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VOL. III

No. 2

# QUEEN'S QUARTERLY

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OCTOBER, 1895.

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*Edited by WILLIAM JAY YOUMANS.*

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Write for Special Premium Offer.

It is understood that the late Professor Williamson has, after providing for a few legacies, bequeathed the residue of his Estate to the endowment of the University. There are many old students and friends of Dr. Williamson who would like his name associated with some permanent memorial, and it is proposed to ask the Trustees to allow the bequest (which will be under \$2,000) to form the nucleus of a fund, to be supplemented by voluntary subscriptions sufficient to establish a fellowship or lectureship which would forever be known by his name.

Those in favor of the proposal will be good enough to communicate with me as early as convenient, stating the sum they are disposed to contribute.

SANDFORD FLEMING,

Chancellor of Queen's.

Ottawa, Oct. 2nd, 1895.

# QUEEN'S QUARTERLY.

VOL. III.

OCTOBER, 1895.

No. 2

All articles intended for publication, books for review, exchanges,—and all correspondence relating thereto—should be addressed to the editors, Box A, Queen's University, Kingston, Ontario.

## TENNYSON'S "IN MEMORIAM."

"IN MEMORIAM" is the poem of a period, in more senses than one. Begun soon after Arthur Hallam's death, an event which gave the occasion for its composition, it took at least fifteen years to complete, and in the shape that we have it is less a single poem than a series of poems not unlike the sonnet series in Rossetti's *House of Life*. Singular art has been shown in joining the separate portions, but a careful inspection will discover the junctures. As in many other poems—for instance, Pope's *Rape of the Lock* and Allan Ramsay's *Gentle Shepherd*—the original poem remains imbedded in the final whole and is easily separable from it.

There are one hundred and thirty sections, frequently called 'poems', in the poem as we have it, but the real original elegy, *In Memoriam* proper, closes with the fifty-sixth section, where the poet finds comfort for his loss in the assured hope of a blessed immortality "behind the veil." It is to a statement of this assurance that the previous sections lead up, an assurance to which the poet passionately clung, a belief that may be called his 'sheet anchor.' With its deliberate statement in the fifty-sixth section the construction becomes less vertebrate and trails off, so to speak, into particular reminiscences, musings, and speculations having a less intimate connection with the main subject, and less of a causal connection with one another. This first grand division of the poem is really a history of the wounding and healing of a human spirit, while the rest belongs to the period of convalescence.

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Comparatively few of the readers of *In Memoriam* seem to recognise the note of real indignation with which the first section begins :

I held it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.

But who shall so forecast the years  
And find in loss a gain to match ?  
Or reach a hand thro' time to catch  
The far-off interest of tears ?

Many appear to think that it matters little whether the words read 'I held' or 'I hold'; whereas the past tense of the verb is the most significant element in the whole predication. It suggests a long train of thought : 'As a lad knowing little or nothing of life, seeing only the surface of things, pleased with a ready optimism, I assented to this so-called truth, that the events of life are to be interpreted by their educative value in the present world. But I find it to be one of those half-truths that are hollow mockeries ; it is a staff that breaks when we have need to lean on it ; a rose-water remedy that the really sick patient refuses with a scornful laugh.' The actual saying contained in the two closing lines of the first stanza can, of course, be traced to St. Augustine, *Sermo de Ascensione*, but the likeness is more formal and less essential than might at first sight appear—"De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus", a saying quoted explicitly by Longfellow in his well-known verses :

St. Augustine ! well hast thou said,  
That of our vices we can frame  
A ladder, if we will but tread  
Beneath our feet each dead of shame.  
All common things—each day's events,  
That with the hour begin and end ;  
Our pleasures and our discontents,  
Are rounds by which we may ascend.

Again in Lowell we have a similar thought :

" 'Tis sorrow builds the shining ladder up,  
 Whose golden rounds are our calamities,  
 Whereon our firm feet planting, nearer God  
 The spirit climbs, and hath its eyes unsealed."\*

But Tennyson's "dead selves" covers more than Augustine's *vitia* or Lowell's 'calamities', and refers to all the experiences of life. Moreover it represents a humanistic creed that was certainly not Augustine's, as it certainly was Goethe's. The last phrase of Lowell's is pitched in a wholly different key, and suits the spiritual mood of *In Memoriam*. The two closing lines in Tennyson's first stanza are antipathetic to all that follows, and represent an utilitarian, self-centred conception of things, a development of the individual from a cool and reasonable estimate of himself and his possibilities, which is the unsatisfactory element in Goethe's whole conception of life.

The 'one clear harp', though often understood otherwise, refers to Goethe, whom we know to have been closely studied by Tennyson. When his house at Aldworth, Surrey, was built for him, the poet had carved on one of the chimney-pieces the names of the six poets he chiefly loved: Shakespeare, Chaucer, Milton, Dante, Wordsworth and Goethe. In the time of his sudden sorrow he probably turned to the last-named for comfort, and was repelled by the self-satisfied flavour of Goethe's aspect of things. Tennyson was *not* prepared to thank providence for his friend's life and death because they had enriched his own life; such a method of applying comfort seemed detestable; no assistance in healing of the wound could come from a remedy of this kind. The gain to himself might or might not be; but this consideration was altogether beside the question, and was on no account to be entertained. In the second stanza, accordingly, he applies to this interpretation of sorrow a mercantile term, 'interest', by way of throwing contempt upon it. Life and love were things too deep to furnish items for a ledger-book; nor was any man fitted to keep such a ledger-book. Better than this sophisticated humanity the hearty natural grief that pours itself forth in wild gestures and cries; "Rachel weeping for her children and refusing to be comforted."

\*On the Death of a Fair Child,

The fact was, that Arthur Hallam's death had, for Tennyson, unsettled the pivot of the universe, which probably up to this time had been placed pretty much where Goethe's was; or, at least, he had not dissented from Goethe's reasonable interpretation of nature and providence. To take the symbol of a stream, as representative of human life—a favourite one with Tennyson; was life a stream in which personalities are but the momentary concurrence of forces that immediately drift apart? May optimism be possible if we regard the stream as ever growing wider, clearer, nobler? If so, the immortality pictured forth in George Eliot's much-admired lyric, would be an immortality resembling the continuous flow of the stream; the 'choir invisible' would be the 'choir indistinguishable.'

Such an explanation of life sounded hollow and empty in the poet's ears. The destruction of personality involved in it—choice spirits like his dear friend continuing in the future solely thro' the channel of himself and other surviving intimates or the miserably inadequate medium of printed 'remains'—struck him with horror. There *could be* no such loss of precious personalities; souls so like the great Son of Man *must* live for ever with Him. Throughout *In Memoriam* we have recurring again and again the imagery that is found in the poet's hymn that closes his complete works:

For tho' beyond the bounds of Time and Space  
 The flood may bear me far;  
 I hope to meet my Pilot face to face  
 When I have crossed the bar.

In the eighty-fourth section, in describing the future as he had hoped it might be, he speaks of the other shore, where, in company with his friend, he should

Arrive at last the blessed goal,  
 And He that died in Holy Land  
 Would reach us out the shining hand  
 And take us as a single soul.

A close study of the poem is necessary to understand how distinctly Christian it is, how radically it rests on revelation and the worship of the Perfect One for the consolation it brings to in-

quiring spirits. The vocabulary and phraseology are neutral, for the poet has rendered into the language of ordinary society in the Victorian era conceptions that had for long been associated with theology and theology alone. This is one of its chief charms, that we find expressed, not in the starched phraseology of the pulpit, but in the immediate terms of every-day life, ideas and aspirations that are part of ourselves and long to assume more tangible and permanent shape. A similar enjoyment is afforded in reading George Eliot, who delights in the artistic use of metaphors and similes that are new to literature and belong to the most recent phases of modern life.

The avoidance of a hackneyed, outworn phraseology was intentional and altogether essential to the poet's mission. The spirit of the age was humanistic; men looked over the face of the world, and longed to find out the principles that bound the different races of men together. The intenser attitude of the Puritan, with its limited horizon, had yielded to the larger, more extensive point of view of which Burns was an exponent. Men gazed on the broad stream of humanity and longed for a time,

When man to man, the world o'er,  
Shall brothers be, for a' that.

Even the heavens were widening to man's view, with the discovery of new planets. Science was "reaching forth her arm To feel from world to world, and charm Her secret from the latest morn." This thrust away into remoteness and obscurity the zenithal heaven and nadiral hell of Milton and the Puritans, virtually dismissing these conceptions altogether. And then geology was making shipwreck of the accepted Bishop Ussher chronology; and the sources of the stream of humanity were pushed back thousands of years before Adam and the patriarchs. Mystery and revelation seemed to energetic and confident spirits to be terms which the world was pretty well able to do without. Life was explained by itself. Humanity's business was with itself; and it was able to work out its own salvation.

Was, then, the old sweet mysticism doomed? Now that Heaven could no longer be reached by golden stairs, had God entirely left His universe, and was there really a God in the universe? It was the mission of Tennyson as a poet to sift for



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his readers the wheat from the chaff in the old theological beliefs. They came, as in a commercial panic, with bank notes that they feared were worthless, and found that these could be changed into fresh-minted gold coins. God was in His world, and all was well. This thrusting Him further off locally, or doing away with the conception of a local Heaven in space, merely brought Him closer spiritually to the hearts of men.

(I) hear at times a sentinel  
Who moves about from place to place,  
And whispers to the worlds of space  
In the deep night, that all is well.

There was a limit to the sphere of the understanding, and mystery and revelation were still facts in life :—

If e'er when faith had fallen asleep,  
I heard a voice "believe no more"  
And heard an ever-breaking shore  
That tumbled in the Godless deep ;  
A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answer'd "I have felt."

The poet in passing over from his own particular grief to a study of suffering and death in general, has made *In Memoriam* more of a philosophical poem than an elegy. And yet the threnodic strain runs through the whole and binds it together. Short as *Lycidas* is compared with *In Memoriam*, little more than one tenth, the personal note of grief there is relatively insignificant. King had not been to Milton what Hallam was to Tennyson, and his premature death made no perceptible vibration in the poet's life. The days of stern combat were evidently approaching when the elect had to fight against the sons of Belial; and Milton mourned his fellow-collegian, King, as one good soldier lost to the ranks of the faithful. "How well," says Father Comus,

"How well could I have spared for thee, young swain,  
Enow of such as, for their bellies' sake,  
Creep, and intrude, and climb into the fold !"

*Lycidas*, of course, is in no wise philosophical. The slight tribute to "divine philosophy" that appears in the earlier *Comus*,

"How charming is divine philosophy!  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute,"

is never again repeated by the poet in any form. Revelation had made all things sure and stable for him; he was in the ranks, following implicitly that soldier's hand-book of the Puritans, the Bible. Immortality, the problem of evil, the atonement, Heaven, were not open questions with him. And so all the utterances in *Lycidas* are clear-cut and unhesitating. Milton has no use for 'lame hands of faith'; cripples are of little value in the day of the battle. The stanza with which Tennyson closes his fifty-fifth section Milton would have scorned with his whole powers of indignation:

I falter where I firmly trod,  
And falling with my weight of cares  
Upon the great world's altar-stairs  
That slope thro' darkness up to God,  
I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope.

So far had natural religion in the intervening two centuries trenched on revealed religion. And yet Tennyson sets a bound to the sphere of natural religion, rejecting her aid where the deeper problems of life are concerned. In the fifty-third section, where he discusses the uses of evil, the possibility of sin abounding that grace might more abound, he confesses that the discussion is perilous unless we keep a 'correspondence fixed with Heaven':

Hold thou the good: define it well:  
For fear divine philosophy  
Should push beyond her mark, and be  
Procuress to the Lords of Hell.

By 'divine philosophy' he seems to mean natural religion; using the figure known as double enallage. It is just here, in facing the problem of suffering and evil in the most direct and practical

fashion, that ordinary philosophy is weak and religion is strong. The subject is not to be discussed safely or profitably from the humanistic side, but belongs to religion proper. No man, except he who comes close to God by prayer, and is in mystic communion with Him, has any real light to shed upon this mysterious problem.

It was no surprise, therefore, to many to find that, in privately discussing religious matters, the poet frequently gave utterance to statements that had no uncertain sound. His niece, Miss Agnes Grace Weld, quotes several of these in an article contributed some time ago to the *Contemporary Review*. "God can and does answer every earnest prayer, as I know from my own experience . . . Wherever life is, there God is, specially in the heart of man. We are all sons of God, but One alone is worthy to be called *the Son of Man*, the representative of the whole of humanity . . . Nothing is such a distress of soul to me as to have this divinity of Christ assailed . . . We shall have much to learn in a future world, and I think we shall all be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there from childhood to the prime of life, at which we shall remain for ever. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds."

To turn now to the form of the poem, the choice which the poet made of a metre for his elegy was singularly felicitous; iambic tetrameter quatrains with a couplet in the centre, which the first and last lines enclose like the cups of a shell. Iambic tetrameter is naturally the swiftest of all measures, as it occurs, for instance, in the *Mazeppa's Ride* of Byron or in Scott's *Lady of the Lake*. In the latter poem the measure is seen at its best at the opening of the poem, in the description of the stag-hunt, and again in the fifth canto where Fitz-James and Roderick Dhu meet in mortal combat and rain blows upon one another. When action is absent it is apt to drag or stagger; there is no subtlety in it, no interlinked sweetness. As soon as the swift current of incident begins to fail, the metre loses its appropriateness and charm.

By a slight change Tennyson converted this rapid measure in-

to a wonderful instrument for the expression of matured thought. Holding over the first rhyme to the end of the quatrain, he secured a deliberate utterance for the first line, which had to wait for its riming complement until the last line was uttered. Then followed a couplet, having its second line of increased intensity, as must always take place in the couplet. This swiftness is checked in the fourth line, which is the most characteristic in the stanza; the most elaborate, weighty, and richest in verbal music. It is strange that a mere interchange of terminal rimes should have wrought such a transformation, and have given a peculiar character to each of the lines of the quatrain; but so it is. The four quatrains of section L may be cited in illustration:

Be near me when my light is low,  
 When the blood creeps, and the nerves prick  
 And tingle; and the heart is sick,  
 And all the wheels of Being slow.

Be near me when the sensuous frame  
 Is rack'd with pangs that conquer trust;  
 And Time, a maniac scattering dust,  
 And Life, a Fury slinging flame.

Be near me when my faith is dry,  
 And men the flies of later spring,  
 That lay their eggs, and sting and sing  
 And weave their petty cells and die.

Be near me when I fade away,  
 To point the term of human strife,  
 And on the low dark verge of life  
 The twilight of eternal day.

Strictly speaking the metre is at least two hundred and odd years older than Tennyson. Ben Jonson made use of it in one of the short poems in his *Underwoods*, entitled *An Elegy*. This piece is full of frigid personifications and conceits of the period, and there is absolutely no hint in it of the peculiar qualities latent in the measure; no rise and fall, ebb and flow; no gentle opening, gradually increase of swiftness and force, closing richness of tone. Again at the end of last century Walter Savage Landor used the measure in his first poetical venture, in a short

piece entitled *French Villagers*; but without any development of its resources. And one of the most distinguished of Tennyson's contemporaries, Dante Gabriel Rossetti, just a few months before the measure became familiar to the world by the publication of *In Memoriam*, published in a monthly magazine a pretty little poem entitled *My Sister's Sleep*, in the same measure. The treatment, while exquisitely simple and tenderly pathetic, brings out no hidden possibilities of metrical effect :

Twelve struck. That sound by dwindling years  
 Heard in each hour, crept off ; and then  
 The ruffled silence spread again  
 Like water that a pebble stirs.  
 Our mother rose from where she sat ;  
 Her needles, as she laid them down,  
 Met lightly, and her silken gown  
 Settled ; no other sound than that.

*My Sister's Sleep* (Stanzas 7, 8)

Probably the least successful portion of *In Memoriam*, metrically considered, is the Bridal Song, much of which is narrative. For pure narrative the measure possesses no special aptitude, but is prone to halt and trail off. Any one who reads the three dozen stanzas which form the song and conclude the whole poem, will easily note the difference between the sweep of the descriptive and reflective quatrains and the insignificant effect of those devoted solely to narrative :

O happy hour, behold the bride  
 With him to whom her hand I gave,  
 They leave the porch, they pass the grave  
 That has to-day its sunny side.  
 To-day the grave is bright for me,  
 For them the light of life increased,  
 Who stay to share the morning feast,  
 Who rest to-night beside the sea.

A shade falls on us like the dark  
 From little cloudlets on the grass,  
 But sweeps away as out we pass  
 To range the woods, to roam the park,

Discussing how their courtship grew,  
 And talk of others that are wed,  
 And how she look'd, and what he said,  
 And back we come at fall of dew.

It will be observed in the above that the fourth line has no special character to justify its separation from the first line, to which it belongs by reason of the riming. It is a real sequent or subaltern of the third, while owning a nominal allegiance to the first. When the stanza, however, is a rounded whole, expressing the results of long study and consistent thinking, the interweaving of the rimes is wholly justified and gives the stanza a wonderful unity:

Whereof the man, that with me trod  
 This planet, was a noble type  
 Appearing ere the times were ripe,  
 That friend of mine who lives in God,  
 That God, which ever lives and loves,  
 One God, one law, one element,  
 And one far-off divine event,  
 To which the whole creation moves.

Probably this is the only English measure which permits an effect similar to that of Hebrew parallelism. Our blank verse is never used successfully except where the line is treated, not as a unit, but as the inseparable part of a whole passage, a mere link in a long chain. Where rime enters, the majestic simplicity of the Hebrew form disappears. The couplet lends itself to a smart antithesis that is wholly alien and abhorrent to the Hebrew idea:—

He hath founded it upon the seas  
 And established it upon the floods.  
 Who giveth rain upon the earth  
 And sendeth water upon the fields.

The second member is usually either purely synonymous, or complete, or expansive, or climactic. Now it will be found that Tennyson's fourth line, bound by no formal link of rime to the third, is freed from the necessity of antithetical treatment, and is constantly used by the poet for the same purposes as the second

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clause of the Hebrew distich. He loves to make use of it for the utterance, in an expanded, and more sonorous way, of a thought already conveyed in the third line :

And hushes half the babbling Wye,  
And makes a silence in the hills.

An infant crying for the light,  
And with no language but a cry.

Along the letters of thy name  
And o'er the number of thy years.

And wrapt thee formless in the fold,  
And dull'd the murmur on thy lip.

The recurrence of this effect, new in English poetry, but not new to English ears, having being rendered singularly familiar by the magnificent strains of Job, of the Psalms, and of Isaiah, accounts largely for the immediate and permanent popularity of the poem. The poet chose admirably well the form in which to throw his teaching ; this in itself was a distinct mark of genius. In the blending of the old and the new, the familiar and the unfamiliar both in thought and expression, in giving to the age something that was wholly theirs, and yet linked them to all that was hallowed and cherished in the past, Tennyson performed an inestimable service to the English-speaking world. He gave the thoughtfully religious a new phraseology, suited to their needs, exquisite in form ; phrases that linger on the lips and refuse to be forgotten.

J. M. DIXON.

BROWNING'S INTERPRETATION OF THE  
"ALCESTIS."

(Concluded.)

---

The second scene is between Apollo and Death, who has come with awful promptitude to claim his victim. The main interest of the dialogue lies in the final prophecy of Apollo :

"Cruel above measure, thou shalt clutch  
No life here! Such a man do I perceive  
Advancing to the house of Pheres now,  
Sent by Eurustheus to bring out of Thrace,  
The winter world, a chariot with its steeds!  
He indeed, when Admetos proves the host,  
And he the guest, at the house here,—he is it  
Shall bring to bear such force, and from thy hands  
Rescue this woman."

We are now in possession of the main outline of the plot : Alcestis is to die for Admetos, but Hercules, the saviour of man, is to rescue her from the hands of Death, and restore her to her husband.

The God is gone

"And mortals left to deal with misery."

In "came stealing slow," the chorus of old men, "servants grown friends to those unhappy here."

"What now (they cry) may mean the silence at the door?  
Why is Admetos' mansion stricken dumb?"

Is Alcestis dead or alive?—

the best of wives

That ever was towards husband in this world!

Alas! the appointed day is come, and who may stay the hand of  
Death?

"Vainly—anywhither in the world  
Directing or land-labour or sea-search—





with eyes unbandaged now  
 Alkestis looked upon the action here,  
 Self-immolation for Admetos' sake :  
 Saw, with a new sense, all her death would do,  
 And which of her survivors had the right,  
 And which the less right, to survive thereby.  
 For, you shall note, she uttered no one word  
 Of love more to her husband, though he wept  
 Plenteously, waxed importunate in prayer—  
 Folly's old fashion when its seed bears fruit.

Admetos had his share and might depart,  
 The rest was for her children and herself.

She saw things plain as gods do.

We have here the essence of Browning's interpretation of the Alkestis. To my mind it is one of the most penetrative bits of critical exposition ever written—a flash of insight of which perhaps only a poet was capable. Alkestis, as under Browning's guidance we perceive, now sees all things in the transparent light of absolute reality; Admetos' mind is still clouded by a thick veil of custom and selfishness. "Why should *we* suffer," he moans, "we who did the gods no wrong whence thou shouldst die"! Alkestis is gone, and Admetos at last begins to taste the truth:

"Alkestis—not to see her nor be seen,  
 Hear nor be heard of by her, any more  
 To-day, to-morrow, to the end of time—  
 Did I mean this should buy my life?" thought he.

When Admetos has retired into the palace, the chorus sing a poem in honour of the dead. At the close a new character appears. There is heard "a great voice":—"My hosts here!" It is Herakles, bringing

"Along with the gay cheer of that great voice  
 Hope, joy, salvation: Herakles was here!  
 Himself, o' the threshold, sent his voice in first  
 To herald all that human and divine  
 I' the weary happy face of him,—half God,  
 Half man, which made the god-part God the more."

The irresistible sound wholesome heart  
 O' the hero,—more than all the mightiness  
 At labor in the limbs that, for man's sake,  
 Labored and meant to labor their life long,—  
 This drove back, dried up sorrow at its source.

Clearly there was no telling such an one  
 How, when their monarch tried who loved him more  
 Than he loved them, and found they loved, as he,  
 Each man, himself, and held, no otherwise,  
 That, of all evils in the world, the worst  
 Was—being forced to die, whate'er death gain :  
 How all this selfishness in him and them  
 Caused certain sorrow which they sang about,—  
 I think that Herakles, who held his life  
 Out on his hand, for any man to take—  
 I think his laugh had marred their threnody.

Admetos comes out quietly from the palace. With a fine sense of the obligations of hospitality he conceals from Herakles the death of his wife, leaving him to suppose that it was a stranger. Herakles is installed in "guest rooms ranged remote from view o' the main hall", and the servants have orders to "furnish forth a plenteous feast, and then shut close the doors o' the hall, midway.

"Because it is not proper friends who feast  
 Should hear a groaning or be grieved."

And Herakles, who

" did too many grandnesses to note  
 Much in the meaner things about his path,"

took Admetos at his word,

And then strode off, with who had care of him,  
 To the remote guest-chamber : glad to give  
 Poor flesh and blood their respite and relief  
 In the interval 'twixt fight and fight again—  
 All for the world's sake."

An interruption of a very different kind now takes place. Admetos' father and mother appear with a retinue of servants,

"Each bringing in his hand  
Adornments for the dead, all pomp that's due  
To the downward dwelling people."

The scene which follows is one which a modern reader finds it hard to read without a mixture of disgust and ridicule. Admetos rejects his father's gifts, and hurls at him indignant reproaches for being the real cause of Alkestis' death; to which Pheres answers that he sees no reason why he should give his life for a "poor poltroon," whom "a very woman worsted, daring death just for the sake of thee, her handsome spark." With a touch of grim humour he suggests that Admetos has contrived a fine way not to die at all :

'tis but still persuade  
The wife, for the time being, to take thy place !  
Then, with a final burst of indignation :  
"What, and thy friends who would not do the like,  
These dost thou carp at, craven thus thyself ?  
Crouch and be silent, craven ! Comprehend  
That, if thou lovest so that life of thine,  
Why, everybody loves his own life too :  
So, good words, henceforth ! If thou speak us ill,  
Many and true an ill thing shalt thou hear !"

Browning has thrown a flood of light on this as on other parts of the play. Let us recall the state of mind of Admetos when his father appeared with his untimely gifts. His loved wife was actually dead, self-sacrificed for him : no god had interposed, as he had half-unconsciously all along expected. The sense of his irremediable loss had come over his soul like a wave, and he was vaguely striving in his half-stunned state to get a true view of himself. That Alkestis had been sacrificed to his own selfish love of life he was not even yet willing to admit ; but, at the centre of his being, there was a half-formed consciousness of the truth. Just at the wrong moment, when he was half-blindly battling with himself for light, Pheres appeared, and gave a new life to all his old feelings, indulged for so long ; the old train of association revives, and the old bitterness against his father breaks out anew

now made more bitter by the nascent consciousness, struggling to assert itself, that the real culprit was himself. As Browning puts it :

“You see what all this poor pretentious talk  
Tried at,—how weakness strove to hide itself  
In bluster against weakness,—the loud word  
To hide the little whisper, not so low  
Already in that heart beneath those lips !  
Ha, could it be, who hated cowardice  
Stood confessed craven, and who lauded so  
Self-immolating love, himself had pushed  
The loved one to the altar in his place ?”

In short, the process of conversion has begun in the soul of Admetos, but the struggle between the old Adam and the new is so fierce that it must needs express itself in this unlovely form. Yet the process has begun, and we must recognize the insight of the poet in making the distorted reflection of his own selfishness in his father, partly the means of his coming to a consciousness of a higher self,—a selfishness which the old man, with his tougher fibre, expresses in the cold and emphatic language of the intellect, not hesitating to formulate as a universal principle of human life, that everyone cares only for himself.

“So, the old selfish Pheres went his way  
Case-hardened as he came and left the youth,  
(Only half-selfish now, since sensitive)  
To go on learning.”

As the sad procession wends its way slowly to the suburb sepulchre, the spectators are recalled to the every-day world by the appearance from the palace of an old servant. The man has a grievance ; and his grievance is the conduct of Herakles, who has been feasting in his large joyous way, heedless of the gloom and sorrow that envelopes the whole house. As he is brooding over the unruly conduct of this unfeeling guest, a great hand is laid on his shoulder, and Herakles stands before him.

“There smiled the mighty presence, all one smile  
And no touch more of the world-weary god,  
Through the brief respite.”

‘Thou, there!’

Why look’st so solemn and so thought-absorbed?  
 Come hither, and so get to grow more wise!  
 Things mortal—know’st thou the nature that they have?  
 Give ear to me, then! For all flesh to die,  
 Is nature’s due: nor is there any one  
 Of mortals with assurance he shall last  
 The coming morrow: for, what’s born of chance  
 Invisibly proceeds the way it will,  
 Not to be learned, no fortune-teller’s prize.  
 This, therefore, having heard and known through me,  
 Gladden thyself! Drink! Count the day-by-day  
 Existence thine, and all the other—chance!

Men being mortal should think mortal-like:  
 Since to your solemn, brow-contracting sort,  
 All of them,—so I lay down law at least,—  
 Life is not truly life but misery.”

The man ‘with softened surliness’ answers:

“We know as much: but deal with matters, now,  
 Hardly befitting mirth and revelry.”

Then Herakles gradually learns that Alkestis, and not a stranger, was dead. Instantly his resolution is taken: the refined and noble hospitality of Admetos shall not be unrewarded: he will wrestle with Death, and try to wrest Alkestis from him, even if he should fail, and himself go down “to the unsunned dwelling-place.”

“So in a spasm and splendour of resolve,  
 All at once did the god surmount the man.”

“So to the struggle off strode Herakles.”

“Gladness be with thee, Helper of our world!  
 I think (muses Browning) this is the authentic sign and  
 seal  
 Of godship, that it ever waxes glad,  
 And more glad, until gladness blossoms, bursts  
 Into a rage to suffer for mankind,  
 And recommence at sorrow.”

## QUEEN'S QUARTERLY.

The mourners return from the funeral, and now "the whole woe billow-like" breaks on Admetos. To the ordinary common-places about human mortality, uttered by the chorus, he pays no heed. When his grief has worn itself still, he at last utters words which show that, purified by suffering, he was beginning to be like his wife. With what a change he "came up now to light and left behind such littleness as tears."

This brings us to the last scene, in which the transformation effected in Admetos' soul is brought to light under the test of Herakles. Unexpectedly in strode the Hero,—

"Happy, as always; something grave, perhaps;  
The great vein-cordage on the fret-worked front,  
Black-swollen, beaded yet with battle dew  
The yellow hair o' the hero."

But, most significant of all,

Under the great guard of one arm, there leant  
A shrouded something, live and woman-like,  
Propped by the heart-beats 'neath the lion-coat.

He explains that the woman was won with good hard toil in a wrestling-bout, and he has come back to entrust her to the care of his friend. Admetos, 'hollowly and with submission,' adds reason after reason

Vainly against the purpose all too plain  
In that grew brow acquainted with command.

He cannot bear the added strain of this perpetual reminder of his loss:—

O woman, whosoe'er thou art,—  
Know, thou hast all the form, art like as like  
Alkestis, in the bodily shape! Ah me!  
Take,—by the gods,—this woman from my sight,  
Lest thou undo me, the undone before!  
Since I seem—seeing her—as if I saw  
My own wife! And confusions cloud my heart,  
And from my eyes the springs break forth! Ah me  
Unhappy—how I taste for the first time  
My misery in all its bitterness!"

Herakles presses the unwelcome honour upon Admetos, and,

finally convinced of the absolute sincerity of his repentance, from him "a great glow broke." Admetus is at length induced to take the lady's hand.

"There is no telling how the hero twitched  
The veil off: and there stood, with such fixed eyes  
And such slow smile, Alkestis' silent self!  
It was the crowning grace of that great heart,  
To keep back joy: procrastinate the truth  
Until the wife, who had made proof and found  
The husband wanting, might essay once more,  
Hear, see, and feel him renovated now—  
Able to do, now, all herself had done,  
Risen to the height of her; so, hand in hand,  
The two might go together, live and die."

The play ends with the words of the chorus:

"Manifold are thy shapings, Providence!  
Many a hopeless matter gods arrange.  
What we expected never came to pass:  
What we did not expect, gods brought to bear;  
So have things gone, this whole experience through!"

Under the guidance of Browning we have learned something of the quality of what he calls "the perfect piece." We can understand why the words of Mrs. Browning are prefixed as a motto:

Our Euripides, the human,  
With his droppings of warm tears,  
And his touches of things common  
Till they rose to touch the spheres.

That Euripides succeeded in a measure in showing that life was worth living we cannot but admit. None of the ancient poets has displayed the same insight into the depths of the human heart, and especially into the infinite capacity for self-sacrifice wrapped up in woman's love. The women of Æschylus are of heroic mould, built on the same grand scale as the heroic men with whom they have to deal; the women of Sophocles are capable of going to death for a great principle; but only Euripides has exhibited the potency of a woman's heart. Now, setting aside all questions of form and concentrating our attention purely



upon the interpretation of life of which the *Alkestis* is the vehicle, what estimate must we form of its value? This has been a vexed question since the days of Euripides himself. By Aristophanes the poet of the *Alkestis* was attacked as a sophist who helped to undermine his country's faith, and who, instead of maintaining the high objective standard of Æschylus and Sophocles, encouraged that dissolving subjectivity which in his eyes was undermining the whole fabric of society and could only end in its final overthrow. Now, we must admit that Aristophanes was not wrong in charging Euripides with want of faith in the old ideas; but what he did not see was that only by this death of the old could a transition be made to the new. Euripides was seeking to show that, even though man cannot grasp the law of the universe, he can be true to himself: he can purify his own soul of selfishness and, so far as he does so, he lives a divine life. Like his friend Socrates, Euripides demands self-knowledge and self-purification. There is in man, he seems to say, an infinite capacity for unselfishness, and the true lesson of life is to realize it. Man's lot is indeed sad: he cannot comprehend the ways of providence, as the chorus in the *Alkestis* sings in its final ode; or, as they express it still more clearly in an early ode:

"They, too, upborne by airy help of song,  
And haply science, which can find the stars,  
Had searched the heights: had sounded depths as well  
By catching much at books where logic lurked,  
Yet nowhere found they aught could overcome  
Necessity."

And especially nothing can overcome that last form of Necessity—death. Now, here, I think we reach the characteristic defect of Euripides' conception of life. To Æschylus and Sophocles "Necessity" (*ἀνάγκη*) was not a blind unintelligible force: it was an unalterable law of the divine government. No doubt, it could not be evaded, but the pious man had no desire to evade it, being convinced that it made for righteousness. Euripides, on the other hand, can see nothing in Necessity but an unintelligible limit to humanity—something to which he must submit, but which he need never hope to understand. Therefore, like Matthew Arnold in his earlier mood, he can only lament a vanished faith

and fall back upon the great elemental affections of humanity. The optimism of Euripides is thus limited and subjective: love illuminates, not life, but the heart of man, and he who has learned this lesson need not despair. If, bearing this in mind, we look at the character of Alkestis, we shall see that its beauty carries at its heart a deep vein of melancholy. The love of Alkestis for her by no means heroic husband is stained by no taint of selfishness; but, on the other hand, it is based purely upon immediate feeling, not upon any great religious principle. She goes to death, we might almost say, as a voluntary but not as a willing victim. She has no gladness in her self-sacrifice, but rather the hopeless resignation of self-denial. Now here, I think, we find the essential distinction between Euripides' interpretation of life and the Christian; for in Christianity the sting of death is removed by the glad consciousness of being a fellow-worker with God. How differently a Christian poet would treat the story of Alkestis we are fortunately not left in doubt; for Browning, feeling the inadequacy of Euripides' treatment, has sketched a new Alkestis. Here is the play as transformed by the divine breath of Christianity.

The fruit of Apollo's service of King Admetus was a transformation "within the heart o' the master." His selfish desires were so 'tamed' by the golden tongue of the god,

"That, in the plenitude of youth and power,  
Admetos vowed himself to rule thenceforth  
In Pherai solely for his people's sake."

And so the struggle ended. Right ruled might:  
And soft yet brave, and good yet wise, the man  
Stood up to be a monarch: having learned  
The worth of life, life's worth would he bestow  
On all whose lot was cast, to live or die,  
As he determined for the multitude."

Vain resolution! For soon Admetos learned that he must die, and leave all his aspirations unfulfilled.

Whereat the monarch, calm, addressed himself  
To die, but bitterly the soul outbrake—

QUEEN'S QUARTERLY.

" O prodigality of life, blind waste  
I' the world, of power profuse without the will  
To make life do its work, deserve its day ! "

But his wife Alkestis, seeing his sadness, broke in exultantly :

" Nay, thou art to live ! "

From Apollo she had learned the coming fate, and had obtained  
the privilege of dying in his stead.

" So was the pact concluded that I die,  
And thou live on, live for thyself, for me,  
For all the world. Embrace and bid me hail,  
Husband, because I have the victory—  
Am, heart, soul, head to foot, one happiness ! "

Admetos is horror-struck : never shall his wife die for him :

" All the unwise wish is unwished, oh wife !

Let purposes of Zeus fulfil themselves,

If not through me, then through some other man !

But Alkestis sees life in a larger way than her husband :

" Wouldst thou, for any joy to be enjoyed,

For any sorrow that thou might'st escape,

Unwill thy will to reign a righteous king ?

What ? thou soundest in my soul

To depths below the deepest, reachest good

In evil, that makes evil good again,

And so allottest to me that I live

And not die—letting die, not thee alone,

But all true life that lived in both of us ?

Look at me once ere thou decree the lot ! "

Therewith her whole soul entered into his,

He looked the look back, and Alkestis died."

Then the soul of Alkestis went to the underworld and demanded to become a ghost before the time. But the Queen of that world—the " pensive queen o' the twilight ",—

" Searched at a glance Alkestis to the soul,

And said—while a long slow sigh lost itself

I' the hard and hollow passage of a laugh :

' Hence, thou deceiver ! This is not to die,

If, by the very death which mocks me now,

The life, that's left behind and past my power,  
 Is formidably doubled  
 Two souls in one were formidable odds :  
 Admetos must not be himself and thou ! ”

And so, before the embrace relaxed a whit,  
 The lost eyes opened, still beneath the look ;  
 And lo, Alkestis was alive again,  
 And of Admetos' rapture who shall speak ?

So, the two lived together long and well,  
 But never could I learn, by word of scribe  
 Or voice of poet, rumour wafts our way,  
 That—of the scheme of rule in righteousness,  
 The bringing back again the Golden Age,  
 Which, rather than renounce, our pair would die—  
 That ever one faint particle came true,  
 With both alive to bring it to effect :  
 Such is the envy gods still bear mankind ! ”

The conception of life presented by the Christian poet is widely different from that of his pagan predecessor. Alkestis is the same, and yet how infinite the difference ! She is the same in that swift anticipative love which loses itself in another. But in depth and complexity of soul she is a new being. Her self-abnegation is not a half irrational sacrifice for an individual, but a glad surrender to what the individual stands for. The new Alkestis, widened by all the influences of culture and ennobling experience, is no longer the blind devotee of natural affection, but, with her wide clear intelligence she is the equal of her husband and excels him in the fineness of her perceptions as in the capacity for sinking herself in another. It is she who revives in Admetos' mind, when his manly generosity and love revolt from the sacrifice of his wife, the vision which in his inspired moment had arisen before him of a renovated world, and refuses to accept a lower in place of a higher good. And this perfect type of womanly devotion has its counterpart in the perfect type of manhood. Admetos values his life, because he believes that he is to be the instrument of good to his people ; but, when he sees that he must depart, he never dreams for a moment that the regeneration of

the world is at an end : his belief in divine providence is absolute ; and, if he must die, that fact also has a place in the perfect harmony of the whole. Thus he

reaches good

In evil, that makes evil good again.

Yet, as Browning intimates, the ideal of a regenerate humanity, for which these noble souls were willing to lay down their lives, is after all only an ideal. The Golden Age cannot be brought back, or, let us rather say, cannot be anticipated. For, after all, man is man and not a god : were the Absolute completely realized, the source of all effort would be gone. Without a belief in the ideal, man sinks into the mire of selfish passion and his life becomes brute-like ; but, without an impassioned sympathy for the weakness and sins of others, he would dwell in the calm passionless tranquillity of the gods. Thus, life is a continual effort towards an ideal which continually expands and widens, and, judged by this standard of absolute perfection, we must say that after we have done all we are unprofitable servants. Without criticising the form in which Browning presents his thought—a form which to me seems inadequate, since the ideal must in some sense be realized, or life is a complete failure—we must, I think, admit that in this beautiful picture of two complementary souls, united in their love of all that is good and beautiful and true, united in their enthusiasm of humanity, and united in their faith in a soul of goodness in things evil, we have a noble presentation of the Christian as compared with the Pagan ideal of human life. Euripides paints for us the desperate clinging of the soul to the divine prompting of natural affection ; Browning that transfigured love which lifts the individual to a point of view in which his best self is recognized to be but a single note which helps to enrich the perfect harmony of the whole.

J. WATSON.

## BEYSCHLAG'S NEW TESTAMENT THEOLOGY\*.

THIS is one of the works which remind us of Carlyle's phrase "Learned, indefatigable, deep-thinking Germany"; especially of the adjective 'indefatigable.' For, a work that professes to discuss the theological conceptions, explicit and implicit, in the New Testament, has a wide field to cover. One useful purpose which it will serve is to call our attention anew to the wealth of thought condensed into the New Testament.

But can there be a Theology of the New Testament? One well-known exegete said recently that there cannot be a Theology of the Old Testament, which seems to imply that the writers of the Old Testament regard things from so many different points of view that it is impossible to compress all their ideas into one system. Beyschlag anticipates such a question by suggesting that amid all the variety of thought and method in the New Testament, there is an underlying unity which justifies us in regarding it as one whole. At the same time he finds the differences among the New Testament writers so considerable that he virtually deals with six different Theologies, different, that is, in point of view, method, and in aim, though not necessarily different in fundamental ideas. These may now be enumerated, with brief references to the more important positions of Dr. Beyschlag as to the sources from which he seeks to gather these Theologies. In this way some idea may be given of Beyschlag's method and of his conclusions.

1. *The Teaching of Jesus according to the Synoptists.* There were two main sources for our Synoptic Gospels—a collection of the sayings of Jesus in Aramaic, and a source of the nature of a narrative; consequently a genuine tradition underlies each of these Gospels. In each we have genuine words of Jesus. "Papias has attested the existence of a collection of sayings (of Jesus) which the Apostle Matthew, that is, one of the constant companions of Jesus, composed in Hebrew (Aramaic); and this

\*Fleming H. Revell Company, Yonge Street, Toronto, for T. & T. Clark, Edinburgh.

earliest, most reliable, and richest source of knowledge of the teaching of Jesus, may be recognized in the speeches with which the first and third evangelists break in upon the sequence of their chief source. But even this main narrative source which they both have in common with the Gospel of Mark, and which, at any rate, appears in Mark's Gospel with least change, the primitive Gospel contains a treasure of doctrinal sayings of Jesus." Vol. i. 29,30.

But there are sayings attributed to Jesus in the Synoptic Gospels which are doubtful, e. g. Apocalyptic passages. These "have to be dealt with in detail, the abiding proof of their genuineness is the quite definite and inimitable impress which distinguishes the essentially permanent character of the synoptic sayings of Jesus, not only from all the wisdom of this world, but also from the other sayings of the New Testament." Vol. i. 31. For "even the Gospel which tradition has baptized with the name of Matthew has for convincing reasons no claim to Apostolic origin." Vol. ii. 474.

2. *The Teaching of Jesus according to the Gospel of John.* While admitting the difficulties in the way of accepting this Gospel as genuine, a consideration of the whole subject compels us to hold that the Apostle John is the author. "The life of Jesus in its issue had contradicted their (the Apostles,) original ideas and expectations, and compelled the Apostles, according to their mental characteristics, to reconsider their impressions and recollections, and so, under the guidance of the Spirit they attained a new understanding of what they had experienced, and were able to speak of it in a new and spiritual fashion. Little wonder, then, if, in the Apostle's long life, the original text and the meaning of it which the Spirit had taught him were involuntarily joined so closely that in old age when he sought to write down what he had seen and heard, objective and subjective could no longer be separated." Vol. i., 222. "Remembrance and exposition had become to him so inseparable that he could only bring forth his picture of Jesus, and especially the sayings of Jesus, in an original resulting from the fusion of his own spiritual life. But although we must, on that account, take no notice of the Johannine source in constructing a picture of

Jesus that is to be authentic even in form, we are still in possession of a sufficient and well-attested tradition." Vol. i. 29.

3. *Views of the first Apostles.* Our knowledge of these views is to be gained from the *Acts of the Apostles, James* and *1 Peter*. "A thoughtful criticism will find in the *Acts of the Apostles*—even in the earlier Petrine part—just as firm historical ground as in the Gospels. It may be granted to that criticism, that the earliest church historian who speaks here does not fulfil all our modern claims, that the sources he apparently made use of were defective and unequal, that he lacked the full keenness of historical investigation as well as the power of characterization. Misconceptions and legendary deposits here and there are clearly discernible, and, in particular, a thin veil of legendary embellishing already hung over the narrative of the origin and development of the primitive Church in Palestine. But through this veil the facts still shine with such vividness and uniqueness, that we can determine the real state of things in all its essential features." Vol. i. 301.

So also in *James* and in *1 Peter* abundant historical references can be found to show that they are genuine products of the Apostolic age.

4. *The Pauline System.* The sources for this are (a) All the Epistles traditionally ascribed to Paul except the Pastoral Epistles and Hebrews. (b). The speeches of Paul recorded in *Acts*.

With regard to the Pastoral Epistles "we may confidently say the man who is now able to ascribe it (i. e. the greatest of the three, *1 Tim.*) to the author of the Epistles to the Romans and Galatians has never comprehended the literary peculiarity and greatness of the Apostle." Vol. i. 4. *Colossians* was probably written earlier than *Ephesians*, then soon after a circular letter was sent to several churches generalizing the ideas of the Epistle to the Colossians; this reached the Ephesian Church first and thus got its name. "As the case stands thus, there is no reason for separating the doctrinal contents of the Thessalonians or the Epistles of the Captivity, from that of the four great main Epistles." Vol. ii. 5.

"To the Epistles we may add as sources of a second rank, the discourses of Paul in the *Acts of the Apostles*. They are not



of course to be regarded as verbal reports, but only as sketches noted down from memory." Vol. ii. 6.

5. *Continuation of the Primitive Apostolic method of teaching.* The sources for this are *Hebrews*, *The Revelation*, the *Johannine Epistles* and the Fourth Gospel. These were written by men whose Christology had more affinity with the teaching of the primitive Apostles than with that of Paul, but at the same time "they betray a progress which has kept step with Paul's own views." *Hebrews* was written just before the destruction of Jerusalem to prevent the Hebrews from relapsing into a Judaic Christianity. The Apocalypse was written about the same time. "We can easily understand that the author (of the Apocalypse) writing in the Roman Empire, was compelled to clothe his views about that empire in figurative and enigmatic language, which none but Christian readers could understand." It is difficult to pronounce definitely as to the author of the Apocalypse, though it is probable it was written by the author of the Fourth Gospel. The contrast (as to the style, mode of thought, etc.) between the Apocalypse and the Fourth Gospel is hardly so great as between Goethe's first drama and his *Iphigenia*.

With regard to the Johannine Epistles, there can be no real doubt as to their spiritual affinities with the Fourth Gospel, yet there is just so much difference as to lead to the inference of their being utterances of the same man at different periods, but not to the supposition that one is an attempted imitation of the other.

6. *Common Christian and Apostolic Modes of teaching.* The sources are the *Synoptic Gospels*, *Acts*, *Jude*, *II Peter*, and the *Pastoral Epistles*. But the *Synoptists* and the *Acts* are used here simply for the incidental and indirect utterances of the personal opinion of the writers. The authors of these were reporters, narrators, yet they frequently betray, directly or indirectly, a standpoint of their own. As to this standpoint, the first (Matthew) represents the Jewish Christian view, the third (Luke) the Pauline, while the second (Mark) shows a naive neutrality between them. With respect to the Epistles, *Jude* and *II Peter* were written by men mainly dominated by the teaching of the first Apostles, while the *Pastoral Epistles* were written by an author

under the influence of Pauline ideas. Their date is in the early part of the second century.

This is a brief and inadequate summary of Beyschlag's conclusions on New Testament Criticism. It is almost entirely in his own words, but references have been given only where a direct quotation is made. The quotations will give some suggestions as to his method. But, it may be objected, this is not Theology. Beyschlag however holds that our first duty in coming to the historical documents of our religion is to make ourselves acquainted with their origin, the place and character of their connection with the progress of a historical revelation; only when this has been done are we in a position to estimate their Theological content. Having made this examination he next proceeds to a study of each of these six groups of sources in search of the Theological ideas. This search falls, in the main, under the following heads.—*Theology, Anthropology, The Person of Christ, Soteriology*, though he does not use the technical terms to any extent.

It will probably be more to our purpose to take one subject and observe his method with that, than to attempt to deal with all in the limits of an article. Let us take a subject which is virtually the kernel of the whole (the Person of Christ) and briefly follow him on his way to his position.

This question emerges in dealing with the teaching of Jesus as recorded by the Synoptists, and we have to ask—did Jesus teach His own divine descent? and our answer must be that even if we admit that Jesus cherished the idea of a special divine descent, "it could only amount to a conviction of having come forth from God as a human personality in a unique way, that is of having been originally planned and prepared in a very special way for his vocation . . . it would not imply the consciousness of having as a divine person passed from a former heavenly life into an earthly existence. There is no trace of such a consciousness in His testimony about Himself as recorded in the Synoptists, and we may even say there is no room for it." Vol. i. 72. Moreover the name Son of God forbids such an idea, because, (a) in its source in the Old Testament and in its use by Jesus, it presupposes the humanity of

those to whom it is applied. cf. Matt. v. 9, 45. (b) It distinguishes the bearer of it from God and therefore marks him out as human. And the passages in the Synoptists in which Jesus virtually asserts His humanity, "make it so certain that the consciousness of Jesus was at bottom purely human, that only an unconquerable dogmatic prejudice, springing from scholastic tradition and misunderstanding of what religion requires, can resist the force of this testimony. Vol. i. 75. At the same time we learn that Jesus was "perfectly sinless", and was truly one with God, for "If the pure in heart see God, must not the countenance of God in its whole purity be reflected in the absolutely pure human heart." We therefore conclude that the synoptic testimony of Jesus about Himself does not contain a trace of that Theology of later days, by which the Church tried to explain to herself the union of the human and divine. "It does not even contain a trace of the pre-existence idea in which Paul and John gave to the Church a starting-point for the subsequent Theology." Vol. i. 79.

The same testimony to the purely human consciousness of Jesus pervades the Fourth Gospel. The idea is most completely and emphatically expressed that the communion of Jesus with God was purely ethical; even the great saying, "I and my Father are one," "does not mean: we form together with the Holy Spirit a triune God; but, as the context undeniably proves, we are so completely of one heart and one soul, that what is in my hand is at the same time in my Almighty Father's hand from which no man can pluck it." Vol. i. 248. At the same time it is not to be denied that there are passages in this Gospel which express the idea of the pre-existence of Jesus, e. g., John vi: 62, viii: 58, xvii: 4, 5, 24. These passages taken in connection with the prologue have been used to support the idea that Jesus knew Himself to be the personal Logos who lived in heavenly glory with the Father before He came into the world, and brought the memory of that life with Him when He did come. But we must remember that pre-existence in an ideal sense, was a familiar idea to the Jews in the time of Jesus. "Everything holy and divine that appeared on earth, or was expected, was traced back to a heavenly original in which it pre-existed before

its earthly appearance." Vol. i. 251. (e. g. The Tabernacle, Heb. viii, 5.) (The City of Jerusalem, Gal. iv, 26, and Rev. xxi, 10.) "That the ideal man existed from eternity in God, is the truth which He (Jesus) grasped, and to which He gave concrete intellectual form." Vol. i. 253. And if it be argued that the sayings in the Fourth Gospel about pre-existence, express the actual existence of a personality distinct from God, the answer is, that such an argument rests upon a modern distinction between the ideal and actual, which is foreign to the concrete biblical thought.

In the Pauline system we find substantially the same view,—Paul's Christology was anthropocentric, but also he has quite manifestly the idea of the pre-existence of Jesus, especially in *Colossians* and *Philippians*. One very noticeable characteristic of Paul's references to this idea is that "he nowhere really establishes or teaches the pre-existence of Christ, but presupposes it as familiar to his readers, and disputed by no one." Vol. ii. 78. When we seek for an explanation of how this idea came to Paul we find that it can hardly have been from the words of Jesus, but rather from the pre-Christian Logos idea in its wider sense; for "the tendency to distinguish God in His self-existence, in His secret nature, from His revelation in the world, runs with increasing strength through Old Testament thought," and is carried further in the Apocrypha. So, what Paul has done is to identify the Logos idea with the person of Jesus; and this, though it contains a profound truth, overlooks the distinction between an idea and a person, consequently the idea itself is conceived as a person existing eternally before the birth of the actual historical person. We may therefore sum up the truth which underlies the views of both John and Paul by saying that the pre-existence of Jesus is simply a concrete form given to an ideal conception.

In the Epistle to the Hebrews we have a more developed Christology, for while this Epistle aims in many ways to make prominent the humanity of Jesus, yet it is manifest that Jesus is to the writer a pre-temporal, eternal being, a unique higher being next to God. Heb. i. 3, 8, 9. Still, it is not difficult to see that this is simply an extension of Paul's view. There can be no

doubt that the Logos idea, that is, the idea of a principle of revelation distinguished from God and accounting for the creation of the world, was familiar to Jewish thinking. "Consequently a personification of an intermediate principle of divine revelation . . . the idea of a 'reflection and expression' of a hidden God was there before Jesus appeared." Vol. ii. 311. Hence when he appeared and men began to express their views about Him, it was natural to apply this Logos idea to Him, and to say that, "That eternal and real idea had taken flesh and blood in Him; the Mediator of the perfect revelation was also the Mediator of the initial revelation—the creation of the world." The author of *Hebrews* "with naive biblical realism from the first personified the Logos; but undoubtedly he never felt the difficulty which this created, because his thought, like all the thought of antiquity, was not directed to the idea of personality and its pre-conditions." Vol. ii. 313. Even in *Heb. iv. 12 f.*, the word of God which penetrates and judges the world is placed as impersonal beside the idea of the personified Logos, "It is clear that if the word of God by which the world is created, ruled and judged is not a person, then the pre-existent Son by whom all this is also said to be done, can only be another personification of the same idea." Vol. ii. 314. We therefore conclude that the author of *Hebrews* was not able to distinguish between an idea bearing personal features and an actual historical personality.

We are thus led to the conclusion that all the New Testament representatives of the Logos Christology are quite unconscious of the difficulties and contradictions which the idea of pre-existence put in the way of the Anthropocentric presupposition of their Christology; and this is due to the fact that they did not construct their Christology from the ideas of pre-existence and the Logos, they simply availed themselves of the idea of the Logos to give their Christology a place in eternity; in other words, the true foundation of their Christology is the personal impression of the human and historical Jesus, the Logos idea is taken from the theology of the time as a help to interpret that personal impression for his own thought and that of his contemporaries. cf. Vol. ii. 423, f.

But, the question may occur, what is the meaning and value of

the death and resurrection of a merely human Jesus? Beyschlag's answer must be given in a few words. "His (Jesus,) death is only to complete the work of cleansing which this whole intercourse with them as a teacher had begun. And it really has the power of completing it; for the highest act of divine love, is to lay down life itself in obedience to God and in love for the brethren; how could such an act fail to cleanse from all remains of sinful selfseeking, those who lay it to heart?" That is, in Beyschlag's view, the death of Jesus must be regarded from the ethical, dynamic, point of view and not from the ritual and juridical; he holds that the theory of the death of Jesus as an expiatory sacrifice must be rejected as being a mere remnant of scholastic theology which the Church retained as a doctrine because she had nothing better to put in its place.

But while our justification is thus rendered possible by the death of Jesus, it can only be communicated to us by His resurrection. For Beyschlag believes in the resurrection of Jesus as a truly objective and supernatural event. "It is wasted effort trying to explain the resurrection on purely subjective, psychological, or pathological grounds. Only as a truly objective supernatural event does it take its place in the historical and psychological conditions of the time." Vol. i. 303.

We have now before us a statement of Beyschlag's position and some hint as to the extent of his work. What is the value of this work? It is manifest that in it we have a quite unfettered and yet reverent discussion of the questions involved. Beyschlag finds himself compelled to reject many things which are ordinarily accepted, but his aim is, in such cases, to give us something more satisfying both to the religious consciousness and to reason than that which he criticises. How far he succeeds in doing this is a question on which there will be a difference of opinion. Probably he has himself anticipated the general result when he tells us that his work will not be acceptable to either the traditional or the critical school. The fact is he attempts to hold a mediating position. His strength as well as his weakness lies here. His mediating position delivers him from some of the extreme views on either side and thus is a source of strength. His weakness comes from not having a sufficiently assured basis of his own.

His discussions of the *sources* is the best and most reliable part of his work, and his results here are upon the whole more in harmony with the view ordinarily held by the Church. His discussions of the doctrines leans, in its results, to the side of the critical school, and though here also, he has much that is stimulating and suggestive, it will be found on the whole less certain, and less valuable than the result of his consideration of the *sources*, in other words, his constructive work is the weakest. Still, the work as a whole is very comprehensively done, and Beyschlag will certainly have to be reckoned with by all who attempt to deal with New Testament Theology.

JOHN SHARP.

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AUTUMN.

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Now Autumn in a russet gown  
 Her sceptre sways.  
 Of yellow leaves, and red, and brown,  
 She weaves a crown  
 For sunny days;—  
 And leaves go dancing wild and free  
 O'er hill and lea.

But ah! There come with Autumn's days  
 Full dreary hours;  
 And tho' we love her merry ways,  
 We miss the lays  
 Of birds,—the flowers  
 That bloomed in beauteous pride  
 On every side.

The winds go moaning thro' the wold,  
 The heavens frown,  
 The rain falls pitiless and cold,  
 And dulls the gold  
 In Autumn's crown:—  
 In corners heaped the leaves are lying,  
 And Autumn's dying.

KINGSTON.

H. H. D.

## SOME NOTES ON WIDOWS.

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VOLTAIRE says that the origin of divorce was doubtless subsequent, by some days, to that of marriage. For similar reasons we think marriage existed before widowhood. There is no positive proof that Eve was ever a widow; she probably was, however, for she was always disagreeable. According to the Rabbis, when she had to be drawn out of the side of the sleeping Adam, she was not extracted by the head, lest she should be vain; nor by the eyes, lest she should be wanton; nor by the mouth, lest she should be given to gossiping; nor by the ears, lest she should be meddlesome; nor by the heart, lest she should be jealous; but she was drawn forth by the side; yet notwithstanding all these precautions she had every fault specially guarded against.

It has been judicially decided that a woman may be a wife and a widow at the same time. This was in an action brought under a statute by a woman against a railway company for killing her husband, and it was held the claim was not lost by a second marriage subsequent to the commencement of the action. The court said "the word 'Widow' indicates the person, not the state, and it is used as synonymous with wife." The lady was allowed to enjoy the \$7,000 the jury gave her for the death of her old husband in company with the new man. "This young widow had waited some four years, and then in no hot haste, but decently after a long widowhood comparatively, married again." (24 Am., Rep. 492.) A divorced woman is not a widow. (6 Ind. 231.)

Among savages, where the wife was either captured or bought by the husband, as a rule after his death she was still considered as part of his property. This is very generally the custom in negro Africa; among some of the tribes the son inherits his father's widows; among others the heir or successor puts them up for sale at auction; and we are told that where the first husband has been a prince, the wives, even though old and ugly, sell



readily and for good prices, for even in that land people like to own what a king has had. Sometimes the heir merely exacts an indemnity if the widow marries again. Another simple way of getting rid of widows much in vogue among primitive societies was sacrificing them on the tomb of their late lord and master. In many cases the sacrifices were inspired by affectionate sentiments; the husband needed the services and companionship of his wife, or wives, in his desolate and dangerous journeys beyond the tomb. Sometimes the wives voluntarily departed this life; in others, they were assisted out with rapidity by relatives or officials.

In India, the laws of Menu were harder upon a widow than upon a widower, (probably because women had no votes in his days.) The latter had to burn his wife's corpse with consecrated fire and with utensils of sacrifice, if she had obeyed the precepts and was of the same class as himself; after this he was to contract a new marriage. But nowhere in this code is the right of taking a second husband assigned to a virtuous wife; it says, "let her willingly emaciate her body by feeding on flowers, roots and fruits; but after losing her husband let her not pronounce the name of another man." The Smriti enacts that a widow shall never exceed one meal a day, or sleep on a bed; if she does her husband falls from Swarga (the Heaven of Indra and the other gods, upon Mount Moru, whither go the good Hindoos when they die.) The Suttee, or widow-burning, existed from early days, although not mentioned by Menu. Diodorus speaks of it. In Bengal, a childless widow enjoyed her husband's property for life. The Brahmins urged such a one to burn herself, because they did not wish her to inherit property—as a woman could not properly perform the religious rites required of the heirs; the relatives urged this "happy departure", because they came into possession as soon as she went out. A widow with infant children was not expected to ascend the funeral pyre. Great rewards in the future life were held out as inducements to this auto-de-fa. The Gentoo law-giver said, "it is proper for a woman after her husband's death to burn herself in the fire with his corpse; every woman who thus burns herself, shall remain in Paradise with her husband three score and fifty lacs of years (*i.e.* thirty-five millions of years, quite long enough for most husbands and wives to be to-

gether)." One Antigras, a learned Pundit, put it in this way, "the wife who commits herself to the flames with her husband's corpse shall equal Arunhati, the wife of Vasishilha, and reside in Swarza (heaven); with her husband she shall reside in Swarza as many years as are the thirty-five millions of hairs on the human body. As the snake catcher forcibly draws the serpent from the earth, so bearing her husband from hell with him she shall enjoy heavenly bliss. Dying with her husband she sanctifies her maternal and paternal ancestors, and his as well. Such a wife adoring her husband has celestial felicity with him, greatest, most admired; with him she shall enjoy the delights of heaven while fourteen Indras reign. Though her husband had killed a Brahmin, broken the ties of gratitude, or murdered his friend such a one expiates the crime." Vyasa declares that the widow, on the news of her husband's dying in a far country, should expeditiously burn herself; and the Brahma Purana says, that if he die on a journey the widow should pass into the flames holding his sandals to her breast. If however, love of self, or dread of death, induced the widow to live on, she was deemed defiled and had to pass her days in chastity performing acts of piety and mortification. (Halled's Centoo Code, p. 286. Asiatic Researches, Vol. 4, p. 206.)

In China, the widow is made by her parents to marry again, or rather is sold again, her consent not being asked; but the law will not allow of this before the expiration of the time of mourning. If the widow wishes to escape a second marriage she must become a priestess, or sacrifice herself at her husband's tomb.

The Archon in Athens was specially charged with the duty of caring for widows. (Schoman's Antiquities of Greece, 502). Fortunately no law was ever promulgated founded upon the action of the widow Artemisia; she loved her husband so much that she had his dead body reduced to ashes and then drank them in her liquor. Not content with being herself the tomb, she erected the first Mausoleum to his memory, gave prizes for panegyrics upon him and died two years after he did, choked to death by grief,—or ashes.

In early Rome widows who did not marry were particularly honored; and they were forbidden to marry without a delay of

twelve months. In time, however, the *Lex Julia* and the *Lex Papia Poppæa* encouraged second marriages. But Constantine, when he came to the throne, returned to the old ideas of primitive Rome, and inflicted pecuniary penalties on those marrying a second time; these were payable to the children of the first marriage. In the Middle Ages the Lombards required a widow to get the consent of her son before going to the altar again, while Theodoric, adopting the Church's opinions, forbade a woman marrying twice, and condemned to the flames any man who married her. (Letourneau's "Evolution of Marriages," pps. 255, 261, 262.)

In the neighborhood of Bigorre (well known to the readers of *Lucile*) an exemption was allowed in favor of the widow whose husband had been slain in war. Until she remarried, or her sons were of age to bear arms, she was free from all legal process—a provision evidently intended to relieve her from the duel in which suits were liable to terminate in those days of the thirteenth and fourteenth centuries. (Lea's "Superstition and Force," p. 146.)

The Canonists considered that in the matrimonial line one widow was equal to at least two maids, and deemed a man who married a widow to have been twice married; and they defined a bigamist to be one who had espoused two or more spinsters successively, or one widow. (Why this high estimate of the widow? On account of the greater pleasure derivable from their company, or their greater danger to the poor masculine soul?) These Canonists had a very poor opinion of matrimony at any time.

Among many, and widely severed nations, the brother of a deceased husband had to marry his sister-in-law when she became a widow. Such was the law among some of the Melanesians, among the Red Men, in Siberia and Tartary, among the Afghans and the Mongols, as well as among the Hindoos and the Hebrews; but the custom, in details, varied among the different peoples. With some it was only a temporary marriage.

In early days, in England, widow's weeds were not expected to be long lived. King Ethelred II., in his laws, said: "Let every widow who conducts herself lawfully be in God's 'grith' (peace and protection) and the King's, and let every one continue

XII months husbandless; afterwards let her choose what she herself will." Canute (the monarch who sat in his chair until his feet got damped by the incoming tide) passed a similar enactment, but seemed to have an idea that widows were so fond of matrimony that something more than a mere command was requisite to keep them mourning a reasonable time for the departed, and so he added, "And if the widow within the space of a year choose a husband, then let her forfeit her 'morgengyfu' and all the possessions which she had through her first husband; and let the nearest kinsman take the lands and possessions which she had before, and let him (the husband) be liable in his 'wer' to the King, or to him to whom he may have granted it. And though she be taken forcibly, let her forfeit the possessions until she be willing to go home again from the man, and never again be his. And let not a widow take the veil too precipitately." (Ancient Laws of England, Ethelred, ch. 9, sec. 21; Ch. 6, sec. 26: Laws of King Canute, Secular, 74.) It might be as well to explain the two strange words just used, as perhaps some of our lady readers have not made a specialty of Anglo-Saxon. "Morgengyfu," the morning gift, is the present the husband gave to his wife the morning after the marriage to show that so far he was satisfied with his choice, and on his demise this was deemed her separate property. The "wer" was the amount at which a man's life was valued, and which, if he was slain, had to be paid to his relatives, and which he himself had to pay if found guilty of grievous offences. It varied with a man's standing in the social world. A heavy price, therefore, the luckless couple had to pay for too impassioned and impetuous wooing.

In many of the Redskin tribes of this continent second marriages were not allowed until after a long delay; the widower had to submit to this rule as well as the widow. Some tribes considered two years sufficient, but the Omahas insisted upon a waiting of from four to seven years. If a widow was too hasty about re-marrying, the parents of the deceased husband could strike and wound her as they wished, but not unto death.

In ancient Greece a widow could not, without indecency, take a second husband until she had woven a shroud for her deceased lord, or if his corpse was not available, then for that of his nearest relative. Eligible suitors might long be kept in suspense

while this work was being done, for, like the chaste Penelope, the undecided widow might "each day unravel what the day begun."

In nearly all countries where the English Common Law prevails (and, by the way, the Common Law, like vulgar fractions, is a thing not to be despised by the most aristocratic American) until recent innovations and changes, a widow has been entitled to dower—that is to have during her natural life, for her sole and only use, the one-third part of the lands and tenements which her husband owned at the time he shuffled off this mortal coil, or which he had owned during their wedded life, unless she had signed it away. (Alas! this useful thing is vanishing on this continent like the Red man. In the North-West it has gone as completely as the buffalo; here, the virtuous woman has it still.) Some writers say that this right came over to England with the Normans at the Conquest; of course it came to America in the Mayflower. Blackstone, however, considers that Sweyn, of Denmark, introduced it into England out of gratitude to the ladies who sold their jewels to ransom him from the clutches of the Vandals. Mr. Maine thinks the Church, after having long made the man promise with all his worldly goods to endow his spouse, at last got the provision as to dower inserted in the law of the land. Our readers may take their choice of these theories.

To prevent juvenile marriages, in the hope of enjoying dower, it was early settled that no widow should be entitled to dower unless she was fully nine years old at the time of her husband's death; his age was a matter of complete indifference. The marriage, to entitle to dower, must have been a legal one, and the wife loses all claim if she commit treason or a felony, or elopes and remains an eloper, or obtains a divorce. The husband must have had actual possession of the property or the legal right to it. This point came up in the days of good Queen Bess. A man and his son were both hanged at the same time from the same cart; they were both married men, and both left widows. The widow of the son claimed dower in lands that the old gentleman had owned; the claim was disputed, but, fortunately for her, she was able to produce witnesses, who swore upon the Holy Evangelists, that they had seen the son kick his legs after his father's death. The court held that this proved that he had lived long

enough to take the land as heir to his father, and so gave the young widow her dower. What a considerate young man! How valuable a husband's kick may be to a wife!

Besides her dower a widow is entitled to her paraphernalia, according to the law of England and of many of the States to the south of us. Her paraphernalia consists of the suitable ornaments and wearing apparel which she had at the time of her marriage, or which come to her through her husband before or during coverture. These remain his while he lives, and he may sell or dispose of them as he sees fit, but when he dies they become hers absolutely. His death is necessary to make her title complete, and herein paraphernalia differs from separate property. Ornaments for a parlor are not paraphernalia, nor are heirlooms, nor family jewels, although the wife was allowed to wear them, but personal ornaments are, even though the husband kept them in his own possession and only allowed his spouse to sport them on birthdays and other high days and holidays. (*Graham vs. Londonderry*, 3 Atk., 393.) The old books say that if the husband delivers cloth to his wife for her apparel, and he dies before it is made up, she shall have the cloth. (*Com. Dig., Baron & Feme.*) Still these things are liable for the husband's debts during his lifetime, and after his death, if he die insolvent; yet even in this latter case the poor widow's necessary clothing is protected, for, as an ancient judge said, "she ought not to be naked or exposed to shame and cold."

In the old days, prior to the pic-nic held by King John and his Barons at Runymede, an English widow was entitled to remain a whole year in her husband's house after his funeral, and to be maintained therein; but Henry the Third's version of the Great Charter that did so much for the men of England did not help, but hurt, the good women of that land by cutting down this period of free occupancy of the husband's house to a beggarly forty days. This is what lawyers call *quaranture*.

It is unnecessary to explain what is meant by "copyhold lands" in England; we have them not here. Free-bench, was the name of the estate which a widow had in such lands. In some manors she was entitled to enjoy it only so long as she remained true to her first husband; any fall from widowhood or virtue caused a forfeiture. Yet even then by doing penance she

might recover her possessions. The penance consisted of the erring one coming into the Manor Court, riding backwards on a black ram, holding his tail in her hand, and chanting some doggerel rhymes appropriate to the occasion. Our modesty prevents our giving the words, but Mr. Addison in his "Spectator" had no such qualms.

In Holland the law concerning a widow's dower gave rise to a very picturesque custom, which was brought across the ocean by the founders of Manhattan. A widow was entitled to her dower in all her husband's estate, but, on the other hand, she was bound to pay her share of the debts. If the debts exceeded the estate left by him, the obligations might sweep away all her own private property. As this was a consummation to be avoided, a mode was provided by which she might legally renounce her debts, and by doing this she was released from the creditors of her deceased spouse. Having obtained permission from the court, and having selected a guardian, the widow, in borrowed garments, and retaining nothing in her possession which she had received from her husband, stood before his bier. Handing a straw to her guardian, he threw it on the coffin, renouncing and surrendering in her name the dower and all interest in the estate. The widow of the sovereign of Holland performed this ceremony in 1404. In some of the other Dutch Provinces the custom varied slightly, the widow placing her keys and her purse on her husband's tomb. This was done in that same year by the widow of the Count of Flanders. In New York (in early days) the widow pushed away the estate with her foot, or laid the key on the coffin. In Pennsylvania a widow, whose first husband had died insolvent, when number two appeared gave her clothes to the creditors and was married in her shift. The rigour of this curious example of commercial morality by degrees was mitigated, and the new groom supplied needful garments. The custom lasted until the middle of the eighteenth century. (Campbell's "The Puritan in Holland," etc., Vol. II, p. 453; Lecky's "England in XVIII Century," Vol. III, p. 309.) In the State of Vermont, at an early period, by some strange perversion of legal principles, people were led to believe that whoever should marry a widow, who was the administratrix of her husband's estate, and should through her come into possession of anything

that the late lamented departed had purchased, would render himself administrator in his own wrong, and liable for the estate and debts of his predecessor. The fascinating widows, however, found a way to overcome the difficulty, and smooth the way by which number two might approach Hymen's altar hand in hand with number one's relict. Here is how the widow of Major Peter Lovejoy married Asa Averill: "By the side of the chimney in the widow's house was a recess of considerable size. Across this a blanket was stretched in such a manner as to form a small enclosure. Into this Mrs. Lovejoy passed with her attendants, who completely disrobed her and threw her clothes into the room. She then thrust her hand through a small aperture purposely made in the blanket. The proffered member was clasped by Mr. Averill, and in this position he was married to the nude widow on the other side of the woollen curtain. He then produced a complete assortment of wedding attire, which was slipped into the recess. The new Mrs. Averill soon appeared in full dress, ready to receive the congratulations of the company, and to join in their hearty rustic festivities." (Hall's "History of Eastern Vermont.")

A New York Judge once remarked that "the court will always lean strongly towards the widow." Yet it must be remembered that there are widows and widows, and courts and courts, and all widows may not be as attractive, and all courts not so susceptible, as the New York widow and judge. Certainly, widows do not always get their own way when they go to law. Once upon a time in South Carolina, on a sale of lands under a mortgage, a widow, who was dependent upon the property for her support, requested the bystanders not to bid against her. She bought the property without opposition, but the court set the sale aside. In North Carolina, however, such a sale was upheld when there was no proof that the auctioneer connived with the widow. (17 S. E. Rep., 145; 65 N. C., 116.)

Sometimes the widow is allowed mourning apparel out of her husband's estate. One judge said "so far as the articles are necessary to enable the widow to appear in decent costume at the obsequies, to pay the last tribute demanded by the solemn occasion of putting to rest the remains of a departed husband, they seem clearly to constitute reasonable funeral expenses," which



the statute directs to be allowed against the estate, whether it be solvent or otherwise; this was in St. Louis. Some American cases have gone just the other way. The variety, that gives such a charm to life in general, is to be found conspicuously in the decisions of judges.

Speaking of clothing, in Vermont a widow is entitled, by statute, to the wearing apparel of her husband. In a dispute over the effects of a naval officer, the majority of the court held that his watch, watch-key, watch-chain, cord and seals, his finger ring, sword and belt were not wearing apparel; but that the epaulets, which were attached to his coat, and the bosom pin, which was attached to the shirt and served to keep it in order, were wearing apparel. Redfield, C. J., however, took a contrary view, and said: "I could not entertain any doubt in regard to the military dress, epaulets and sword of the deceased. It was strictly dress and nothing else. The sword was as strictly dress as the epaulets, and that as much as the sword. It was none of it exclusively for covering or for comfort, but chiefly for ornament. So, too, of the pin and ring; they are as strictly dress as one's sleeve buttons, or indeed as the buttons on the back of the coat, or as anything else which is not strictly indispensable. It seems to me that a watch one wears, and chain and seals, are dress and apparel." The Chief Justice must have been thinking of those lands where the dusky widows are deemed reasonably well clad when they have a ring in their noses. (28 Vt., 254.)

Letters written to a wife by a former husband belong to her and not to his estate, and if she choose to give these billets-doux away her gift of them prevails against any claim that her first husband's executors, or her second husband, may make. (2 Bush, 480.)

A widow must not intermeddle with her late husband's estate, nor assume duties which properly devolve upon his executors or administrators. (L. R. 6, Q. B. 328.) But when she is the executrix or administratrix of her husband's estate she has all the rights and responsibilities of these important but trying positions. A husband is bound to bury his deceased wife, no matter how much worldly pelf she leaves behind her, and although he gets not a tittle of it, if he has anything of his own. When, however, a man dies, his wife is under no obligation to bury him, though

she may be a Dives and he but a Lazarus who existed on her bounty. But an English case decided about fifty years ago seems to regard this subject somewhat differently, and intimates that husband and wife stands upon a like footing as regards the obligation of interring one another. There a widow, who was also an infant, was held bound by her contract to pay for her husband's funeral. The decision proceeded upon the ingenious doctrine that, since a husband ought to bury his wife and lawful children, who are *personæ conjunctæ* with him as a matter of personal benefit to himself, the wife should do the same by her husband as a benefit and comfort to herself. (Schouler, Dom. Rel., Sec. 211; 13 M. & W., 252.)

There have been women who would not suffer their husbands to rest in peace even after they have been buried. But as a rule the courts will not allow widows to transport their husbands' cadavers from cemetery to cemetery. Colonel Wynkoop was, with his wife's approval, buried in his mother's burying place in consecrated ground with the benediction of the Church and the honours of war. Within a year the fickle widow wished to have him somewhere else, but the owners of the cemetery and the husband's relations objected. Mrs. Colonel Wynkoop sought the aid of the court, but the court was ungallant enough to say that she had nothing more to do with the corpse. A Mrs. Metcalfe, having buried her husband in his own lot, where he wished to be, took it into her head to move him again; his only child, who inherited the cemetery lot, applied for an injunction, and Mrs. Metcalfe had to put the remains back again. (6 Wright, 293; 10 Rhode Is., 227.)

The courts, however, approve of devotion, and will protect the widow when she is unduly interfered with in doing honour to her good man's memory. Mrs. Robotham obtained from the St. Pancras Burial Board the right of constructing a private grave in the cemetery, and the exclusive right of burial and interment therein, to hold in perpetuity, for the purpose of burial, and of erecting and placing therein a monument or stone, with a proviso that if the monument or stone, and the appurtenances, should not be kept in order, according to such regulations as should be made by the Board, the grant should be void. In accordance with this grant Mrs. R. placed her husband in her lot, and put up

a head-stone and a kerb around the sides of the grave, leaving an open space at the top over the body, without any stone or other covering. For ten years she kept this open space planted with flowers, employing her own gardener, and thus writing her sorrow "on the bosom of the earth." Then the Board resolved to undertake the planting of flowers exclusively themselves, and they so notified Mrs. R. After this, Mrs. Harris—not the lifelong friend of Sairey Gamp, whose existence Mrs. Betsy Prig doubted, but the wife and assistant of Mrs. R.'s gardener—went to the grave to plant some flowers (by Mrs. Robotham's request). She was told to stop, but went on digging in the space and sowing seeds, when Ashby, the officer of the Board, forcibly prevented her. For this assault Mrs. H. summoned the man before the justices, who convicted him and fined him 1s. and 17s. costs. The case was appealed. The court sided with the ladies and upheld the conviction. Bovill, C. J., said, speaking of the exclusive right to a grave: "The grantee would be entitled to plant it, provided she did nothing that was offensive or unsightly. If I could have felt any doubt or difficulty in the matter, it would be very much removed by what Mrs. R. has from time to time been allowed, without objection, to do." Willis, J., said the Board had no right to make special rules which would derogate from prior grants; that whenever memorials are allowed to be put up they are always allowed to be repaired and decorated, even in places of worship. Byles, J., quite agreed, and thought that surviving relatives would value the exclusive right of interment, because they then might plant the grave with their own hands, and from year to year renew the flowers. The Chief Justice thought that if the sorrowful widow could be prevented from planting her husband's grave she might equally be prevented from visiting it. (Ashby v. Harris, L. R., 3 C. P., 523.)

Let us conclude these aimless wanderings through widowhood by a quotation from a letter of the celebrated Erasmus: "Do not repent of having married a widow. If you buy a horse, you buy one already broken in. Sir Thomas More often said to me that if he was to marry a hundred wives he would never take a maid. He has an old one now who has lived a little too long." Sir Thomas More was erstwhile Lord High Chancellor of England.

R. VASHON ROGERS.

## HARNACK'S HISTORY OF DOGMA.

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*History of Dogma.* By DR. ADOLPH HARNACK, Ordinary Professor of Church History in the University and Fellow of the Royal Academy of Science, Berlin. Translated from the third German edition by Neil Buchanan. Vol. I. Williams & Norgate, London and Edinburgh, 1894.

THIS first volume of Harnack's History of Dogma is the second instalment of Messrs. Williams & Norgate's new venture in the translation of standard works of German theology. The names of the general editors, Revs. Professors Cheyne and Bruce, afford a sufficient guarantee that the works translated will advance the cause of scientific theology, and that they will be presented in the best possible shape.

It is no small task to attempt the review of a work of such stupendous learning, covering so wide a field as that of Christian Doctrine, and I may at once frankly admit that although by no means acquiescing in every view propounded by Harnack, it would be impertinent to attempt a critical essay. Fortunately, in the case of a work which not only presents the history of dogma in an original manner, but is representative of a school of thought, which deserves to be calmly studied before being hastily criticised, an expository review will prove more useful, even if less interesting.

The name of Harnack is well known to English readers, to many of whom this translation will be a great boon. At the same time it is probable that to many, at least amongst the younger students of modern theology, his theological position in general, and his attitude towards Christian Dogma in particular, is but imperfectly apprehended. It will be the object of this article not so much to review the whole volume as to select and comment upon such parts of its contents as will help to clear up these points.

The term Dogma is applied to those doctrines of the Christian faith which the Church has authoritatively expressed, as distinguished from the opinions of individual teachers. Thus the

articles of the Nicene Creed are dogmas; the doctrines of Conditional Immortality and of Verbal Inspiration are not.

Doctrines, in order to become dogmas, must further be logically formulated and expressed. Hence there are no dogmas in the New Testament, for although it presents us with the material for dogmas, it nowhere offers us such a complete and connected system of doctrines as even the brief Apostles' Creed.\* Dogma has therefore a history, and the object of its historian is to present us with the process by which dogma had its origin and development.

In the Roman Catholic Church, and in some sections of Protestantism, the dogmatic system of the Church has been regarded not merely as in accordance but even identical with the revealed faith. Thus dogma is held to be the basis of theology, that upon which theology works. In this view theology is but the expansion, or rational exposition, or defence of dogma. Harnack diametrically opposes this view. "Dogmas are the product of theology, not inversely, . . . first we have the Apologists and Origen, then the Councils of Nice and Chalcedon; first the scholastics, then the Council of Trent." An examination of the New Testament illustrates and confirms the accuracy of this view. Our Lord taught theology, but He never formulated a Creed. Dogmatists seek ever to express in concise statements the theology of the New Testament; yet it took three centuries to achieve the Nicene Creed. Harnack at this point aptly observes that the real fathers of dogma have seldom escaped being condemned by dogma, either because it went beyond or lagged behind their theology. "The Apologists, Origen and Augustine may be cited in support of this, and even in Protestantism, *mutatis mutandis*, the same thing has been repeated, as is proved by the fate of Melancthon and Schleiermacher."

Such, in part, is Harnack's conception of dogma. His object is to trace out its origin and development. Dogma is said to have originated "when an article of faith logically formulated and scientifically expressed was first raised to the position of the *articulus constitutivus ecclesiæ*," and this took place about the be-

\*"The Gospel did not enter into the world as a positive statutory religion, and cannot therefore have its classic manifestation in any form of its intellectual or social types, not even the first." "Primitive Christianity has perished in order that the Gospel might be preserved." Harnack, I, 75.

ginning of the fourth century, when the doctrine of Christ as the pre-existent and personal Logos of God had obtained acceptance everywhere as the revealed and fundamental doctrine of faith. The *development* of dogma closed in the Eastern Church with the seventh Œcumenical Council (787). But in the Western Church it has continued down to our own times, when the dogma of Papal Infallibility was formulated in 1870. There has also—although here the subject becomes exceedingly complicated—been a development of dogma in Protestantism; and hence Harnack offers the following divisions of the history of the development of dogma: (1) The Eastern development to 787; (2) the Mediaeval-Western under the influence of the theology of Augustine; and (3) the development of dogma since the Reformation—(a) in the Reformed Churches, and (b) in the Roman Catholic Church.

We now approach Harnack's most characteristic position, and, we may add, of the school of Ritschl, of which he is the most distinguished representative, to which we invite the careful attention of the reader. How, the historian asks, has dogma arisen? On investigation it is shown that the theologians of the early Church were Greeks, many of whom had been and continued to be admirers and earnest students of Greek Philosophy.\* Amongst these the word "dogma" denoted a philosophical tenet of a master as Plato, or a school as the Stoics. What more natural than that the first theologians should deal with the material in hand (the New Testament Scriptures) in the old philosophical way. "*Dogma in its conception and development is a work of the Greek spirit on the soil of the Gospel.*" In the development of the doctrines of the Faith and of the Church, in the Christology, and in the form of the expression of the Doctrine of the Trinity, the influence of Greek Philosophy is discerned. Hence "the claim of the Church that the dogmas are simply the exposition of the Christian Revelation, because deduced from the Holy Scriptures, is not confirmed by historical investigation. On the contrary, it becomes clear that dogmatic Christianity, in its conception and in its construction, was the work of the Hellenic

\* On this point reference may be made to one of the finest works of modern American scholarship, Allen's "Continuity of Christian Thought," 11th Ed., p. 2 and pp. 23-95. "The Greek theologians did not stand in an attitude of revolt or alienation from Hellenistic philosophy and culture. They knew its value in their own experience, and held it to be a Divine gift to the Greek people—a divinely-ordered course of preparation for the 'fulness of time.' From the alliance of Greek philosophy with Christian thought arose the Greek theology."

spirit upon the Gospel soil"; and yet more plainly, "the intellectual medium for dogma was inseparably blended with the content of the Gospel."

It will not be questioned by the candid reader that this is a somewhat startling result of the historical study of dogma. But before we can accurately estimate its consequences we must be careful to apprehend the historian's precise position. The undoubted antagonism of the Ritschlian school to dogma does not, so far as Harnack is concerned, indicate a desire for the total abolition of dogma, but is directed against the usurpation by a dogmatic system, which in its precise form was moulded by the circumstances and characteristics of but a section of Christendom—of the place that belongs to the teaching of Jesus alone. English readers who bow to the transcendent genius of Carlyle are sufficiently familiar with the distinction between the Form and the Spirit, which is perhaps the most characteristic lesson of "Sartor Resartus" to recognize the legitimacy—nay, the necessity—of the attempt to distinguish even in the sacred field of Christian Doctrine between the permanent and the transitory.

It ought not to be necessary, but it may be as well to obviate the hasty objection that Harnack identifies Dogma and Greek Philosophy. The definition above quoted makes it clear that he is guilty of no such folly. To say that "Dogma in its conception and development is a work of the Greek spirit on the soil of the Gospel" means that the minds which first sought to systematize the contents of the New Testament were the minds of Greeks, descended from the Greek philosophers and the inheritors of the Greek philosophy, who could no more avoid thinking as Greeks, and casting the results of their thought into Greek moulds, than the Latin could avoid that conception of the Church which made it a kind of regenerated Roman Empire. Harnack recognizes Divine Providence in both of these processes, and vigorously denies that he looks upon "the whole development of the history of dogma as a pathological process within the history of the Gospel." "I do not," he adds, "even look upon the history of the Papacy as such a process, not to speak of the history of dogma."

It would, however, be disingenuous not to freely admit that Harnack does not always move within the lines of orthodoxy.

It is not correct, however, to style him a Unitarian, although, to be sure, his doctrine of the Trinity is not that of the Nicene Creed, being ethical rather than metaphysical. But on the pre-existence of the Logos, the Virgin birth, and the bodily Resurrection of Christ, he is not "sound." In regard to miracles his language has a quite Gladstonian opacity. "The historian cannot regard a miracle as a sure-given historical event, for in doing so he destroys the mode of consideration on which all historical investigation rests. Every individual miracle remains historically quite doubtful, and a summation of things doubtful never leads to a certainty. But should the historian, notwithstanding, be convinced that Jesus Christ did extraordinary things—in the strict sense miraculous things—then, from the unique impression he has obtained of this person, he infers the possession by him of supernatural power. The healing miracles of Jesus are the only ones that come into consideration in a strict historical examination. These certainly cannot be eliminated from the historical accounts without utterly destroying them."

From this last sentence it is safe to infer that Harnack accepts the miracles of healing; but certainly the evidence for the feeding of the five thousand people with a few loaves, and other miracles, which belong to the common element of the Synoptic Gospels, is as conclusive as that for any of the healing miracles.

It has not fallen within the province of this article to refer to the philosophical substratum of the Ritschlian theology, but partly on account of it, and partly on account of its method so alien to the more practical method of British theology, it is pretty safe to conjecture that Ritschlianism will never, in its German dress at all events, become naturalized in English centres of theology.

Nevertheless, we have much to learn from it, and personally I believe that Harnack has justified his definition of dogma, and with it as a clue, an earnest, patient, truth-loving and sympathetic reconsideration of the history of dogma will shed a fuller light upon the Divine method, till we come to see that of all Christian doctrine it may be said that it is the work of the *human* spirit (not unenlightened by the Divine Spirit) upon the soil of the Gospel," and so with calm, unprejudiced minds may gird up our loins to the necessary



work of re-stating in terms of the twentieth century the unchangeable truths about God, Jesus Christ, the Holy Spirit, Redemption, the Church. No one believes in continually tinkering at old confessions, or in composing new ones; yet there are successive stages in the mental and spiritual history of mankind, and it is clear to all thoughtful men that we are entering upon, or have already attained, a new era. There are some amongst us who believe that the only alternatives open to the spirit of man are those of Romanism or Agnosticism. I believe this to be a thoroughly shallow conclusion, easily confuted by the testimony of history, which teaches that scepticism is but a phase of transition periods, and, on the other hand, that the spirit of no race of men, when it has reached maturity, can be bound in its childhood's leading strings of Traditionalism.

It may be easy, but it is not brave, for the sake of individual peace of mind, to seek refuge either in the despair of Agnosticism or the retreat of Romanism. Not by any surrender did "the goodly company of the Prophets" or "the noble army of martyrs" serve their generations. There is a solution to all the problems of our human life, but it lies *before*, not *behind* us. Greek, Latin, Celtic and Teutonic theologies have provided provisional answers—answers that have been the stepping-stones to a more complete knowledge—but we are still bound to press on unto perfection. The apparent confusion of present-day Reformed Christendom, which is sometimes a source of despair to us and of hope to our enemies, is in reality the confusion of abundant but as yet unorganized life. Most heartily let us subscribe to the concluding words of perhaps the most suggestive work of an always suggestive writer: "The Church is now weak, and among the causes of her weakness are *doubt*, *division* and *dogmatism*. To renew her youth and make a fresh start in a career of victory she needs *certainly*, *concord* and a *simplified creed*."\*

HERBERT SYMONDS.

\* Bruce, "The Chief End of Revelation."

## SCIENCE NOTES AND CRITICISM.

### THE UNSEEN UNIVERSE.

IN *The Monist* for July, 1895, Sir Robert Ball, the astronomer, of Cambridge, Eng., has an article on what he calls the *unseen* or *invisible universe*. He says: "It is my object in this article to show that the present state of science forces us to believe that there is around us an invisible universe, which far more widely exceeds even that extended universe which we can see, than does our visible universe exceed that of a being whose celestial knowledge was limited to the recognition of the existence of a sun and a moon." And again: "A star is a mass of matter heated to such an extent that its effulgence is perceived far and wide. It must, however, be borne in mind that for a portion of matter to be heated so highly is always a more or less exceptional phenomenon. . . . The high temperature may last, no doubt, as that of the sun has lasted, for millions of years. It cannot, however, be perpetual, and when at last that portion of matter sinks again to the temperature of space, there it may remain to all eternity, unless in so far as by the chapter of accidents it may again be kindled into temporary luminosity. It thus appears that the normal and ordinary state of the matter in the universe is to be cold, non-luminous, and therefore utterly invisible to us. . . . Every line of reasoning demonstrates that the material universe, so far as it is visible, can only be an almost inconceivably small fragment of that unseen universe, which, from not possessing the necessary quality of luminosity, is effectually shrouded from our view. . . . We are to reflect that all objects which we can see constitute in all probability not one-thousandth, perhaps not one-millionth, part of the material heavens. We are to reflect that each one of these suns, which we find glowing in the depths of space, is only one out of an untold number of other bodies, many of which are quite as large, and many of which are very much larger."

Man's desire to know is always in advance of his knowledge, and when his knowledge fails he is given to supplying the defect by speculation. Now, scientific speculation should be founded upon well-established scientific facts; but even with this foundation, owing to insufficiency in the number of facts and the infinite possibilities of variation, it does not follow that the speculation must be true. For if we could have a certainty of its truth, or could show that the probability of its being true is very much greater than that of its being false, we would naturally place it in the position of established theory, for all theory in science rests upon strong probability rather than upon absolute certainty.

The foregoing statements, quoted from Sir Robert Ball's article, must be considered as a speculation forced upon us, as he says, by the present state of science; but the speculation is so far in advance of the known facts of science that it might be wholly true, or true to a very great extent, or true to only a very small extent; for it must certainly be admitted by all to contain some truth. To point out some of the difficulties in the way of accepting the speculation as wholly true is the purpose of the present article.

That there is a large amount of matter within the bounds of our solar system, which, on account of not being sufficiently heated to be luminous, is invisible to us, is well established. The earth in her annual orbit is continually running across such matter in the forms of shooting stars, aereolites, meteoric stones, etc., and many streams of cosmic matter allied to these are for good reasons believed to circulate about the sun. But that the total mass of such cosmic matter would be equal to that of Jupiter, or even the earth, is not, we think, generally held by any one. Certainly there are no large, dark, unknown bodies in the system, for asteroids not over thirty miles in diameter are distinctly visible in good telescopes, while the smaller satellite of Mars is believed to have a diameter of not more than eight or ten miles. So that bodies of eight hundred or a thousand miles in diameter would certainly be visible by reflected sunlight if situated anywhere within the limits of our system.

But the sun is more than a million times greater than the sum of all the planets and satellites, and hence is probably fully

a million times greater than all other matter constituting the solar system. So that as far as this system is concerned, at least, the statement "that for a portion of matter to be heated so highly as to become luminous is always a more or less exceptional phenomenon" cannot be said to apply, since a million parts are so heated for every one part that is so cool as to be non-luminous. For our system it would be more consistent with what we know, to say that for matter to be so cool as to be non-luminous is the exceptional case. And, as far as any knowledge derived from actual observation can inform us, there are no reasons for believing that, in any of the thirty or forty millions of systems whose suns are visible in the telescope, matters are very different in this respect from what they are in our own system.

But in saying that the invisible bodies are in many cases as large, or even larger, than the stars which glow in the heavens, Sir Robert Ball does not refer to meteorites, or any such small matters, but to extinguished suns with their retinues of attendant planets. How or why they should become extinguished will be an after consideration; we consider here merely their existence.

The result of astronomical observation has nothing to offer in favor of this speculation, and of course it has nothing to offer against it, for it is possible that a very great relative number of darkened suns might be moving through the immensities of space without their existence being revealed by observations extending over even a very long period of time. But if the proportion of extinguished suns to effulgent ones rises into the millions, it is hardly conceivable that, in many years of observations with the most efficient telescopes, some of these should not be discovered by coming into such positions as to become visible by means of reflected light.

By "the present state of science," which, according to the writer, "forces us to believe that there is around us an invisible universe, which far more widely exceeds even that extended universe which we can see than does our visible universe exceed that of a being whose celestial knowledge was limited to the recognition of the existence of a sun and a moon," the writer undoubtedly alludes to the modern doctrine of energy, and particularly to that part of it known as the hypothesis of the dissipation and degradation of energy.

Energy is the capability of doing work, *i.e.*, of acting against some resistance, and in this world it assumes various forms. To explain what is meant by the degradation and dissipation of energy, the following illustrations must suffice:—Imagine two inland lakes or ponds of water, of which one is at a higher level than the other, while both are above the level of the sea. By joining the lakes by a canal the upper body of water becomes a source of energy; for by placing a water-wheel in the course of the descending stream the wheel is turned and may be made to do work such as driving a mill, etc., and the amount of work which the falling water is capable of doing depends, among other things, upon the elevation of the higher lake above the lower, and is quite independent of the height of either lake above the ocean. If these lakes have no supply and no outlet, the water will, in time, come to the same level in each, and no work is then possible by means of water running from the one lake into the other. But both of the lakes still have energy with respect to the sea, and the mean height of their water surface is the same as before. But this energy is of that degraded kind which is no longer available between the lakes themselves. The energy of a body of water, then, is due to its elevation above some body of water into which the former may descend. And if the action of the sun's heat in raising water into the clouds were to cease, all the water upon the lands of the globe would, in time, find its way into the sea, and all its energy would be lost or degraded, since there is no lower body of water and no low valley into which the sea can pour itself.

Now, one of the general forms of energy, and the principal final form in which energy presents itself in this world, is that of heat. If two bodies are at different temperatures, work may be done by the passage of heat from the warmer to the cooler. But when sufficient heat has passed to bring them to the same temperature, no further work can be done between the two bodies, although they contain the same absolute amount of heat as before; and the energy which they now contain, in the form of heat, is in that degraded form which is not available for use between the two bodies, while if we compare these equally heated bodies with cooler bodies in the universe, we have again a source

of energy. It is very evident, then, that, as far as we can see, if everything in the universe ever comes to have the same temperature, all available energy forever ceases.

Again, the power applied to drive a boat, or a railway train, or any piece of machinery, and in fact all energy, is sooner or later transformed into heat, and this heat is radiated away into space and is apparently lost. Any heated body on this earth gradually gives off its heat and becomes reduced to the temperature of the surrounding atmosphere, and what becomes of this heat the physicist does not know, for, like water spilled upon the ground, it can never, by any means of ours, be gathered up again.

So, it is believed, the sun and every effulgent star dissipate their heat throughout the spaces of the astral universe, and never receive back an equivalent to what they give out. And thus, after a sufficient lapse of time, every hot, self-luminous body which shines in the midnight sky must be reduced to a cold and darkened sphere, to remain ever afterwards at that low temperature known as the temperature of space, and to be forever shut out from perception by such visual organs as those of man.

Such seem to be the conclusions to be drawn from the teachings of modern physical science. But it is quite legitimate to ask if these conclusions are certainly and necessarily correct; for however well established may be the principles and results of science in the regions of the known and the verifiable, it must be remembered that in the conclusions referred to we are to a great extent dealing with the unknown and the hypothetical.

Science has found it necessary to fill the interstellar spaces with a something known as the luminiferous ether. The proofs of the existence of the ether are nearly, if not quite, as satisfactory as those for the existence of the terrestrial atmosphere, but the properties of the ether are by no means so well known to man as are those of the atmosphere. That the ether is the medium of light and electricity, or, in general, of radiant energy, expresses about all that is really known concerning it. But to know merely that the atmosphere is the medium of sound is to be in ignorance of the majority of its physical properties, and of all of its chemical ones. It is probable, then, that the ether may possess many and unique properties of which the physicist knows as yet nothing. At least this is a legitimate speculation.

Is it, then, necessarily true that the sun, for example, is continually growing colder, and that, along with all other glowing stars, it must finally grow dark and frigid?

To the ancient barbarian, only superficially acquainted with the more obvious operations of nature, the river, which dashed down from the elevated heights of some unexplored mountain wild and flowed peacefully through the plain of his habitation, was an unexplainable phenomenon. He did not think that the water would ever become exhausted, because it had been a constant attendant upon all his traditional history; but he naturally, in ignorance of the source of supply, looked upon it as a direct gift of his gods. And we have Homer's authority for saying that the Egyptians believed that the Nile came directly from Jove.

To us who have a fuller insight into Nature's secret ways the source of the water supply of the Nile, as well as of all other rivers, has ceased to be a mystery. In like manner, heat and light have been streaming outwards from sun and stars for untold ages, and we conclude that if these bodies do not draw their energy from mysterious sources they must in time become exhausted and die. But it may be that, if we knew all the secrets of the universe, the supply for the radiant sun would be as naturally explainable as the supply for the flowing river.

The framing of a speculation, or rather a hypothesis, is not impossible, under which the whole phenomenon would become reasonably intelligible. If we assume that the ether is the great ocean of force, the storehouse of all energy, and that matter is so inter-related to the ether that a material body extracts energy of some form from the ether in proportion to the volume of the body, and gives out this energy, under the forms of heat and light, in proportion to its surface, we have a hypothesis under which the sun might never grow old or decay, and every large isolated body in space would have a temperature proportional to its size.

Owing to the limitations under which physicists have to work in being confined to this earth, it is probable that the assumption could never be experimentally proved or disproved; but certain

observed facts in Nature appear to lend some support to it. Thus the larger planets, Jupiter and Saturn, are certainly hotter than the smaller ones, Mars, Venus, and the Earth, and the Earth is hotter than the Moon; while the star Sirius, which is for good reasons believed to be much larger than the Sun, is shown by the spectroscope to be also much hotter.

Again, the savage, who makes a fire of wood to warm himself, and, barring the very small refuse of ash, sees nothing left but the smoke which curls upwards from the top of his wigwam and gradually vanishes into the azure sky, may argue that the whole material of the combustible has ceased to exist. But we know that every particle is still present in nature, and may possibly be gathered back again into the sturdy tree to form fuel for some distant age. So the apparent wasting and dissipation of energy, as it radiates into space in the form of heat, may be a mere illusion depending upon our ignorance of the wonderful adjusting operations of nature.

Clerk Maxwell has shown how, by means of his hypothetical demons, out of a degraded form of energy a higher may be extracted, and every growing tree illustrates in its life forces something of the same principle. For the tree in its growth absorbs heat of low temperature, while by its after forced combustion it may be made to give out heat of almost any required intensity. And may it not be that the ether, in some of its unknown properties, may act, in a still more efficient way, the parts of both the demon and the tree?

Of course these are hypotheses, or, if you please, speculations, which do not by any means exhaust the possibilities in the universe; but they serve to show that even the *known* facts of science do not necessarily compel us to adopt the conclusion arrived at by Sir Robert Ball.

But it is the teleological argument which puts the greatest obstacle in the way of accepting this conclusion.

If all the suns are on their way to extinction, the number of extinct ones now existing must depend upon the length of the past life of the universe, so that if there be any extinct suns the universe must have had a beginning. Also, in time, according to



the natural outcome of this speculation, the whole of the universe must be reduced to a final condition in which there is no light, no motion, no energy, and no change; and this state of things must continue forever.

But the universe is the embodiment and the outcome of the energies of motion and change, of life, and of thought, and to take these out of it is to destroy the universe itself. So that according to this hypothesis the universe must have an end.

But a universe with a beginning and an end is unthinkable; for the mind, in which the universe really exists, cannot think of an eternity of nothing preceding the beginning, nor of a similar eternity following the end. Hence we are constrained to believe that Sir Robert Ball's conclusion is not a necessity arising from the known facts of physical science, or if it is, that the physical science, which, in order to explain the universe, finds it necessary to do away with it, has not yet come to comprehend all the forms and transmutations of energy, and all the secret springs of action which lie at the base of those ceaseless changes which go on throughout this infinite cosmos.

N. F. D.

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#### THE NEW ELEMENTS.

The nebular hypothesis requires that the solar system shall be chemically the same. The spectroscope has shown that the sun contains many of the same elements as are found on the earth. But one element found in the atmosphere of the sun had until lately not been found in the earth. This gap has now been filled by the remarkable discovery of Professor Ramsay that *helium* is present in a number of very rare minerals, from which it can be extracted in the gaseous state. The history of this discovery is remarkable. When Cavendish made his classical researches upon the composition of the atmosphere, he found, after removing the whole of the oxygen, nitrogen, etc., from a small portion of air, that there remained a minute quantity of gas, which he could not fire by means of electrical discharges in the presence of oxygen and potash. He recorded this fact, but rested there. Now, a hundred years after, his legitimate descendant in the scientific line, Lord Rayleigh, has completed his work, and,

aided by Professor Ramsay, has shown that the atmosphere contains a hitherto unknown constituent, to which, on account of its apparent lack of chemical energy, the name of *argon* has been given by its discoverers. This new element is, like its more abundant companions in the atmosphere, an invisible gas. By the way, its elementary nature is still not free from suspicion, although the evidence goes to show that it is not a compound. So far no one has succeeded in obtaining a definite compound of it, although Berthelot has caused it to disappear by subjecting it to the influence of electrical discharges in the presence of benzene, etc. It has been tried in a great variety of ways, many chemists labouring patiently to get it combined, but it fully justifies the name given it by its discoverers. So far as entering into combination goes, it is the element *without energy*. After examining atmospheric argon carefully, Professor Ramsay turned his attention to the search for some mineral source of the new element. It had been noticed that the mineral *clèveite* gave off a gas when treated with sulphuric acid, and this gas had been pronounced nitrogen. Ramsay obtained some of the gas from *clèveite*, and had it examined spectroscopically by Dr. Crookes, who had previously determined the spectrum of argon. Dr. Crookes found that the gas was not nitrogen, but argon mixed with another gas, which he pronounced identical with the solar element *helium*. Later, these elements were found in other rare minerals; but doubt was cast upon the identity of solar and terrestrial *helium*, from the observation that a certain bright line in the spectrum of terrestrial *helium* is double (really *two* bright lines separated by a very narrow space), while the corresponding dark line in the spectrum of solar *helium* had so far been mapped as single. This doubt has been removed. More careful observation of the dark-line spectrum of solar *helium* has shown the line to be double. Thus has been added one more to the long list of elements common to the earth and the sun.

W. G.

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#### THE BICYCLE.

The rise of the Bicycle and its influence in human affairs is quite phenomenal, and can be equalled only by that of the modern applications of electricity. The Bicycle had its origin in the ol

velocipede of the French, in which the rider, sitting upon a seat fixed upon the longitudinal bar connecting two tandem wheels, propelled himself and his carriage by pushing on the ground with his toes. It is said that the speed obtained in this way was considerable, and it was some time before any important improvement was made in this crude invention.

Then some person added cranks to the front wheel and placed his feet upon the crank pins instead of upon the ground. After this the front wheel was gradually enlarged and the hind wheel correspondingly diminished until we got the uncouth looking but very effective large-wheeled Bicycle so much in vogue a few years ago.

This Bicycle was dangerous on account of the facility with which the rider could take a "header" when going down hill or when meeting some serious obstacle in the way, and many accidents were due to it. To obviate this inconvenience the small wheel was put in front. But this form, although safer than the other, was mechanically objectionable, since the effect of asperities in the road was to increase the pressure upon the small wheel, and thus to increase the resistance to progression; and these results are just the reverse of what took place with the small wheel behind.

If it were not for the increase in weight, or if the additional weight could be prevented by making all the parts lighter while still retaining sufficient strength, there would be a great advantage in making both wheels large, for a large wheel surmounts obstacles much more easily than a small one.

Principally owing to the difficulty in mounting the large-wheeled machine, and the liability to severe accidents in falling off or being thrown, the use of this Bicycle has gradually given way to that of the "safety" cycle, which is the ordinary standard moderate-sized machine which we commonly see going about our streets.

The safety cycles as now made and used differ only in minor details and not in general principles. The crank wheel is connected with the hind or driving wheel by means of a chain and sprockets, and the relative number of teeth in the sprockets de-

termine what is known as the "gear" of the wheel. In some cases the chain and sprockets have been replaced by a rod and bevelled gear, but this mode of connection does not seem to be in general favor.

The driving wheel is, in all normal wheels, 28 inches in diameter, and the gear is still measured in terms of the old high-wheeled machine. When thus measured the gear is denoted by the expression  $DS \div s$ , where  $D$  denotes the diameter of the driving wheel in inches, and  $S$  and  $s$  denote the numbers of teeth in the larger and smaller sprocket respectively.

What may be called the normal gear has a 28-inch driving wheel; the sprockets have 17 and 8 teeth respectively. This gives for the normal gear,  $28 \times 17 \div 8$ , or  $59\frac{1}{2}$  inches; that is, in one revolution of the crank the forward progress is equal to that of one revolution of a wheel  $56\frac{1}{2}$  inches in diameter. With the same 28-inch wheel 19 to 8 would be a high gear, and 16 or 15 to 8 would be a low one; 20 or 21 to 8, or 18 or 19 to 7 would be a racing gear. Owing, however, to the compression of the tire there are always small variations from these calculated gears.

The first Bicycles had iron or steel tires. These were followed by the cushioned tire, which is merely a thick-walled india-rubber tube, the walls being thick enough to carry the weight of the rider without a great amount of deformation. And finally we have come to the pneumatic tire, which is usually a thin-walled rubber tube inflated with air at a considerable pressure, and protected from undue expansion and injury by a strong protecting cover. The mode of fastening this cover on has been the subject of several patents, until about every practicable way has been tried. Thus we have the Dunlop tire, the Morgan and Wright tire, the J. & G. tire, etc. The first pneumatic tires consisted of a single tube, and there is a tendency at present to revert to this usage in wheels for racing purposes, or where special lightness is desired. Owing to the perfect elasticity of air, nothing can successfully supersede its use in the Bicycle tire, and the chief object of future invention must be directed toward the avoidance of punctures, or the quick and easy overcoming of their effects.

The original velocipede was invented for the purpose of ready passage from place to place for single individuals, to whom other modes of conveyance were not at the time available; and in its improved form as the modern Bicycle, it serves largely the same purpose, although, of course, it is also made a means of recreation and of sport. The use of the "wheel" for practical business purposes is, however, becoming daily of more importance. It has been shown by actual trial that the energy expended in riding a Bicycle over a comparatively good road is very much less than that expended in walking over the same distance, and the principal causes of fatigue are due to efforts to cover the distance in too short a time, climbing hills, and to overcoming the resistance of the wind, for the atmospheric resistance varies as the square of the speed.

The Bicycle has not only created a large industry, in order to supply the public demand for itself, but it has also affected very materially many of the leading industries. Thus it is computed that in Great Britain there are not less than 1,300,000 cyclists, and that the present manufacture of Bicycles involves plant to the value of £75,000,000, and gives work to about 50,000 men. In the United States it is believed that the number of cyclists is between three and four millions, and the factories of the Union are capable of turning out above 500,000 cycles annually.

In large cities, especially, the Bicycle has materially affected the earnings of the street railways; and in some Western cities the companies declare that even with an electric plant it is difficult to make the railway pay, owing to the decrease in receipts, due to the increasing number of cycles employed.

How the wheel affects the street railway is easily seen. In large cities, where high rents prevail in the central portions, the thousands of clerks employed have to live at some distance from their places of business. If the distance amounts to several miles, it is too far to walk, and before the introduction of the Bicycle the street car had to be patronized. This meant about \$30 per year for each clerk so situated. Now, however, owing to the facts that a cyclist on a good road can outstrip an ordinary street car with its many stoppages, and can ride three miles as

quickly and easily as he can walk one mile, the clerk finds it decidedly advantageous to patronize the wheel instead of the car. Counting the annual expense for wear and tear at ten dollars per year, which is a fair estimate for a careful rider, he not only saves \$20 a year in fares, but is enabled to live further out than before, and thus to save also in rent, besides having the convenience of a more airy situation, and frequently of a garden.

In a similar manner the cycle has affected the receipts for local tickets on the general railways of the country. To walk a distance of fifteen or twenty miles is quite an undertaking for a person not given to pedestrianism, while to ride this distance on a Bicycle is only a common matter of exercise, occupying from one to two hours, depending on circumstances.

As a matter of course the Bicycle has interfered seriously with the livery stables, for it is not an uncommon thing now-a-days to see man and wife, or brother and sister, or lover and loved, wheeling along side by side, who, were it not for the Bicycle, would patronize the livery. Besides these, hundreds of others prefer riding a medium distance on the wheel to driving the same distance in a carriage. Also, the "wheel," under the control of a good rider, is faster and cheaper than the best of horses in going long distances. One rider, Winder, who has ridden above 10,000 miles this summer, over all sorts of roads, averaged about seventy-eight miles per day, while Hurst, on July 7th, covered the remarkable distance of 515 miles in twenty-four hours.

The Bicycle has affected the business of the shoemaker and tailor, for the wear and tear upon shoes is almost nil, as compared to what it is in walking upon brick, or granolithic, or even wood pavements, and a shoe that would scarcely do to walk in does very well to ride in. Also, the cyclists incline to knickerbockers and sweaters, and in general to clothes made of coarse and loose material, for the sake of coolness and comfort in riding, and these are less costly than the clothes usually worn by the street pedestrian.

The Bicycle has affected the book-seller, for the light novel which is almost a constant attendant upon travellers on railways cannot be read or conveniently carried while spinning along on

the "wheel"; so that, to the great advantage of the community, the Bicycle tends, to some extent, to lessen the sale of cheap sensational literature.

The Bicycle has affected the innkeeper, in country places and in small villages. This is especially true in Great Britain, where, on account of the good roads, thousands of cyclists travel from place to place through the country. These must eat and sleep, and for this purpose they prefer good country inns to the more expensive city hotel. In most small English towns and villages one will find comfortable inns, to some extent set apart for the accommodation of cyclists; so that the Bicycle is bringing back some of the characteristics of the old coaching days of England.

In these and many other ways the Bicycle tends to modify, to some extent, not only commercial relations, but also social ones. The formation of clubs, and the pleasant runs which are joined in by the majority of members, tend in the highest degree to innocent and genial sociality. Also, like all other means which serve to practically shorten distances between towns, or between different parts of the same town, the Bicycle tends to continue social relations and friendships, which would more rapidly decay if dependent upon the much slower method of walking. Beside, unlike the listlessness with which many people ride in a carriage, the cyclist must keep at least an unconscious oversight on the motions of himself and his "wheel," and this in itself serves to keep the mind employed just to a sufficient extent to be interesting without becoming wearisome. Owing to this fact and to the wonderfully exhilarating effect of the motion, and to the sort of control which he feels he has over his "fiery steed," the enthusiastic cyclist—and what cyclist is not enthusiastic!—prefers his wheel to the best appointed carriage.

To the sportsman the Bicycle has introduced a new sport in the way of Bicycle races. Horse racing has been a favourite with the sporting man for a long time in the past, and it will doubtless continue to be so for a long time to come; but the Bicycle comes in as a good second to the horse, and between the two kinds of races there are differences which may in time bring the Bicycle race into greatest favour with those who prefer honest sport for sport's sake.

Horse racing is legitimate enough when it is employed honestly for the purpose of testing the relative speeds of horses and of improving their quality; but, unfortunately, the horse race has degenerated into one of the most dishonest modes of gambling. In the horse race the instrument of the race is not under the control of its owner, but of a jockey, who is usually corruptible and often corrupted, while in the Bicycle race the owner rides his own wheel, or, rather, the race is not between wheels but between persons; so that the probability of the race being prostituted to any unworthy purpose is no greater than it is in any other athletic contest. Of course, the betting man will bet upon a Bicycle race as readily as on a horse race, but the betting man is ready to bet upon anything, as is well illustrated on board of a ship, where it is a common thing to bet upon the day's run, upon the color of the pilot's eyes, upon which foot he will first place upon the deck when coming aboard, etc.

Finally, the Bicycle affects the human race physically, or it will do so in the future. What this effect will be is at the present time, and for want of a sufficiently long experience, largely a matter of conjecture. We naturally look to the physician to enlighten us upon the probabilities of the future in this relation, and to advise us as to the proper and healthful use of cycling. But, unfortunately, physicians, in their opinions upon this subject, are as wide asunder as the poles. Some, and fortunately the majority, speak of cycling in terms of praise, while a few denounce it in unsparing terms. In this dilemma the layman must trust to his common sense. Cycling is to a large extent an athletic exercise, and, like every other exercise of this kind, it must be beneficial if taken in moderation, and injurious if indulged in to that excess that the system is overstrained. But at the very worst it cannot be more harmful than foot-racing, or ball-playing, or any other game in which the participants call into requisition their whole physical power. It is said that the motion of the feet and legs in riding is not a natural one. But it is quite similar to that employed in ascending a stair or ladder, and the hodman and the mountain-climber perform work of this kind day after day and thrive under it. It is said that the nervous anxiety required in keeping one's balance may affect the nervous system;



but this applies only to beginners, as the experienced rider is quite unconscious of making any effort with this end in view. We are properly cautioned against climbing hills which from their length put too great a strain upon the heart, and tend to produce palpitation and enlargement of that organ. But this effect is not peculiar to cycling, for any continued and excessive physical exercise may be productive of the same evils.

It is said that the exercise is calculated to make a class of stoop-shouldered men. Well, it must be confessed that, as indulged in by the average rider, the exercise of cycling is not as well adapted as militarism to produce a race of physically upright men; but this is the fault or folly of the rider, and not of the wheel or its legitimate use.

In short, as far as the writer can see, judging both from personal experience, and from the opinions given for and against by medical men, there is no better, no more alluring, and no more profitable exercise than cycling, provided the rider possesses common sense and uses it.

N. F. D.

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#### OUR SOURCES OF POWER.

What in the future is to be the source of our mechanical power or energy, is a question which may not be of prime importance to the present generation, but which must become more and more important as time goes on.

Some people are quite content with the statement that the future is able to take care of itself, but very many of these do not practise what they preach, as they strain every effort to create a specially easy and comfortable future for their children and their children's children, whilst all others must take what they can get. Again, others say that present arrangements will last our time, and that is all we are concerned with. The same argument might be applied to the worst government or the meanest city in the world. Then why should we give ourselves care of any kind? Simply because every right-minded man wishes to leave to his children a better inheritance, in the way of civil and political institutions, and in the way of progress and development, than he received from his father.

Some people have the idea that in some way electricity is to be the power of the future, and they talk of propelling vessels across the ocean by means of it. But electricity is only a secondary form of power, since the dynamo must be driven either by steam power, in which the heat furnished by the combustion of fuel is the primary source, or by water power, which in itself is a secondary form derived from the heat of the sun.

The independent and primary sources of power in this world are, first, the motion of the tides, which are due to the original rotation of the earth; second, the combustibles, such as sulphur and coal, to be found in the earth's crust; and, third, the heat of the sun, which may be used directly, or through its energy transformed into water-falls, and running streams, and winds or air currents.

The most common source of energy at present employed is the combustion of coal, for sulphur is not found in sufficient quantities to be of any practical utility. Many people have an exaggerated idea of the length of time that the coal supply of the world will last, placing it at 800 or 1,000 years. But careful men, who have made calculations upon all the known data, are doubtful if the coal supply of the world would, at the present increasing rate of consumption, last two hundred years, and it might be exhausted in even less time. However, if it should last 500 years, these years will pass away, and I think that most people have given up looking for any near end to the physical or the intellectual world. So that at some time in the future mankind must come to use the other primitive sources of power. And of course by husbanding the supply of coal and using it in the most effective manner, that time might be considerably postponed.

First, then, as regards the tides. These are capable of exerting enormous forces, but at irregular intervals and in an irregular manner; and the chief difficulty lies in so applying this power as to give fairly continuous and uniform action, and to so arrange the mechanism as to be safe against the destructive action of waves of such immense energy. The whole matter is a question of engineering, and there is no doubt that these and all other difficulties will in time be overcome.

The use of running streams and water-falls—that is, of the

passage of water from a higher to a lower level—has come to us from the remotest times. And the “harnessing” of Niagara to do a portion of the work of this continent is at present the most notable example in the world. The importance of this example is implied in the fact that the power of Niagara is about equal to that of the coal consumption of the whole world. Water-falls are to be found in every rough and mountainous country, and Canada has her full share of them. The difficulty in the way of their general use is that they are mostly situated in out-of-the-way places not easy of access.

Here the solution of the difficulty is evidently the dynamo and the motor, for these form the most feasible and applicable means of distribution. This process of employing a water-fall to drive a dynamo, and then carrying the transformed energy, as electricity, to distant points, and there re-transforming the electricity into mechanical motion by means of the electro-motor, can be seen not only at Niagara, but at dozens of other places in this and other countries. And there is no reason why, in future, every rapid stream and every natural fall of water may not be made to give up to the uses of humanity the energy which they are now wasting in warming the water particles and the underlying rocks.

At present very considerable attention is being turned to the application of wind. This source of power differs from that of water in being very much more irregular, and also in being the most widely distributed of all sources of power. We need not go into mountain fastnesses in search of it; we have it in plenty upon the tops of bare hills as well as in the open plain. And the wind-power of even a limited section of country would be as great as all the water-power of Niagara, and wind-wheels can be multiplied at pleasure. On account of the irregularity of the winds they cannot be applied directly in driving mills or dynamos, but require some intermediate and regulating machine. The most practical of these appears to be the pump and cistern. A great number of wind-wheels—hundreds, if need be—might be placed upon the ridge of a hill and be employed to pump water from the valley into a large cistern or pond on the top of the hill. This elevated body of water would then supply a constant source of energy, whose intensity would be the average of that of the wind-power of the year.

N. F. D.

## CURRENT EVENTS.

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“THE King is dead; long live the King.” As the Imperial Parliament is the real King, we take off our hats to the new Parliament, and wish it a longer life than its predecessor enjoyed. A great deal is expected from the new Cabinet, for it represents not a party but the nation, as no Government in Britain has done since Pitt’s day. Lord Melbourne had a larger majority at his back, after the passing of the Reform Bill, than Lord Salisbury has, but it was a party majority. Lord Salisbury’s Government, on the contrary, contains the cream of the two historical parties of Great Britain. The Duke of Devonshire was the actual and Mr. Chamberlain the prospective head of the Whigs and Liberals; while Lord Salisbury and Mr. Balfour led the last Conservative Government. Behind these four, who compose the inner Cabinet, stand statesmen scarcely inferior, like Lord Lansdowne, Mr. Goschen, Sir Henry James, Sir Michael Hicks-Beach, with promising younger material like Sir Matthew White Ridley, Mr. Gerald Balfour, Mr. Curzon and others. They are sustained by the great cities—London, Manchester, Birmingham, Liverpool, Glasgow, Belfast; by the counties; by the most powerful centres of industry; by the entire University representation; and by an overwhelming proportion of the wealth, intelligence and culture of the nation. Of course, they may go to pieces, without accomplishing anything; but I do not think they will.

WHAT is the meaning of it all? First, that after thinking, for nine years, over the question, “Is *national* Home Rule for Ireland, with a separate Irish Parliament, consistent with the effective unity of the three kingdoms?” And after studying the two Bills on the subject submitted by Mr. Gladstone, England has answered the question with an emphatic “No,” while the answer of Scotland is almost as significant. Out of every 440 Scotchmen nearly 400 used to be Liberals. Now, they are divided in the proportion of 228 to 212, and it is safe to say that if the vote were taken on Home Rule alone the majority would be Unionist. At the same time, the present Government has no intention of meeting the demand of Celtic and

Roman Catholic Ireland with a simple "Non possumus" and suspensions of the Habeas Corpus Act. Mr. Chamberlain has always been in favor of local Home Rule, and he is not the man to be deterred, by threatened dangers and real difficulties, from applying measures of Constructive Statesmanship, like County Councils, to Ireland, and even attempting something specially suited to the national yearnings and needs. As Colonial Minister his ambition is to draw closer the ties which bind the colonies—Canada to begin with—to the Mother Country, and he will do so if met half-way from our side. He can be depended on, therefore, not to put Ireland in the equivocal position in which Canada and Australia are, but neither will he deny her the fullest autonomy consistent with sharing in Imperial life and responsibility. Secondly, the National vote declares that Britain is, at any rate, not ready for Disestablishment. The heart of Scotland is not in favor of uprooting the tree which has sheltered the Reformed faith for centuries, and of seeing no national recognition of religion in the Empire save that which is Anglican. The strength of the Church in Wales consists in its being part of the Church of England, which will no more consent to disestablishment in the principality than in Cornwall. The national Churches have thus secured a respite. If they use it with consideration—that is, most of all, with generosity to their less favored sisters—further delay is probable and reconstruction possible. Judging by the past, however, they are not likely to do so. Ecclesiastical Assemblies are not favourable to the growth of statesmanship. They prefer appeals to sectarian fervour, and even to sectarian prejudice and pride. Thirdly, Britain is not ready to dispense with a second Chamber. It would not put up with one wielding the power of the United States Senate, no, not for a year, even though it had to be abolished by stopping the supplies, but it will keep the House of Lords until something better is devised to take its place. Lord Salisbury knows the danger of the present position. Nowhere else is the Constitution so completely outworn, and therefore nowhere else is reform or rejuvenescence more needed. He and the Duke of Devonshire should not shrink from the task now, for they must know that never are they likely to have a more favorable opportunity. Local Option, intemperate Radicalism, incipient Socialism, and farmers driven to desperation by bad harvests and steadily declining prices, all contributed their quota to the deluge which submerged Lord Rosebery's Government, while the indiscipline—merging on mutiny—of his chief officers was enough of itself to wreck the ship. There is talk in some quarters of deposing Lord Rosebery, and making Sir William Vernon Harcourt or Mr. Asquith leader. That would amount to rewarding mutiny, and the English people will not stand that. It would be enough to keep the Liberals out of office for twenty years, as almost any Canadian Liberal could sorrowfully testify to them, were opportunity given.

IN the United States, although the Democratic party is rallying somewhat, after the stunning defeat of 1894, there is nothing to give them promise of success at the next elections. They proved themselves untrue to their platform and incapable of following their great leader, and they deserve to be sent into the wilderness for a season. They are still hopelessly divided on silver, and they have no leaders who can touch the heart or brain of the people but Cleveland; and even if the free silver advocates and the baser elements of the party could be induced to choose him again, and he could be induced to run, the superstition against a third term would be fatal to him. It has come to be accepted as "a principle" by myriads of Americans who consider themselves intelligent, that no man should be President for a longer period than eight years, no matter what his fitness or services. The Republicans, if returned, will not disturb the Wilson-Gorman tariff, to any great extent, except as regards Canada. McKinley's clauses will be re-enacted so far as to pinch us where the pinching will not react too seriously. Other hostile steps may be taken, and as both parties profess to believe that Canada deserves the rod, we need not look for sympathy from either. Our farmers must look to the British market, and they can capture it only with first-class products, honestly made up. They can leave to people of less intelligence the easy work of raising wheat, and of producing second and third rate articles. In other words they must be educated, and must study the conditions of the markets which are permanently open to them. Above all, they must be educated to the point of understanding that Protection cannot possibly benefit the Canadian farmer.

A SENSATION has been produced in New York by the new Commissioner of Police enforcing the law against selling intoxicating drinks on the Lord's day. He has been assailed as a social tyrant, a Sabbatarian, and, above all, an oppressor of the poor; but he simply points to the fact that it was Tammany and not he that put the Sunday law on the statute book, and that while it is there his duty is to enforce it, instead of using it as an instrument for extorting blackmail. The end will probably be a modification of the law along the line of London usage, which permits licensed houses to be open at specified hours; but any modification will be opposed by good people, who would like to make the law stricter and more sweeping than it is now. Prohibitionists will help them, on the ground that to license is to legalize, and that there can be no compromise with sin. They refuse to see that licensing really means restricting, and that the amount of restriction which it is wise to enact must vary according to the extent, density, views, habits, and other conditions and circumstances of the population affected. The use made by Tammany of the present Sunday law in New York ought to be an instructive object lesson; and Mr. Roosevelt deserves the thanks of all good citizens everywhere for

A STRONG Government is indispensable to effective Foreign policy; and Lord Salisbury's tone regarding Turkey and China shows that he feels himself in a position to talk plainly, and to act, too, if the talk should fail of the desired effect. There could be no finer example of the increasing might of moral forces than the union of England, Russia and France to compel Turkey to give self-government to Armenia. The co-operation of Britain and the United States in China is another example. The willingness of France to submit her territorial dispute with Brazil to arbitration is another, and as France has consented to this, out of politeness to the States, Britain might do the same as regards Venezuela, irritating though the attitude of the latter has been. A strong power can afford to be generous; and no action would be more likely to make the States ready to entertain the proposal to arbitrate all disputed matters—which was sent to the last Congress, signed by hundreds of members of the House of Commons. It is not wise, either, to have little quarrels on hand, when the whole of our strength may be needed for the settlement of the gravest difficulties. That may be the position of Britain any day, and at a moment's notice. She seems to know it by the way in which she is clearing the decks, as if for action. The navy is in fine shape. Lord Wolseley is Commander-in-Chief. Lord Robert's views about India are to be carried out. The Duke of Devonshire is the head of a Commission to organize a thorough scheme of National Defence. And the great Colonies are beginning to feel that they have responsibilities as well as privileges.

THE desperate condition of British farmers will make them press the Government to resort to Protection in some form. They might as well press for the moon. A slight tax on foreign produce would not benefit them. A heavy tax would ruin manufacturers and threaten civil war. Only in connection with a genuine Commercial and Imperial Union between England and her self-governing Colonies is there the slightest hope of anything being done along that line. British statesmen and the people generally would consent to sacrifices, in order to unite the Empire into an effective whole. But the manufacturers, who control Governments in Canada and the greater part of Australia, have no intention of sharing their home markets with their British competitors. They are delighted to have the open British market for their products, and they would be still more delighted to have a discrimination in their favor. They will take all and give nothing, or give only a nominal reduction of the tariff that would still keep it high enough to effect its purpose of excluding British manufactures. Mr. Goschen, when Chancellor of the Exchequer, contemptuously told us what he thought of such a proposal, and the present Chancellor of the Exchequer is stubbornly of the same mind, while Mr. Chamberlain, strong Imperialist as he may

be, is an excellent business man, not at all likely to throw away substance for shadow. Meanwhile, a few Canadians indulge the dream that the day will come when they can eat their cake and have it. If they would only "quit nonsense and get down to business," some thing might be done, for Canadian opinion is in favour of genuine union with the Mother Country. Canada must be either American or British, as Sir John A. Macdonald always said, and we would rather be British; unless we are forced to see that that only means to exclude Britain from our markets, yet call upon her to protect our interests all the world over and fight or threaten to fight our battles for us, whenever we get into difficulties with other powers. Canada took a long step politically, in the direction of Imperial unity, when Confederation was effected; and New South Wales has just taken a commercial step in the same direction, by abolishing all import duties, except on two or three articles; but a good many more steps must be taken before the goal is reached.

THE Salisbury-Devonshire Government will be tested by the British electorate, however, not so much by its Irish or House of Lords or Colonial or Foreign policy, as by the social measures which it has promised and outlined. Here, too, is where they are most likely to disappoint the masses of the people, who will find themselves as poor under a new as they were under the old Government. To house the working classes is a large proposal, and the wiser the measure the longer must be the time needed to give it effect. So with allotments, and old age pensions. Only the few can get them in the course of the next four or five years, and the many will be disappointed. The national revenue is limited, and if burdens are taken off the land, as the Conservatives insist, they must be put on elsewhere. Where, we may ask, for if the manufacturers, who are barely making ends meet, are taxed to insure their workmen against accidents, they may stand that additional load, but they will not stand more. Exclusion of pauper immigrants and of foreign prison-made goods sounds well from the platform to the British workman, but the two taken together do not amount to more than a drop in a bucket. It is well that a Government should come in, pledged to legislate for the social elevation of the people, rather than for mere constitutional experiments, but disappointment, because of the little which can be done, is inevitable. Then will come the hour for the Opposition to strike in and contrast promises with performance. Seeing that this must be, one cannot help hoping that advantage may be taken of the flood to make such constitutional changes as the reform of the House of Lords, the reduction of the Irish vote to its proper size, in connection with a just Redistribution Bill, and the giving to Ireland not only all the local Home Rule which Scotland has, but even a fuller measure.

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v



enabling them to read it "in such large letters." With the present trend of population to large cities, the questions connected with municipal government have risen into supreme importance; and the example of New York—as the greatest civic centre on this continent, and likely to continue so—tells for good or evil on every other city in North America.

EVER since the Privy Council decided that the minority in Manitoba had the right to appeal to the Federal authority, the Prairie Province has been the storm-centre of the Dominion, and it is likely to remain so for some time to come. A question is up which excites racial and religious feelings to the uttermost, in a country where the population is almost equally divided between two great races and two historic religions, and which, therefore, demands, for its settlement, treatment that it is not likely to get from hand-to-mouth politicians. The name of the gentleman who applied the torch to the temple of Diana at Ephesus has come down to us, if that is any satisfaction to his ghost; and the ghost of the member for Winnipeg may, in the future, enjoy a like satisfaction, though it is to be hoped that we may be more successful than the guardians of the ancient temple were, in extinguishing the fire before the temple of Confederation is burnt to the ground. The fire has been burning in Manitoba since 1890, when Mr. Martin, without previous warning, and certainly without gloves of any kind, struck down the denominational system of education which had worked fairly well for nineteen years, and established on the ruins a "Public" School system. This year the fire has reached Ottawa, and already it has driven four Ministers out of the Cabinet; three of them returning with whiskers singed, as it was actually hotter outside than inside. What is the end likely to be? So far as a horoscope can be cast, I venture to say: A Canada stronger than before; Manitoba determining its own educational policy; and the lesson taught that no one Province can dictate to the whole Dominion. If these are the results, no thanks to Mr. Martin for them. He had an easy knot to untie, and he used an axe instead of fingers. His friends credit him with strength; but even if he had the strength of a bull, his place is not in a china shop.

THE question at present is a Damocles' sword, suspended over the head of the Federal Government. The Provincial Government has not sent its final answer, and when it does so it will probably point out that—having suggested a thorough investigation as necessary to a satisfactory settlement—it cannot go back upon that opinion. The Dominion Government should have accepted the suggestion, as a good way out of the difficulty in which the Remedial Order had

landed it, and as a proposal inherently reasonable. Instead of that, the forcible-feeble attitude was taken of asking for a lower bid, as if the two parties were at a Dutch auction, and of pledging itself to call a sixth session before a given date, declaring its own policy on the subject, then and submitting it to Parliament. Necessity is a hard master. The long alliance between Orange and Blue has been strained to the breaking point, and if it breaks the Government must fall. It therefore postponed the evil day as long as possible, in imitation of Sir John Macdonald's famous policy of delay. Imitators, however, usually imitate only the defects of those they admire. If they had simply resolved to delay, and appointed a Commission of inquiry, Manitoba would have felt itself free to co-operate and to enter upon negotiations. That would have been wisdom, for the Commission—once embarked on inquiry—could have prolonged its investigation, and the question would have been taken out of the political arena and kept out, till settled along lines that would have satisfied reasonable men. The extremists on both sides, that is, the secularists and the hierarchy, it is impossible to satisfy, for they are dominated by theories and are blind to facts. Mr. Martin is still sure that if what he calls "the farce of religious exercises" were abolished from the schools, there would be peace! The hierarchy demand their old control, and insist that the Privy Council's answer to a reference is "a mandate" to the Canadian Government!

G.

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