Provinces.

THERE is, however, a Republic, that has done more than any other country for the enslaved Christian peoples of the Turkish Empire, and from it, in this crisis, something effective was looked for. Missionaries from the United States have wrought for more than fifty years, with rare magnanimity and wisdom among those ancient nationalities, so long oppressed by the war-like Ottomans, and by means of schools, colleges, the printing press, and Christian influences of various kinds, have awakened to new life Bulgarians, Macedonians, Armenians, Druses, Maronites and other races, which, though as a rule belonging to the Greek Church, had lost their self-respect and with it the essence of Christianity. To lift these peoples up to the level of men and women, and to desert them in the hour of sorest need, was to bestow on them a questionable blessing. It is always unwise to give tastes that are to become tortures. Of course, it is answered that the wisdom of George Washington instructed Americans never to interfere with matters beyond their own Continent. That was excellent wisdom in Washington's day, but folly now, when the conditions of things have entirely changed; when no nation can stay outside the circle of international relations; when its citizens travel, trade, preach and teach everywhere, and demand protection against outrage; and when it is the interest of each nation in particular, and the common interest as well, that no power shall be allowed to violate the primary rules and obligations of civilization. The Sultan for more than a year has trampled upon the recognized rights of humanity; he has practically defied Christendom, because he believes that he can trade upon the selfish cupidities and jealousies of the Christian powers. For a great nation to stand aside coolly at such a time, and say, 'this is England's business,' is monstrous. England did, indeed, at the conclusion of the last war, undertake that the Sultan should govern Armenia justly, instead of allowing Russia to engulf the whole Province and suppress for ever, those nascent liberties which American missionaries had done so much to foster. England has struggled to fulfil her obligations, but has recognized that she is limited to two alternatives. The one is war, and that means the immediate massacre of the Armenians by the armed and warlike Moslems who surround them at every point, and then the subjugation of the country by the huge Russian iceberg. The other alternative is to act through the Sultan, who is the spiritual as well as the civil ruler of his Mohammedan subjects. That was the right way, and it was possible as long as the Sultan could be personally trusted or gave his confidence to men who could be trusted. Lord Salisbury, who has been in power for less than six months, be it remembered, now publicly declares that the Sultan and his advisers cannot be trusted. "The fish stinks at the head," as an expressive Turkish proverb puts it, and therefore its case is hopeless. Only by the co-operation of Britain and the United States could the Sultan have been brought to time. Had the Ambassadors of these two

Powers said to him, "Unless you punish the guilty Pashas, Valis and other officials, and unless you stop the outrages, we shall take the matter in hand," he would have given instant attention; and even more, the other Powers would have fallen into line and interference would not have been required. Suppose the Sultan had refused, what then? The British and American fleets could have struck Arabia from his dominions at a blow, occupied every seaport in Asia Minor, and dictated terms of settlement at Constantinople. Russia and France would have moved against England alone, but never against England and the States. But, the President in his annual message—Pilate-like—washed his hands of the whole business, and said to the European Powers, "See you to it," although he well knew what that meant. England alone really cared for the Armenians. She stuck to her task gallantly, trying to screw the other Powers up to concert pitch, and she was gradually succeeding, because moral forces do in the end prevail, when—perhaps unthinkingly—but none the less really—Mr. Cleveland struck her a blow, which has rendered her powerless in the East. No wonder the Sultan openly exults and rubs his hands. He can now work his will. Piously—for he is a devout Mohammedan—he gives all the glory to Allah. Has not God confounded his enemies, without the need of His servant striking a blow? Is it not manifestly His will that those dogs of Armenians, who have long abused his clemency and at last caused him to be insulted in his own palace, should be put to the sword, without further delay, unless they take shelter under the wing of the prophet of God, who accepts the vilest, if they repent, and gives them a place side by side with true believers? The elected Head of the United States has sealed the death warrant of the Armenians. Despite all odds, they remained Armenians and Christians for centuries, but they cannot resist arms of precision; and they must now throw themselves into the arms of Russia or accept the Koran. For their sake and for her own sake, let Great Britain reach an understanding with Russia at once.

"**S**CRATCH the Russian, and you find a Tartar," says a French proverb. It looks as if this means "Scratch the American and you find an Anglophobe." How else can we account for the extraordinary outbursts which greeted President Cleveland's hastily written and inexcusable message, recommending a Commission to determine the true divisional line between Great Britain and the semi-civilized State of Venezuela? The brilliant Academic Jingo, Senator Lodge, poked a little fun, by moving that the Commission report not later than the first of April, but everyone else was in such dead earnest that—even in spite of the paltry question at issue—we must believe Congress and President superficially sincere. Senator Call spoke of their embarrassments, in case the Commission reported in favour of the British Commission. Senator Chandler denounced "the conspiracy" of British capitalists, who were actually guilty of calling home a little of their money before it was confiscated, and then pronounced a glowing eulogy on "the Americanism" of the President. How Mr. Cleveland must writhe under the eulogy of Senator Chandler, Mr.

Finerty and the Clan-na-Gael! In the House of Representatives, not a single member had the courage to object to passing the vote for money to pay the Commission, without referring it to a committee. The Jingo, Mr. Boutelle, pleaded for so much of form, for mere decency's sake, seeing that the money was not for a pic-nic, in which case it would have been referred, but neither he nor any other member dared "object," even on the plea of decency!

WHAT does it all mean, and what is to come of it? God knows, but how can any man be sure? It seems to mean popular hatred of Britain. It means a mad fever for war, which would not be wondered at on the part of a Parisian mob, but which—on the part of English-speaking men, of their race, religion and business habits,—is almost inexplicable. It may be only a temporary paroxysm, but paroxysms weaken the constitution, and one of them will go so far that, before recovery, the nation may tumble into war. It is easier to raise than to lay the devil, and it must not be forgotten that the amount of combustible material in the States is enormous. What are we to think, when the appointed watchmen are seen applying the match and pouring on petroleum!

THE writer of the address from British to American literary men, now on its way across the Atlantic, makes those who sign it say,—“There is no anti-American feeling among Englishmen; it is impossible that there can be any anti-English feeling among Americans!” Once when Nelson's attention was directed to the Admiral's signal of recall, he put the telescope to his blind eye, and answering “I do not see it”—sailed on to victory. Is the authors' address a *ruse* of the same kind, in part at least a wise refusal to look facts in the face? I am somewhat doubtful as to its wisdom. Burns says that

“Facts are chiefs that winna ding
And daurna be disputed;”

and in this case, the facts are so notorious, that the American authors may feel that they are being treated like children. “It is impossible,” say the Englishmen. Yes, according to the witty Frenchman's use of the word, that “it is the impossible which is always certain to happen.” American anti-English feeling is so certain and all but universal that it must be reckoned with. How to deal with it in the wisest way is a grave question, but to assert that it is not there is a little like the old folly of crying “Peace, peace, when there is no peace.” The roots of it are there, too, and till these are eradicated, the bitter fruit will not cease to be borne. The text-books in many of the States are still so full of rancour and lies that the children grow up to hate Britain. The fourth of July orator still waves “a bloody shirt” a century and a quarter old. Millions of poor Irish crossed the ocean, with bitter hate in their hearts, and they attribute their prosperity not to the illimitable resources of a virgin continent, but to their freedom from the rule of “the base, bloody, brutal Saxon,” quite oblivious of the fact that the Saxon rules the United States, save where he is hounded

by Tammany rings. They have the literary knack, too, and take to newspaper writing as ducks to water. Millions more, from other European countries identify monarchy with the conscription and poverty. Again, Englishmen who travel do not, as a rule, commend themselves to other nationalities. Indeed, John Bull, even when admitted to be just and truthful, is not popular anywhere. The American University graduate, too, dislikes the English gentleman, partly because the tone and culture of the latter is felt to be superior, partly because he thinks there is about him something of an assumption of superiority, which Mr. Cleveland probably detected in Lord Salisbury's reply to Mr. Olney, and which evidently roused him into irascibility, a temper far from conducive to calm writing. Then, we must consider the intense localism of American newspapers and the parochialism they engender in the average man; the bumpiousness arising from the sense of boundless resources possessed; the keenness of the national spirit and the craving for excitement and success; the continual appeals to the crowd from the stump and the ever-recurring mad chase of rival parties for votes; the delight in winning a point by "bluff;" the envy of England, because of her marvellous wealth and commercial development; the anger of manufacturers at her success as a competitor in their own markets, in spite of protective tariffs; the idea that a war means high prices for agricultural produce, because it was so in their last war, when the conditions were totally different; and various other causes, which combine to so drown for a time reason and religion that the people as a whole seem to an outsider to have gone mad. Now, how shall these roots of bitterness be eradicated? Clearly, not by another war. Therefore there must not be war. At any rate, no provocation must come from our side. Canada must appear before the court of humanity with absolutely clean hands. For those who are tempted to despair it may be noted, that the chief causes of the anti-English spirit are losing much of the old virulence; that time is the true healer; that the appointment of the Commission, though an act of hostility and insolence, gives a season for calm consideration, as Congress is thereby pledged to wait for a full report; that, at bottom, Mr. Cleveland is a candid and truth-loving man; and that, though, unwittingly he has sacrificed Armenia in his mad haste, he has no desire to sacrifice civilization, or to mortgage the future of the Republic with intolerable burdens of repudiation and insolvency which would make his name a reproach for ever.

NEVER did Canada more need a united and strong Government. Never has it had one so divided and weak. It tries to make up for the quality by adding to the number of the Cabinet, but what salvation to be found in Colonel Prior? Contrary to the spirit of the Constitution, it has spread the agony of a few bye-elections over December and January, that bands of agony of corrupt agents might have every opportunity of bedeviling the electorate in detail and preventing Parliament from knowing what is the real mind of the people on the one question for which a sixth session has been called. In 1891 Sir John A. Macdonald ordered a general election, on the ground that a Par-

liament which had sat for four sessions was "moribund," and that his Government therefore had not the moral power to negotiate, with authority, for Reciprocity with the States. But now, a Parliament, elected on the lists of 1888, is considered to have in 1896 all the moral power needed to make a startling innovation on Constitutional practice, without a mandate from the people, and against a practically unanimous Province, which not only protests upon the merits of the case and on the ground that there has been no impartial investigation, but which declares of its own motion its desire to remedy every grievance both by amending the law from time to time and by administration, thus proving its preparedness for compromise and conciliation! Even a moribund Parliament may surely be trusted to do its duty in such a case. The Manitoba Government now admits that Parliament may interfere in a case of urgent necessity. Let the exact amount of the necessity then be first proved by a joint-commission.

THE terrible lengths to which partyism will drive honourable men has been shown in the recent bye-elections, though only a little is known of the iniquities perpetrated. If there were two men in the House who might have been expected to condemn or refuse to condone unmasked corruption, these two were the Minister of Justice and the leader of the Opposition. Yet the former openly supported Mr. Willoughby, after he had acknowledged himself the writer of a letter, which, as the *Montreal Gazette* mildly puts it, "indicated that he had, at least, considered a proposal to sell out his nomination, in return for an appointment to a public office," that is, for a Judgeship! The latter urged the electors of Montreal to send Mr. McShane to Ottawa to help him in putting down corruption, and the Ontario Minister of Education travelled all the way from Toronto on the same mission! What are we coming to? Rather, what have we come to? Of course, Mr. Willoughby says now, that his specification of his price was a joke. When a man puts down in writing and in precise detail the price for which he is willing to sell his own honour, or the honour of his wife or of his constituency, the joker should be sent to "his own place." That place is not the high court of Parliament. As for Mr. McShane, he offered no defence, and the best plea put forward for him was that he himself is so innocently unconscious of any defence being needed that he has never taken much trouble to "cover up his tracks." That he should be the Member for Montreal Centre, in spite of all the efforts put forth on behalf of Sir William Hingston by a Committee representing the financial, manufacturing and clerical forces of the community, added to the influence of the Federal and Provincial Governments, is a sign of the times. It is also a sign that a Government may try the patience of its supporters too long. By not appointing Mr. White Collector, three years ago, they have lost Cardwell and Montreal Centre, when it was inconvenient to lose either the one or the other, and a staggering blow to lose both.

G.

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