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CELSUS: THE FIRST PAGAN CRITIC OF CHRISTIANITY, AND HIS ANTICIPATION OF MODERN THOUGHT.

BY REV. SAMUEL J. BARROWS, D.D.

CELSUS has been speaking through the mouth of a supposed Jew (except in the last paragraph), but it is easy to see that there is a Greek mind behind the pen. He is more intent upon making a strong argument than upon representing a consistent Jew. Origen does not fail to discover that it is anomalous to have a Jew quoting Homer and Euripides. And occasionally the Jew says things which no Jew would be likely to say, unless he were a Sadducee or a Samaritan. Celsus is less fettered when he puts the supposed Jew aside and steps forth in his own person. But his method of argument, though more direct, is essentially the same. Freed now from the trouble of impersonating the Jew, he can set Judaism and Christianity against each other. "The Jews and the Christians," he says, "most stupidly dispute with one another concerning the expected King of the Jews. One side maintains that he has already come, while the other denies the fact. The Jews, being originally Egyptians, seceded from their nation and got up a religion of their own. The Christians have done to them what they did to their ancestors, the Egyptians. Both are opposed to the religion of the Empire." Then he points to the multiplied dissensions among Christians themselves. "At first their number was small, and they were all of one mind: but now that they are so numerous they are cut up into factions. They agree in one thing only, that is, the name, if, indeed, they agree in that." That was a description of Christianity seventeen hundred years ago. Has the reproach lost any of its point to-day? Celsus continues:

"The Christians invent terrors and superstitions to gain their power over man. They terrify their followers by threatening them with future punishments. Heaven forbid that either I or anybody else should ever reject the doctrine that the wicked shall be punished and the just shall be rewarded after death. But the Christians assert the doctrine without proof. Why is it a fault to have studied the best opinions, and to have both the reality and the appearance of wisdom? What hindrance does this offer to the knowledge of God? Why should it not rather be an assistance and a means by which one may be better able to arrive at the truth? When a person is to be initiated into the other mysteries [that is, the heathen mysteries], the herald proclaims that where any one is pure in conduct, wise in

speech, where any one is free from wickedness, and is not conscious of having committed any wicked act, let him come. But what do these men say to those who are invited to join them? Whoever is a sinner, whoever is destitute of sense, whoever is foolish, and in general whoever is wretched, let the kingdom of heaven receive him. You say, God was sent to sinners, but was he not also sent to the sinless? Is sinlessness a crime? According to you, God will receive the sinner if he humbles himself before him, but will not receive a person that is righteous."

Celsus then goes back to the Old Testament. He objects to the cosmogony of Moses, because it makes the universe only ten thousand years old, whereas the universe is eternal. He finds in its myths opportunities for his favorite speculations in comparative mythology. In the story of the Tower of Babel he sees but a perversion of the story of Otus and Ephialtes, who attempted to pile Ossa upon Olympus and Pelion upon Ossa. The story of the destruction of Sodom he compares to Phaethon burning the earth. Celsus's conjectures in comparative mythology are not wilder than those of many who have lived in modern times. The interest that attaches to them is not that he succeeds in identifying such myths, but that he perceives that they spring from similar attitudes and exertions of the human mind.

But he has no patience with literalism. "The Jews, an ignorant people, occupying a corner of Palestine, not knowing what Hesiod had written, wove together incredible and insipid stories, and imagined that God created with his own hands a certain man, and a certain woman from his side; that this man received certain commands from God, and that a hostile serpent opposed these and gained a victory over the commandments of God. God," he says with biting scorn, "could not persuade even one man. Such absurd stories are fit only for old women. They speak also of a deluge with a monstrous ark having within it all things, and a dove and a crow as messengers, falsifying and ridiculously altering the story of Deucalion."

It is somewhat humiliating, in the midst of our nineteenth century culture, to reflect that the theology of Christendom is still founded on literal and materialistic interpretations of this old Eden myth. It is but a few months since a professor in a Presbyterian theological seminary in the United States was arraigned and condemned by the courts of his denomination for teaching that Adam's body might have been derived from other animals instead of from the red earth of Eden. And it is but a year or two since a preacher to the University of Oxford was summoned before six omniscient doctors of theology on the charge of heresy concerning the fall of Adam. Celsus, on the other hand, thought that the Ophites, a heretical Christian sect of his time, very justly denounced the character of the God of the Old Testament because he pronounced a curse upon the serpent who introduced the first human being to a knowledge of good and evil.

This cultivated and refined Platonist constantly rebels against Jewish anthropomorphism. It was too coarse and materialistic. But Origen did not like it any better. He himself was poetic and allegorical in his

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interpretation, too much so to be orthodox either in his day or ours. The modern sciences of geology and astronomy have demonstrated the impossibility of taking the cosmogony of Genesis as in any sense a history of the creation of the world. It was comparatively easy work for Mr. Huxley to vanquish Gladstone when he rashly undertook to defend the inspiration of that account. But without the modern sciences at his command, Celsus could have done it almost as well. "The most stupid thing," he says, "about the Mosaic cosmogony is the introduction of days before the creation of the sun. As the heaven was not yet created, nor the foundation of the earth laid, nor the sun yet revolving, how could there be days?"

In exposing the untenable character of the Christian doctrine of the resurrection, Celsus again plants himself on scientific ground. As a Platonist he believed in an absolute God of pure spirit, and that matter was evil. In this latter respect he stands far apart from modern scientific thought. And yet in dealing with matter he anticipates a fundamental modern scientific doctrine in regard to it. He advances as a sufficient argument against the resurrection of the body the fact that "there is no difference between the body of a bat or of a worm or of a frog and that of a man; for the matter is the same and their corruptible part is alike; a common nature pervades all these bodies, and one which goes and returns through the same recurring changes." In his "New Astronomy," Prof. S. P. Langley calls attention to the shelf in South Kensington Museum which contains in various jars and vials an exhibition of the materials of which the human body is composed. "They suggest not merely the complexity of our constitutions, but the identity of our elements with those we have found by the spectroscope, not alone in the sun, but even in the distant stars and nebulae. We have literally within our own bodies samples of the most important elements of which the great universe without is composed; and you and I are not only like each other and brothers in humanity, but children of the sun and stars in a more literal sense, having bodies actually made in large part of the same things that make Sirius and Aldebaran. They and we are near relatives." This seems but a modern reproduction of the thought of Celsus; and we find Origen in unfolding and paraphrasing the idea saying: "It is evident from what has been said that not only does a common nature pervade these bodies which have been previously enumerated (that is, bats, frogs, worms, and men), but the heavenly bodies as well." And Origen adds, "If this be the case, it is clear also according to Celsus (although I do not know whether it is according to the truth) that it is one nature which goes and returns through all bodies amid recurring changes."

Exposing then the irrational character of the doctrine of the resurrection, Celsus says:

"It is folly on their part to suppose that when God, as if he were a cook, introduces the fire which is to consume the world, all the rest of the human race will be burned up while they alone will remain, not only such of them which are alive, but also those

who are long since dead, which later will arise from the earth clothed with the self-same flesh. Such a hope is simply one which might be cherished by worms."

It has been maintained by some that the primitive Christians held only to a spiritual resurrection, that the doctrine of a bodily resurrection was of much later growth. But it is clear that at the time of Celsus it was a firmly established doctrine of Christian sects, although Celsus with fairmindedness adds :

"This opinion of yours is not shared by some of the Christians, and they pronounce it to be exceedingly vile and loathsome and impossible ; for what kind of a body is that which, without being completely corrupted, can return to its original nature, to that same first condition out of which it fell into dissolution? Being unable to return any answer, they betake themselves to a most absurd refuge, viz., that all things are possible with God. And yet he cannot do things that are disgraceful ; nor does he wish to do things that are contrary to his nature ; nor, if (in accordance with the wickedness of your own heart) you desire anything that was evil, would God accomplish it ; nor must you believe that it will be done. For God does not rule the world in order to satisfy inordinate desires, or to allow disorder and confusion, but to govern a nature which is upright and just. For the soul, indeed, he might be able to provide everlasting life, while dead bodies on the contrary are, as Heraclitus observes, more worthless than dung. God is the reason of all things that exist, and therefore can do nothing either contrary to reason or contrary to himself."

There is another very interesting series of passages which show still further anticipations of modern scientific thought. Celsus blames the Christians for asserting that God made all things for the sake of man, and especially for the sake of Christians ; and he enters into an argument to show that, considering man with reference to his place in nature, it cannot be maintained that all things exist mainly for him. His arguments and illustrations are so suggestive of some phases of the modern theory of evolution in their relation to teleology, that Pelagaud after reading it says : "Who would have expected to find in a Pagan of the second century almost a precursor of Darwin?" And Kind, a German writer, has written a monograph on this phase of Celsus's work, "Teleologie und Naturalismus in der althechristlichen Zeit." Celsus argues :

"Rain, thunder, and lightning are brought into existence not more for the support of us who are human beings than for that of plants, trees, herbs, and thorns. By labor and suffering man earns a scanty and toilsome subsistence, while all things are produced for animals without their sowing and ploughing. If one were to call us the lords of the animal creation because we hunt the other animals and live upon their flesh, why should not we say that we were created on their account, since they hunt and devour us? Men require weapons and dogs when they engage in the chase, but animals are provided with weapons which easily bring us into their power."

Celsus pushes his argument so far and with such bold and ingenious paradox that when he is through one feels that, instead of merely placing animals on a level with man he has almost put them above him. To show that animals are not without the power of social organization and that they possess an endowment of reason, he draws an argument from

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the habits of ants and bees which is clever enough for Sir John Lubbock. "If one were to look down from heaven upon the earth," he asks, "in what respect would our actions appear to differ from those of ants and bees?" It is interesting to note, as we are comparing Celsus's ideas with phases of modern thought, that Prof. Langley, ("The New Astronomy," p. 223), uses almost the same illustration. "Look down at one of the nests of those smaller ants which are made in our paths. To the little people we may suppose the other side of the gravel walk is the other side of the world, and the ant who has been as far as the gate, a greater traveller than a man who comes back from the Indies. It is very hard to think not only of ourselves as relatively far smaller than such insects, but less than such an ant-hill is to the whole landscape is our solar system itself in comparison with the new prospect before us; yet so it is. What use is it," he continues, "to write down a long series of figures expressing the magnitude of other worlds, if it leaves us with the old sense of the importance to creation of our own; and what use to describe their infinite number to a human mite who reads and remains of the opinion that *he* is the object they were all created for?"

It is a very large and beautiful view of providence into which Celsus emerges:

"All things, therefore, were not made for man any more than they were made for lions or eagles or dolphins. All things have been adjusted *not with reference to each other, but with regard to their bearing upon the whole*. God takes care of the whole, and *his providence will never forsake it*. It does not become worse, nor does God after a time bring it back to himself, nor is he angry on account of man any more than on account of apes and flies, nor does he threaten these beings each one of which has received its appointed lot in its proper place. Each individual thing comes into existence and passes away for the sake of the safety of the whole."

It will be seen that Celsus is not a disbeliever in providence, but that his view of it is large enough to include the whole universe in its operation. And here is a striking passage which shows how far he is from pessimism: "God does not need to amend his work afresh. Although a thing *may seem to you evil*, it is by no means certain that it is so. For you do not know what is of advantage to yourself, or to another, or to the whole world."

That Celsus was not a mere narrow-minded cynic, but a man of broad religious sympathies, is seen in his views of comparative religion. And here again I find one of the most interesting anticipations of modern thought. Col. T. W. Higginson has written a broad and catholic essay on the "Sympathy of Religions;" but the very roots of his thought are found in the "True Discourse." Its author might be called a Broad Church Pagan. His breadth of conception is seen in the earnestness with which he repels all Jewish exclusiveness. "It is absurd," he says, "to claim that the Jews are the chosen people of God alone." He has already shown that the Egyptians and Colehians also practised circumcision, and that if abstinence from swine's flesh is meritorious, the Egyptians not only do this, but abstain from the flesh of goats, sheep,

oxen, and fish as well. He declares it is not probable that the Jews enjoy God's favor or are loved by him differently from others; or that angels were sent from heaven to them alone. In the Egyptians, the Persians, and the Indians he sees equal evidences of inspiration. He reproaches the Christians with setting no value on heathen oracles, while those which are uttered in Judea they think are marvellous. "Grant that Jesus is a messenger from God, is he the first one who came to men, or were there others before him? *If God, like Jupiter in the comedy, on awakening from a lengthened slumber, desired to rescue the human race from evil, why did he send this spirit of which you speak into one corner?* He ought to have breathed it alike into many bodies, and then sent them out into all the world."

Celsus did not believe in the need of a special incarnation, that the great God of the universe needed to come down and take upon himself human flesh in order to mend the affairs of the world. The general order of Providence was sufficient for its management. But if there was to be an incarnation, he claimed that it should be universal. The name of God and the form in which he was to be worshipped, were of less importance to him than the idea of God beneath all symbols. "I think it makes no difference," he says, "whether you call the highest being Zeus or Zen, or Adonai or Sabaoth, or Amoun like the Egyptians, or Pappæus like the Scythians." He finds in this unity in diversity an argument for observing the established laws and the religion of the country in which one has been raised. "There are very great differences," he remarks, "prevailing among the nations, yet each seems to deem its own religion far the best." To show the effect of inherited custom, he tells a story which he quotes from Herodotus. Among the Indians there were some who thought they were discharging a holy duty in eating their deceased fathers. Darius during his reign having summoned before him those Greeks who happened to be present, asked them what would induce them to eat their deceased fathers. They answered with abhorrence, that for no consideration would they do such a thing. Then Darius turned to the Callatians, the parent eaters, and asked them through an interpreter how many of them would be willing to have their deceased fathers burned; on which they raised a terrible shout and bade the king say no more. Such is the way in which such matters are regarded. Pindar appears to me to be right in saying that "Law is the king of all things." Later on, Celsus shows that it is unreasonable to suppose that all people must act under one religious law. The belief of Origen, on the other hand, was that Christianity would eventually prevail over the entire rational creation.

Long as this paper is, it must leave undeveloped many points in the argument of the author of the "True Discourse." In representing his anticipation of modern thought, we have naturally brought out those ideas which are most interesting to the thought of our time. And it is important to notice that, where Celsus joins the thought of our time, it is on its most progressive side. But, pleasing as this comparison is, we

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must not forget that he wrote primarily for his own age. He had a mission then and there to fulfil. He might, however, have found some support for his own view that history revolves in cycles, in the fact that the conditions under which he wrote are to some extent paralleled in our own day. That was an age of intellectual, religious, and social revolution. And so is ours. If we were to point out three prominent aspects of the spirit of our own age, we might distinguish :

1. The rise of the modern critical and scientific spirit in the midst of an age of credulity.

2. A period of world-wide social revolution, exhibited in a protest or revolt against the established order.

3. A profound revolution in religious thought, accompanied by an ethical revival, a fresh enthusiasm for the application of the law of righteousness and love to human society.

So when Celsus wrote we might discover, with more or less distinctness and in varying proportions, the existence of these same elements : the scientific and critical spirit, a religious revolution marked by a new social theory, and a fresh ethical enthusiasm. How much Celsus felt the pressure of the scientific spirit in his day is seen in the wonderful facility with which he applied it. We cannot suppose that he was the only embodiment of its influence. It was the spirit which Lucian directed as effectually against Paganism as Celsus had against Christianity ; for Paganism needed its application just as much. The fact that Lucian mentions a friend of his, Celsus by name, who wrote a treatise against magic, has led to a strife among critics as to whether this Celsus is the same as the author of the " True Discourse." The difficulty has been that the two men do not stand on the same plane of thought and religion. But Keim advances the very natural supposition that the two men, Lucian and Celsus, the one an Epicurean and the other a Platonist, and both representing the highest type of Greek culture, joined hands in this crisis to combat the superstitions of their age. In this work, the scientific and rational method was a powerful weapon. But in Celsus we see a man who could apply the scientific spirit without losing his own faith ; who could exhibit the untenable character of the Hebrew and Christian cosmogony, and yet believe in the divine origin of the world ; who could assail the doctrine of the bodily resurrection, and still believe in the immortality of the soul ; who could dispute the deity of Jesus, and still believe that there were messengers or spirits from God to men ; who could, like Theodore Parker, unsparingly satirize the materialism of the Hebrew-Christian God, and still believe in a pure, spiritual theism.*

(To be concluded.)

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IS NATURE KING ?

BY C. NAVLOR.

I ASKED the Stars :

"Is there no balm in Gilead, no kind physician there,
No ruler of earth's destinies, no god to answer prayer ?

Is Nature king, nor aught beside ?"

I listened, and the stars replied :

"While sun and moon their vigil keep,

Men may work and women weep."

I asked the Wind :

"Is there no place beyond life's van,

Where man preys not on his fellow man ?

Some hallowed spot, by love caressed,

Where care lurks not and toil may rest ?

Waft aside the veil that I may see."

And the night wind sighed in sympathy :

"While sun and moon their vigil keep,

Men may work and women weep."

I asked the Sea :

"Is there a spot in thy vast domain,

Where thy victims live and love again,—

Some sheltered nook from the Storm King's blast,

Where weary souls shall rest at last ?"

There came a voice from out the deep :

"Men may work and women weep."

I Nature asked :

"Fair Goddess, who can thy might disprove ?

Thou say'st it, and the mountains move.

We see thee in the lightning's flash,

We hear thee in the thunder's crash.

Men come, men go, but whither bound ?"

Nature smiled and echoed back the sound :

"Everlasting rest, eternal sleep,

Where men toil not nor women weep."

Of God I asked :

"O Mighty King, whom men applaud,—

Thou mystic being a world calls God,—

Banish the beam, if beam there be,

From out mine eyes, that I may see.

Dispel my doubts, let knowledge come."

I sought for truth, but God was dumb.

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EVOLUTION AS A RECONCILER IN PHILOSOPHY
AND ETHICS.

BY B. F. UNDERWOOD, CHICAGO.

EVOLUTION ESTABLISHED.

THE doctrine of evolution has, among scientific men generally, taken the place of the old theory of the origin of species by special creation, and many of the classes that have hitherto opposed evolution are now conceding its truth and endeavoring to modify their theological beliefs in adjustment to its teachings. Some say they are ready to admit that the human body is derived from the bodies of animals, while still insisting that the human mind was supernaturally created. Others concede that the mind of man, as well as his bodily structure, has been evolved, in some way, from lower conditions, but they are unwilling to believe that man's moral, spiritual, and religious nature has been developed from conditions represented by any animal below man. These, they declare, must have come direct from the Creator. Their words imply that the wonderful structure of man and of the lower animals, and the marvellous intelligence of those animals, are not divine in their origin. Why not have a conception of God large enough to be consistent with the view that all the complex forms of life and all intelligences, from worm to man, are derived from the same universal power, by whatever name called?

EVOLUTION OF MIND

Accepting evolution as true regarding structure, we are logically bound to recognize the evolution of mind which is correlated with structure. The notion that an animal body was evolved to a certain point, and that then the animal intelligence which had grown with it vacated it as one would a tenement and that a human intelligence, supernaturally created outside of the evolutionary order, took possession of the dead animal body, is too crude and childish a thought to be seriously entertained.

There is as much evidence of mental as of physical evolution, if not more. The explanation of the individual is in his history, and his history is in the history of the race, and in the history of all forms out of which his race grew. We do not see all the factors; we do not understand all the conditions; but to conclude, therefore, that there has been an intrusion in the natural order of a supernatural force, is to reason like the savage who invokes the volition of gods to account for every phenomenon when he cannot see the link which connects it with its antecedent.

IMPLICATIONS OF EVOLUTION.

When we come to understand the implications of evolution, we see that all mental as well as bodily characteristics have been evolved by contact of the organism with the environment in which it has existed. The human mind contains, in a condensed form, the results of ages of

ancestral experience. Instinct is inherited habits. The young alligator, as soon as it is born, starts for the water, because the experiences of its ancestors through millions of years have adjusted its structure to the water and given it corresponding instincts. What is true of instincts is just as true of intuitions, viz.: That while they are *a priori* to the individual, they are experiential to the race; and while they come to each member of the race to-day as a birthright, as a part of his intellectual character and equipment, they are nevertheless the result of the slow acquisitions of centuries, organized in the race, the experiences of ages "consolidated in mind and frame."

EXPERIENCE AND INTUITION.

With these facts in mind, observe how evolution reconciles the experiential and intuitional or transcendental schools of thought. The former claimed that all knowledge is derived from experience, the latter that there are innate ideas, or that there are elements of knowledge not sense-derived; that there are laws of the understanding, forms of thought or sensibility, by which all sensuous impressions must be moulded before they can be changed into experience, forms in which no empirical influence enters, which, indeed, precede and condition all experience.

This was the contention of the great Kant, who had discovered, he believed, in pure mathematics, a kind of knowledge constructed wholly from data which the mind possesses without the aid of sensorial experience. Space and time, in which all mathematical constructions take form, and the synthetic power which combines particular data into systematic knowledge, are, he held, possessions of the mind quite independent of experience.

But, according to evolution, the powers of thought and all the mental characteristics have been brought into existence by the modification of previous conditions; and the forms of thought, so-called, have their genetic explanation in the experiences and acquisitions of the race.

A QUESTION OF PSYCHOGENY.

The question is changed from one of psychology to one of psychogeny, from a consideration of the nature of mind to that of its genesis and evolution. The evolutionist says: "There are, no doubt, logical processes corresponding with Kant's laws or forms of sense and understanding, which are as indispensable in the formation of judgment as are the laws of geometry in the construction of figures, but instead of regarding these as concepts antecedent to all experience, individual or ancestral, as primordial elements of mind, we should regard them as mental conditions, though not reducible to any individual experience, yet the evolved experience of the race, organized in structure and function." Although Kant declared that they are antecedent to all experience, the evolutionist, to be consistent, must view these mental forms as connate, and so far *a priori*; but as products of ancestral experience they are acquired, and therefore *a posteriori*.

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TWO FACTORS.

Experience implies two factors—organism and environment; and every modification of structure and every accompanying sensation must be experiential. The infant, when it enters the world, has no innate idea of space or time, but it has organized tendencies—Kant's *a priori* forms—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been subject. In like manner, all the phenomena of the fully-developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of mind, are the result of ages of acquisition and modification, like "the wealth," as Lewes says, "which a merchant acquires through his own efforts by employing the accumulated results of the efforts of previous generations." Every truth, whether "universal or particular," "necessary or contingent," is learned by experience, and its ascertainment is possible only by the conditions of experience.

TWO GREAT MISTAKES.*

The mistake of the sensational school of metaphysicians, like Hobbes, Locke, and James Mill, was in not recognizing the fact that the individual has intuitions which he did not acquire and which experience only is necessary to awaken. The mistake of the intuitionists and transcendentalists, like Kant and Leibnitz, was in failing to see that intuitions and forms of thought, so-called, although preceding all experience of their possessors, have been evolved out of and are entirely derived from the experiences of ancestors.

TWO GREAT TRUTHS.

Both the old schools had an element of truth; and each an element of error. One was right in saying that all knowledge is from experience: the other was right in saying the human mind has intuitions which it did not acquire by experience. But the sensationalists were wrong in assuming that man possesses only the results of his individual experience, and the intuitionists in not seeing that the experiences of ancestors become organized in their descendants, as predispositions, aptitudes, "forms of thought," faculties, etc.

Evolution thus effects a reconciliation between the sensational or experiential and the intuitional or transcendental philosophy, and makes the repetition of the old controversies between the two systems a waste of words.

KANT'S IDEA OF EVOLUTION.

Kant, it is to be remembered, believed in evolution, indeed, is justly ranked among its pioneers, but his idea of evolution, in its different aspects, was not full and clear enough to enable him to apply it to mind, the intuitions of which he treats as though they were ultimate, always the same in man as now; admitting of no derivation and of no analysis into simpler elements. This is not strange considering how slow thinkers

who have accepted evolution, even in our time, have been to see its implications in relation to mind.

SPENCER'S PROFOUND CONCEPTION.

Herbert Spencer was the first to apply evolution to mind systematically, and to show how experience is organized and transmitted as a heritage, and to point out that such *a priori* "forms" as those of space, time, causality, etc., must have had their origin in experience. This he did, assuming the truth of organic evolution, years before Darwin's "Origin of Species" appeared. His "Principles of Psychology" may be profitably studied to-day by those who would understand evolution in its deeper implications.

Lewes, referring to this as one of those profound conceptions with which Spencer has enriched philosophy, says that it "ought to have finally closed the debate between the *a priori* and the experimental schools in so far as both admit a common ground of biological interpretation, although, of course, it leaves the metempirical hypothesis untouched."

Says Dr. Edmund Montgomery: "Philosophy, after four centuries of most diversified trials, had failed to discover the ways of knowledge. In no manner could it be adequately extracted from reason, and just as little could it be fully derived from the senses. Nor had any compromise at all succeeded. Nativism and empiricism remained fundamentally irreconcilable. Suddenly, however, light began to pierce the hitherto immoveable darkness. It was Mr. Herbert Spencer who caught one of those rare revealing glimpses that initiate a new epoch in the history of thought. He saw that the evolution hypothesis furnished a solution of the controversy between the disciples of Locke and Kant. To us younger thinkers, into whose serious meditations Darwinism entered from the beginning as a potent solvent of many an ancient mystery, this reconciliation of transcendentalism and experientialism may have consistently presented itself as an evident corollary from the laws of heredity."

But what an achievement for a solitary thinker, aided by no other light than the penetration of his own genius, before Darwinism was current, to discover this deeply-hidden secret of nature, which with one stroke disclosed the true relation of innate and acquired faculties, an enigma over which so many generations of philosophers had pondered in vain.

WEISMANN'S VIEWS.

There is no time here to consider Weismann's views in connection with this subject; nor is it necessary. Their author has been continually modifying his theories from his first announcement of them, and so far as they have been directed against the transmission of acquired characteristics by inheritance, Spencer, Romanes, and others have disposed of them so effectually that Prof. Weismann has been forced to change his position with such frequency that it has been difficult to keep informed as to his latest concessions or contentions.

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EVOLUTION AND ETHICS.

A few concluding words in regard to evolution and ethics. Moral codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowledge and relations have multiplied, and as his life has become more complex.

Through ages of experience man has learned that some actions conduce to happiness, that others cause unhappiness. One class of actions is called right; the other is called wrong. The only criterion by which we can ultimately decide as to the moral quality of acts is the effect they produce for or against human well-being, and that implies the conditions of happiness.

THE MORAL LAW.

"The moral law" is a generalized expression for all those actions which have the approval of our highest conception. The conception of a moral order is formed by abstracting from character and conduct and combining in an ideal sequence all those moral qualities which experience has taught us are advantageous to the race.

Moral law is not a thing *per se*. It is the ideal rule of life and must be considered in connection with man's thoughts and actions from the standpoint of human well-being.

WHAT UTILITY INCLUDES.

When the word utility is used, it comprehends, it should be understood, among other components, the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion, as well as printing presses, steamboats, telegraphs and sewing machines. Our ideas of duty become more correct with advancing culture, because it enables us to understand more fully our relations to our fellowmen, and to the external world, and to perceive the result of certain lines of action and courses of conduct, by which we learn what is involved in those general principles and precepts which have descended from the early and comparatively uncultured periods of human history.

DESIRE FOR HAPPINESS.

Life has been evolved and sustained in a perpetual conflict, it is true, yet primarily by actions which are accompanied by pleasurable sensations. Were it possible for a race of animals to seek pleasure in actions that are painful and injurious, such a race would become extinct very soon. It is certain that under such circumstances no race could come into existence. Thus it is indicated that our knowledge and practice of virtue—the sum-total of acts that conduce to our well-being,—have been attained by the desire for happiness. If the transcendentalist speaks of the "categorical imperative," and declares that "I ought" is more authoritative than any considerations of utility; still, in order to know what we ought to do, we have to go to experience and learn what has been promotive of happiness. The whole history of civilization, from the dawn to the present time, is a record of experiences which have educated us into our present moral conceptions.

Experience has taught men that some acts which are pleasurable for the moment are under some circumstances ruinous in the end; while other acts which are painful for the time are a step to great happiness to themselves and to others. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which is the main consideration ever in tribal life. Society is an organism, so to speak, of which individuals are but so many units, and since the well-being and even the existence of the individual members depend upon the existence and security of the collective body, its interests become of primary importance, and must be guarded even though individual members suffer. Whatever, therefore, promotes the highest social interests is pronounced right. This is public utility, the general good.

The community, with the advance of civilization, comes to include the entire human race, and the principle of the utilitarian philosophy admits of no narrower interpretation than that those actions are right which are the best for the entire human family.

Man lives not for himself alone, nor for those simply who claim his attention during his personal existence, but as well for the millions that come after him to receive for a heritage whatever contribution, material or psychological, he has made to the progress of the race. Every human life, from the least to the greatest, leaves traces of its existence which in one form or another must last while the race endures.

CODES AND LAWS.

We do not always—we do not usually—stop to consider a vast train of circumstances that must follow a given act. A large part of our moral life is lived without calculation. The results of the experiences of mankind are summed up in moral precepts and moral codes, and are expressed in customs and laws which serve as ultimate authority for most men.

Then we have in us the organized experience of countless generations who preceded us, and who, having through ages acted in accordance with moral rules and principles, slowly learned by experience, have transmitted the results to the civilized men of to-day, as a legacy, in the form of moral intuition. The moral sense, as it is called, thus evolved from the multiplied experience of men registered in the slowly evolving organism and transmitted like other characteristics, has become a part of our mental constitution, extremely sensitive in some, dull in others, and in the lower races and in individuals among us but little developed. The lowest creatures have no sight, no hearing, no taste. Their whole structure serves the general purpose of performing, without division of labor, the simple functions of life. Slowly life, as it is developed, differentiates into several senses,—taste, hearing, seeing, etc.,—with corresponding organs. Similarly, there has been evolved out of experiences of men who originally could have made no ethical distinctions, the lofty moral conceptions of to-day. The race has learned by experience courses of

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conduct which are promotive of its well-being, and, at the same time, it has acquired a moral sense which intuitively responds to the distinctions which we have learned to make.

THE MORAL SENSE.

The moral sense is the highly complex product of human culture. Although intuitive in civilized man, it is the result of acquirement in the race. We have here, in its application to the moral sense, a complete reconciliation of the utilitarian conception of ethics as formerly held and the intuitive theory of morals. Conscience does not teach what is right and wrong. Indeed, in two individuals, it may approve acts diametrically opposite in moral quality. It is not the "voice of God." Its decisions depend upon the views which are held, and these upon inherited character, education and circumstances. It approves or condemns according to the convictions of its possessor, and in civilized man of to-day its decisions harmonize essentially with those rules of conduct which man has learned in the school of experience are for his well-being. As Spencer has expressed it: "I believe that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by continual transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions responding to right and wrong conduct which have an apparent basis in the individual experience of utility."

MORAL FOUNDATIONS.

Thus morality has its foundations in the mental constitution and in the nature of things, and the moral sense, which, equally with the starry heaven, filled Kant with wonder and awe, is the very efflorescence of evolution, suggesting that the universe in its essential nature is good, and justifying the effort and hopes of the meliorist, as against the despair of pessimism, whether it be of the Calvinistic type or that of Schopenhauer and Hartmann.

ORGANICALLY GOOD.

The path of virtue becomes pleasant with moral development. The moral life involves a struggle when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly-evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coerciveness has disappeared, and the right course is pursued without struggle, without any feeling of compulsion. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached, had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

SOUL OF TRUTH IN ERROR.

The evolutionary view of man, morally considered, reconciles conflict-

ing ethical theories by eliminating errors from each and uniting in a consistent system the truths which they severally represent. Whatever soul of truth there is in error is brought to view when the evolutionary process is studied. For instance, while the doctrine of the fall of man and original sin must be rejected, the fact remains that man at birth has tendencies to evil, some more than others, inherited from the past, which are about the same in their effects, perhaps, as would be "original sin,"—i.e., "sin" that a fellow had before he ever did anything or had a thought, but which will make him think wrong and go wrong as soon as he knows enough to think and act!

The old idea of the sensationalist, that the mind at birth is like a blank sheet of paper or a piece of wax, has as little foundation in truth as the doctrine of total depravity. Men of every generation begin life with their mental and moral as well as their physical characteristics fixed by the countless generations preceding them. The influence of the dead is, therefore, necessarily greater, inconceivably greater, than the influence of all the living.

The conceptions of the past have led to those of the present; all have served a purpose, and must be regarded as a part of the evolutionary order, in which are united in a common origin, a common brotherhood, and a common destiny, all the children of men.

But we should keep in mind the fact that evolution is a process, and not an ultimate cause. A study of this process shows the manner in which changes occur and results are reached; but we have only a surface view, seeing only very imperfectly the manifestations of the Universal Power which is the basis of all the wonderful phenomena.*

LEGEND OF THE SNOW.

BY ALONZO L. RICE.

By Nature's dull, expiring forges now
 The Autumn leans, and holds in palsied hands
 A crucible. Sad alchemist, he scans
 The fading hues on meadow, sky and bough,
 And then, recalling Summer's broken vow,
 He would transmute these tints to golden bands
 To keep her feet from seeking other lands,
 Departing with the laurels of his brow.
 Above the fire he bends with earnest gaze,
 And with puffed cheeks he fans the pallid glow;
 But with his ardor, the half-famished blaze
 In darkness dies; and, wavering soft and slow,
 Above deserted fields and tangled ways,
 Descend the first flakes of the ashen snow.

Ray's Crossing, Indiana.

* An address given before the Conference of Evolutionists at Greenacre, Me.

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WHERE HAD JOHN BEEN ?

BY HELEN H. GARDENER.

AFTER the battle of Bull Run, when the whole country was holding up its hands in dismay and breathing hard in the first realization that the war was not, after all, to be a picnic for the Northern troops, I, together with many other doctors and surgeons, rushed into Washington from distant cities. Some of us went from strictly patriotic motives; some out of sympathy for the poor fellows lying sick and wounded in the streets of the capital; some because we were young, and felt that we could there gain more practical experience legitimately in less time than would be possible anywhere else. I'm afraid I was of this latter class. I had just been graduated, and there was scant chance for much practice for me in New York city for many a year to come.

After attending to many other cases, I was taken, one rainy night, by a kind old negro woman, to her cabin on the edge of the city. She came to me in tears. "Doctah, I des wisht yoh come an' see my John. He 'pears mons'ous cur'ous, an' he act des like he 'stracted."

At her cabin I found her son, a tremendous fellow, as black as coal and evidently an athlete, with no evidence of a wound upon him, but with a tendency to bear off to one side as he walked, an apparent inability to talk, and possessed of a persistent effort to march and keep time to martial music, which he could not do.

Aunt Martha, as she called herself, and asked me to call her, told me that her son had always been strong and healthy, and that when he left Washington with the army he was perfectly sound and "des like de res' of de folks; but dey fetch him back to his po' ole mammy des like yoh see him, doctah, an' I des skeered plumb outen my wits, dat I is." I examined John carefully and could find not the least thing the matter with him, and half believed he was shamming.

The room was whitewashed, and I noticed a streak entirely around it that was so evenly drawn that it attracted my attention; but in the stirring events of those days I really paid scant heed to so trifling a case as John's, and so apparently trivial an indication as was that level streak on the wall. His mother was still talking. "De reason dat all de table an' cheers is in de floor, doctah, is dat John he des runs inter all of 'em if dey close t' de wall. 'Pears like he des 'bleeged t' skim along close up as eber he kin. Dat dar streak is what his elbow scrapes along all day an' all night, 'cep' when somebody's sittin' holdin' his han' er feelin' his pulst, like yoh is now." Young and inexperienced as I was, even this did not give me a clue, and I left Aunt Martha and John after giving some trifling advice and remedy, both of which I knew to be wholly innocuous.

Other men and other matters claimed my attention, and I neither saw nor heard of John again while I was in Washington. Since that time, I

have devoted myself to the branch of our profession which has progressed most rapidly perhaps—surgery. I spent several years in Paris and in Germany after the war, and it was not until 188— that I was back in Washington. We had an international convention there at the time, and were taken to various public institutions, among which was a little asylum for poor and insane negroes.

In one room, as we were passing the door, I happened to observe on the whitewashed wall a well worn streak drawn so level and circling the room so perfectly that it called to my mind a vision which I had wholly forgotten. I could not place my impression when it first came to me. I simply was stopped and drawn to look again into that room when my companions had passed on. I had a vague idea that I had seen it before, yet I knew that I had not, and was about to rejoin the others, when from behind the door, which had been opened as we passed, appeared a powerful black man, who had the vacant look of idiocy upon his face. He was walking slowly and apparently aimlessly around and around the room, always bearing to the left, and with the left elbow of his otherwise whole coat worn completely away by constant friction against the wall.

Memory was coming back to me and slowly taking up the threads of the war days, when one of the resident physicians, who had missed me and returned, said, as he joined me at the grated door:

"Strange case. He has been like that for years. No one knows why. He is perfectly harmless, perfectly helpless as to taking care of himself, and he walks and walks, day and night, and always bears to the left. If we let him out he'd bear off to the left and go in the river or the fire, or lose himself in the woods. He never talks, although we have never found anything the matter with him. He eats and sleeps pretty well. Strange case."

"I'd like to try an experiment on him," I said slowly. "I have an idea that I know something about what his trouble is. If I'd known as much twenty odd years ago as I think I do now, I guess he'd have been a useful citizen all these years. I'd like to try it now—if it isn't too late," I said again, speaking as much to myself as to my companion.

The resident physician laughed. "You're a perfectly hopeless guest, doctor," he said. "I believe you'd want to experiment on one of our own delegates if you didn't get a new subject outside every day. But if you are in earnest, I reckon there'll be no trouble this time. This is a charity place, and so far as I ever heard, the fellow has no friends but an old mother down town, and she'll never know but what he died a natural death."

"I hadn't exactly thought of murdering him," I retorted dryly. "I know where this trouble of his began, and I believe now that I know the cause. If it is not too late, I believe I can help him. That is all. Isn't it worth trying?"

Before noon the next day we had John's small room looking like a hospital operating-room, and the great black frame lay on the table under the influence of ether. Five of us stood around him, and I told them

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my theories and plans. My colleagues warmed to the idea and the work. I cut open the right side of the thick skull, and sure enough a splintered piece of bone from an old depressed fracture pressed into the brain. I lifted it, dressed the wound with aseptics, and replaced skull and scalp and placed him in his bed. Then we set about reviving him. We were all intensely anxious to know what the result would be, and five notebooks were ready in five hands. Presently John opened his eyes and stared about him. Then he asked—and it was the first articulate word he had uttered for over twenty long years—"Whar did de army move to yisteday?"

I was too excited to reply, and no one else appeared to grasp the full meaning of his question. Presently I said: "Toward Richmond, John, but you were hurt a little and had to stay behind, and we have been doctoring you. You are all right now. How do you feel?"

"Fus rate, thankee, sir; fus rate. Which side licked yisteday? Ourn?"

"Yes, John. But you must not talk now. I'll tell you all about it to-morrow."

When we got out of the room, I came near fainting from sheer excitement over my success. We got out under the trees as quickly as possible and held a quiz in speculative philosophy.

Where had John been all those twenty years? Had he thought anything? If so, what? Had he lived for twenty years on that battlefield, or had he gone to sleep there and never wakened till now? Had he dreamed? If so, of what? Would he be able to recall any of it?

I stayed in Washington a month to watch his case and ask him some questions, but he never understood one of them. The battle of Bull Run had been "yisteday" to him, and if he had dreamed, the dreams had taken flight at the touch of the knife and fled from the lifted skull.

When he began to walk he had no further tendency to trend to the left. His health, which was always good, enabled him to recuperate with great speed from the operation, and he is to-day supporting Aunt Martha by driving the carriage of one of the best-known Senators at the capital. I still look upon John as about my most valuable piece of stage property (so to speak) in surgery.

There has never come a glimmer of memory to him of the twenty odd years that he was a mere circling automaton. The war and his experience up to that time when he was struck on the head, most likely by a piece of spent shell, are as if they were yesterday in his memory, and his mind is as clear and as good as the average of his race and condition; but where that mind was, and how it was occupied during those years, is a never-failing query to me, all the more perhaps because it does not trouble or puzzle him in the least.*

* Reprinted from HARPER'S MAGAZINE, New York.

NOVEMBER.

BY WALT. A. RATCLIFFE, LISTOWEL, ONT.

LOUD, loud the wild wind of November is wailing,
 Down from the hill-lands, through the wild gorges,
 Out o'er the sodden sands, through shattered vines trailing,
 Over the leaping lake's white-crested surges.

Shrill sings the water-wraith, deep roar the billows,
 Far up the sloping shore fierce chargers prancing,
 Stand with uncovered heads grim ancient willows,
 Waving their wrinkled arms, like wizards dancing.

Far away over me dark clouds are wallowing,
 Like serried warriors meeting and battling,
 Over the swaying pines their thunder is bellowing,
 Down on the yellow leaves sharp hail is rattling.

Yest're'en among the ferns dreamily rhyming,
 Now see yon brawling brook wildly tumultuous,
 Bright where the sky was bright sweet carols chiming,
 Now as its neighbors are, hoarse and tempestuous.

Bare are the daisy-banks,— where are the flowers?
 Under the autumn leaves dreamlessly sleeping;
 Lulled by the parting songs of sweet summer's bowers,
 Now wilder melody over them sweeping.

Out o'er the wat'ry waste lone gulls are calling:
 Now with the storm they go, now tempests breasting;
 Yet all is well, I hear, like music falling,
 "This is not death, but rest, weary life resting."

What though in glade and glen slumber the flowers!
 Glad are November's songs, he knows no dirges.
 What though no oriole calls from the bowers!
 Even and morn are mine, songs of the surges.



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THE POLYCHROME BIBLE.

(FROM THE *N. Y. Sun*, OCT. 11, 1896.)

FROM the press of Johns Hopkins University, of Baltimore, will come this fall the first volume of a new translation of the Bible, or rather of what is known as the Old Testament, undertaken by the greatest biblical scholars in the world, which will aim to sum up in a single series of books the results of modern biblical criticism. It will be much more than a mere translation. It will amount to a reconstruction of the Bible. And such is the very revolutionary character of the work that, although many of the editors engaged upon it are, like President Harper, of the Chicago University, of the orthodox faith, the books now about to make their appearance cannot but profoundly affect the ideas, the teachings, and the beliefs of all Christendom.

The new translation of the Bible has been undertaken in precisely the same spirit as that in which the plays of Shakespeare and the early histories of Greece and Rome have been studied. The aim has been to apply this same method of literary and historical criticism to the sacred books of the Old Testament: to find out by whom each of them was written, and when, and whether, a given book was the work of different authors and different ages; to find out how nearly each book has come down to us in what was probably its original form, how it has been re-written and added to, and what corruptions have crept in.

Just what has been done will be a little clearer by taking a specific example. In the view of Matthew Arnold, the book of Job belongs to the world's literature. But if this book is read closely, it will be found to contain many strangely contradictory ideas. It seems as if, in many cases, its author had written in one vein at one moment, and then turned directly about and written in exactly the opposite vein in the very next moment, so that a single chapter will contain sentiments that are difficult to reconcile. Indeed, if all the commentaries and explanations of the book of Job were put together in parallel columns, it would make one of the strangest jumbles possible to literature.

It is owing to all this that there has grown up in the minds of Hebrew scholars the conviction that the book of Job was not written by a single man, but is the work of several individuals; and in the new translation the attempt will be made to mark out what is probably the original text of the book, and to separate this from the polemic interpolations against the tendency of the poem, made undoubtedly many years after Job was dead; and from the various corrective interpretations or notes added, making Job's speeches to conform to the spirit of the orthodox doctrine of a later day.

In just the same way, the attempt has been made to find out what part of the book of Isaiah was written by that prophet, and what was written in at a later day; what part of Jeremiah is the prophet's own

words, and how much is biography, written after his death; to what age the so-called "Priestly Code" of Leviticus belongs, and how many centuries afterwards the "Law of Holiness" was written, and so on.

It was from the results of this modern criticism that the scheme of the new translation sprang. It originated with a young German scholar, now Professor of Semitic Languages and Literature at Johns Hopkins University, Prof. Paul Haupt. Six years or more ago, the work began to take definite shape. Sufficient funds for the undertaking were found, and Prof. Haupt was made general editor. He was thoroughly acquainted with the special studies of Biblical students, and to him who had given particular attention to a particular book that book was assigned. Very often the new translation will represent the life-work of the translator. The best scholars of the world have been engaged in the work—men varying widely in their beliefs. The book of Leviticus is in charge of Profs. Driver and White, of Oxford. Prof. Smith, of Glasgow, has taken Deuteronomy; Budde, of Strasburg, Samuel; Stade, of Giessen, Kings; C. J. Ball, of London, Genesis; Ryle, of Cambridge, Exodus; Paterson, of Edinburgh, Numbers; Bennett, of London, Joshua; Taylor, of Winchcombe, Amos; Andrew Harper, of Melbourne, Australia, Obadiah; Jeremios, of Leipsic, Nahum; Russell Martineau, of London, Psalms; Muller and Kaupzsch, of Halle, Proverbs; Kamphausen, of Bonn, Daniel; Cheyne, of Oxford, Isaiah; Cornill, of Königsberg, Jeremiah; Frederic De Litzsch, of Breslau, Jonah; Wellhausen, of Göttingen, Psalms; Siegfried, of Jena, Job; and Kittel, of Breslau, Chronicles.

Among the American scholars engaged, with the books they will edit, are—President Harper, of Chicago, Zachariah; Prof. Charles A. Briggs, of New York, Ruth; Prof. Toy, of Harvard, Ezekiel; Francis Brown, of New York, Joel; McCurdy, of Toronto, Micah; and W. H. Ward, of New York, Habbakuk. Prof. Haupt himself undertakes the translation of Ecclesiastes, in addition to editing all the books done by other hands.

The plan of publication is novel. The attempt will be made to show at a glance the net result of modern criticism upon every line of every book of the Old Testament. This will be done in printing the text on different colored backgrounds. Thus, what is believed to be the original text of each chapter, as near as can be ascertained, will be printed on an ordinary white background, and the interpolations, additions, notes and comments, and various changes that are believed to have been made subsequently, will each be printed upon a background of a different color. It is from this that the new translation gains its name of "The Polychrome Bible."

The aim has been to secure a perfect text. All the existing collections of manuscripts in the world, practically, have been brought into service, and every scrap of information utilized. In a general way, the Masoretic text has been preserved in its integrity, though where it has been deemed best to do so, passages have been taken out of their place and transposed or printed as appendices. Where changes have been made or emendations have been considered necessary, these are indicated by special dia-

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critical signs. The reasons for all such changes are given in the notes, of which, for the English edition, English translations are given.

A particular example will make clear the general method that has been followed. The book of Leviticus is now regarded by biblical scholars as made up from three distinct sources. The basis of the book they call the Priestly Code, and this is printed on the usual white background. This part of the book is supposed to have been written about 500 years B.C. Such additions as seem to have been made later appear upon a brown background. The third source, used by the final editor of Leviticus, was called the Law of Holiness, since it emphasizes the requirements of ceremonials. Passages traceable to this source are printed upon a yellow background. The arguments for these distinctions will be prefaced to the notes of the English translation. Thus, at a glance, the reader has before his eyes the conclusions of the highest authorities upon this particular book.

Undoubtedly the changes made in familiar passages will be regarded as many and not infrequently startling. One notable instance is to be found in the translation of the Jewish symbol for God, Jhvh. Throughout the Bible this symbol has been translated in the King James version in many ways, "Jehovah," "God," "Lord," etc. In the new translation the Hebrew form will be retained, the proper pronunciation being Jahve or Yahway. The Hebrew word generally translated "tabernacle" will appear in the new version as "Tent of meeting," a rendering more nearly correct.

The familiar division known as the Pentateuch will be done away with, since Biblical students now-a-days regard the book of Joshua as belonging to the same compilation. Hence this division is now called the Hexateuch. These books are regarded as a sort of blend of the Judaic documents, composed in the Southern kingdom, and the Ephraimitic, written in the Northern kingdom about a century later, and hence this blend will be indicated in the printing by a purple background. Where the source is plainly indicated the fact will be disclosed by a background of red or blue as the case requires, and different strata of the documents will be similarly indicated in varying shades. In short, in the printing these books will appear as a sort of a series of mosaics, which is exactly the light in which they are regarded by scholars.

The Book of Jeremiah offers a fair example of the treatment of the prophetic works. The color device is not used here, but the matter is arranged chronologically. The discourses delivered during the first twenty-three years of the prophet's ministry appear in the first section, while the second section contains the discourses delivered later, and after the destruction of Jerusalem, July, 536. The second part of the book contains chapters concerning Jeremiah's life, written after his death, and then come sections written by neither Jeremiah nor his biographer. The other books of the prophets are handled in a similar way. Much, especially, is expected of Prof. Cheyne's "Isaiah," upon which he has spent a lifetime.

The only translation which is at present accessible is that of Ecclesiastes, by Prof. Haupt. The following passage will indicate how widely the new translation varies from the old :

THE AUTHORIZED VERSION.

IX., 7-10.—Go thy way, eat thy bread with joy and drink thy wine with a merry heart, for God now accepteth thy works. Let thy garments be always white, and let thy head lack no ointment. Live joyfully with thy wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, and all the days of thy vanity ; for that is thy portion in this life, and in thy labor which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest.

Speaking generally, Prof. Haupt declares that in countless ways meanings have been given to words of which they were devoid in the original.

THE POLYCHROME VERSION.

Come, eat thy bread in joy,
And drink thy wine with a merry heart.
For God hath long approved of all thy doings.
Let thy garments be always white,
And let oil not be lacking for thy head.
Enjoy life with the woman whom thou lovest
All the days of thy fleeting life.
For this is thy share in life,
And in the toil wherein thou toilest under the sun.
But, whatsoever thy hand findeth under the sun
To do, within thy power, do it,
For there is no work, nor planning, nor knowledge, nor experience,
In Sheol, whither thou art going.



WHIST.

Hour after hour the cards were fairly shuffled
And fairly dealt, but still I got no hand ;
The morning came, and with a mind unruffled
I only said, "I do not understand."

Life is a game of whist. From unseen sources
The cards are shuffled and the cards are dealt ;
Blind are our efforts to control the forces
That, though unseen, are no less strongly felt.

I do not like the way the cards are shuffled,
But yet I like the game and want to play ;
And through the long, long night will I, unruffled,
Play what I get until the break of day.

—Sel.

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"BYSTANDER" ON PROTECTION.

BY H. WASHINGTON, OTTAWA.

THE *Weekly Sun* of a late issue contains an able article by "A Bystander," headed, "The Crisis in the United States," in which he lays some deserved strictures on Protection and its offspring Anarchism, but unfortunately reiterates some of the fallacies on which Protection is based, thus endorsing with the weight of his great name, errors, the belief in which must retard progress, not only in Canada, but throughout the world.

He asserts, for instance, that "There is widespread depression among the farmers of the West (U.S.), produced by the competition of cheap labor countries and the over-production of cereals."

High protective tariffs are popular among wage-earners and farmers because they have been industriously taught by those financially interested in the perpetuation of protection, that it guards them against the supposed evil of competing with "cheap labor countries."

The fact that the few who are benefited by protection fear the competition of Great Britain more than any other country, and have no fear of China, illustrates the fraud that is being practised on the farmers and wage-earners by the cheap-labor-country theorists; for the highest wages in the world, purchasing power considered, are paid in Great Britain, and the lowest wages are paid in China.

Cheap labor is only another name for unproductive labor. It is called cheap because of the low wage, but the wages are low because the labor is unproductive, and cannot compete with highly-productive and consequently highly-paid labor. Experience teaches that any invention or circumstance that will increase the productiveness of labor tends to increase wages.

The "cheap labor country" theory is simply a bugaboo used to frighten the farmers and wage-earners, who hold the key to the situation by virtue of their votes, into allowing a few manufacturers to protect themselves against the dear labor countries, the real incentive of the manufacturers being to obtain high prices and low wages, both of which Protection is known to produce.

"Bystander's" assertion that over-production of cereals is one of the causes of distress amongst Western farmers, is tantamount to the assertion that there can be an over-abundance of God's bounty to his children.

How utterly erroneous is the idea that there can be an over-production of food, becomes manifest when we consider that the members of the community, who at any time are able to support themselves, and who are not farmers, must necessarily be limited in number by the surplus of food the farmers can spare; the larger this surplus, the greater the number in the community who will be able to devote themselves to employments other than farming.

The distress that invariably follows a failure of crops, and the great

number amongst the urban class who become unable to pursue their usual avocations, but are themselves forced to go farming, migrate, beg, starve or steal in consequence of such failure of crops, illustrates how dependent this class is, at this stage of their development, on the farmer's surplus. Therefore, if there is an apparent over-production of food in the West and distress exists, it is manifestly in spite of this abundance, the distress would certainly be greater had crops failed and food was less plentiful and consequently dearer.

Another sentence in "Bystander's" communication reads thus: "There are many unemployed, the number being increased for the time by improvements in labor-saving machines." As the labor-saving machines put in operation daily for the past fifty years have multiplied enormously and are daily multiplying at an ever-increasing ratio to those in use, with every probability of their increased application in the future, the qualifying words "for the time" in the above quotation can have no meaning; for if the introduction of one machine to-day displaces ten men the introduction of two machines to-morrow would displace twenty. The widespread belief that labor-saving machines rob the laborers of an opportunity to earn wages, is what gives vitality to anarchy, and many laborers believe that the destruction of these machines would improve their chance of obtaining employment.

When learned and thinking men, such as all concede "Bystander" to be, entertain such an idea, surely we can forgive the error in those whose daily fight for bread gives them little time for thought, and who, in spite of their utmost exertions, are often frantic with hunger.

In China, where this idea is almost universal and labor-saving devices are tabooed by government and people, wages are lower and laborers more degraded than in any western country. The fact that wages have steadily advanced in Great Britain and Japan contemporaneously with the introduction of labor-saving machines, points to the conclusion that these machines give employment to a greater number of laborers than the number they displace; for wages being determined by the competition of the employers for services, a decrease in the number seeking employment would increase wages. It is evident, therefore, that the introduction of labor-saving machines decreases the number of the unemployed.

Why labor-saving devices decrease the number of the unemployed is very apparent. Such devices cheapen the cost of production. Prices always tend towards the cost of production, therefore the introduction of these devices must lower the price to the consumer. Experience teaches that the per capita consumption of articles in general demand increases at a greater percentage than the fall in price. For instance, in Great Britain between 1840 and 1890 the price of sugar fell 75 per cent., between the same years consumption per capita increased 500 per cent.

The increased consumption per capita requires an increase in the number of laborers to produce and distribute the increased quantity demanded per capita. This necessarily increases the demand for labor all along the line of production from the farm, forest and mine to the

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door of the consumer, at a greater ratio than the increase of the laborers themselves, thus decreasing the number of the unemployed and forcing wages up in consequence. It is owing to this increase of wages among the wage-earners, who must always be the majority of every community, that is the main cause of consumption increasing at a greater per centage than the fall in price, for when products fall in price and wages rise, as in England and Japan, workmen can afford and do spend more on the cheapened articles than they possibly could when prices were higher and wages lower.

When we consider that the whole of the currency of any country passes through the hands of its farmers and wage-earners many times each year, the dire disaster that increasing prices and decreasing wages involves becomes apparent, and illustrates the importance of encouraging the introduction of measures and inventions that are known to increase the productiveness of labor, for in that way only can wages be permanently increased, and the condition of the poorest class in the community be ameliorated. Whatever tends to uplift this class must benefit each class above it, therefore the interests of the lowest class should be the first care of every true statesman.

Protection has the opposite tendency on labor, consequently in the countries where the highest tariffs prevail, progress in population, trade, and wealth the slowest and amidst the greatest suffering among their work people. Compare Canada and the U. S., Great Britain with France, Holland with Prussia, the Straits Settlements with Java, New South Wales with Victoria, or Japan with China.

The continuously increasing multitude of unemployed wage-earners we see in all Protectionist countries offers a good field for the propagation of Anarchy, and unless their minds are held in thrall by some fetich such as prevails in China (amongst her wage-earners and so-called lower classes), must lead to such evils as now threaten the wage-earners and farmers of the U.S.

If the idea "Bystander" holds in common with the Anarchists that the introduction of labor-saving machines increases the number of the unemployed and the idea was acted on, as in China, the present distress we see around us would no doubt be intensified, for this distress evidently exists in spite of the introduction of labor-saving machines or the advent of good harvests, both of which tend to cheapen commodities in general demand, placing them within the reach of an ever-increasing per centage of the community, and enabling all to use them with less stint.

Just in proportion, therefore, as we prevent this tendency towards cheapness of commodities, the natural and beneficial result of modern improvements, by restrictions on trade such as protective tariffs and the combine entail, will the number of the unemployed be increased, and their sufferings be intensified on account of the exalted prices such schemes are intended to assure to a few in the community.

The low price prevailing for the raw products of the land the world over, although a great blessing to the urban classes, bears heavily on

the farmers of protected countries, owing to the exalted price of the articles they are forced to take in exchange for their surplus products. The real object of protection is to exalt the price of these articles, the pretence is to protect the farmers and workmen against "cheap labor countries." It is this unfair exchange that Protection forces on the farmers that is the real cause of the distress amongst Western farmers in the U.S. in common with the farmers in all protected countries.

This distress ultimately affects the urban class, for the advantage this unfair exchange gives the urban class naturally causes them to increase more rapidly than the farmers, necessarily producing the same phenomena as a failure of crops is known to produce, for whether crops fail or those who depend on the crops increase at a greater ratio than the crops, the same results must ensue.

The cause of the low prices now prevailing for the raw products of the land, usually attributed to over-production, may with more reason be attributed to the pretended efforts each protected country makes to protect its farmers and wage-earners against the so-called cheap labor of all the other protected countries.

Each country having a surplus must sell outside its borders, and each protected country having high tariffs specially directed against this surplus of all the rest, the surplus of all or nearly all are forced into the British market, where no tariffs exist.

This forced competition among the protected nations to get rid of their surplus products in the only market left open to them, enables the people of Great Britain to buy these surplus stocks virtually at their own price. This price is further depressed, to the fabulous material advantage of the British people, by the immense bonuses all protected countries pay some of their people, to enable such to sell their surplus goods in the British market cheap. These bonuses are usually paid with money borrowed from the people of England by the various Protectionist governments on the security of the cultivated area within their various countries.

Now, as the price paid for export governs the price paid for home consumption, and as that price will always be fixed in the country importing the largest quantity, the greater the competition in that market the lower must go the price.

In a word, the greater the number of Protectionist countries at any time existing, and the more successful they are in preventing their people trading direct with the people of other countries, which is the object of Protection, the keener will be the competition each will offer to the other in the British market, in regard to their surplus for export, and the lower must fall the price in that market in consequence. This must necessarily lower the price in all the markets of the world, seeing that Great Britain imports the bulk of the exports of all countries, and that the price paid for export governs the price paid for home consumption.

Ottawa, Aug. 15, 1896.

H. WASHINGTON.

THE STAGE AND ORCHESTRA.

ENTERTAINMENTS OF THE MONTH.

The really notable theatrical events in Toronto during the past month have been the appearance here of Miss Loie Fuller and Mr. Albert Chevalier—a couple of artists representing entirely different but immensely popular types of work. The engagement of Miss Loie Fuller and her sister Ada was of interest for several reasons. "La Loie" has achieved a world-wide reputation for a fantastic style of dancing which the lady not only excels in but which she created; it was her first visit to this city; and it was a rather risky experiment of Mr. Ambrose Small to engage so high-priced an artist to play at a theatre where "popular" prices is the one unalterable rule. But Manager Small was amply justified in the result; the favorite little theatre was crowded to its utmost capacity at every performance—there were nine of them and many of the best people in the city were among the audience at each performance and evidently thoroughly enjoyed themselves. Many of them had probably never been in the house before, but it is only reasonable to expect that a fair proportion of these first-time visitors will be seen at the favorite home of vaudeville often again. The exhibition given by these ladies is scarcely dancing in the old or ordinary acceptation of the word, as what they do is made up of a series of elaborate poses aided by elegant flowing draperies and the most perfect and up-to-date mechanical appliances and well-arranged electrical effects. The "fire dance" was a clever piece of work, and the delusion effected by throwing up a powerful gleam of electricity through the floor, which made the lady's drapery appear actually in flames, while Loie shrieks for aid and at last falls down exhausted, was a splendid bit of realistic work. But, admirable as it is, it is not dancing. However, the financial result was so highly satisfactory that it is to be hoped the proprietors of the Toronto Opera House will be able to present us with some equally taking "bill" several times again this season.

The presence of Mr. Albert Chevalier among us was, as might be expected, a tremendous success, and filled the Grand Opera House as it has not been filled since the visit of Sir Henry Irving. Apart from any merit or reputation one is naturally curious to see a gentleman who, for singing some six or seven songs, is able to take as his own share out of the profits of an entertainment the modest sum of three thousand dollars per week. But Chevalier is very clever; outside his specialty he is an actor of a high order, and his power of mimicry and facial expression such as we do not often see. The "costermonger" is a class peculiar to London—and one part of London at that; in no other part of the United Kingdom is the "coster" met with. He is an itinerant provision merchant—generally in the fish, fruit, and vegetable line; with his "harrer" lit by a naphtha lamp, he stands by the curb in the gutter in the poorest thoroughfares of London and retails to the poorest portion of the people whatever he has to sell, in penny lots largely, sometimes in halfpenny lots; but if occasionally he should take sixpence "at one blooming whack" our coster begins to think he is becoming a wholesale merchant. When business is brisk—usually on Saturday nights—he will be accompanied by his "Old Dutch" and occasionally one or two of "The Little Nippers." The earnings of the "coster" are considerable, averaging from three to five pounds sterling per week; but his habits are expensive as his dress and language are peculiar. It is in representing this unique class that Mr. Chevalier has made his *metier*—and an excellent one it is; there

is not the slightest suspicion of coarseness in either the matter or the manner of these songs, which are wonderfully natural, and at one moment move us to laughter and in the next instant melt us to tears. It is safe to say that all those who have once heard "My Old Dutch" and "The Little Nipper" will never forget either the songs or the singer.

Rice's burlesque company played, at the Grand, "Excelsior, Jun.," which was a compound of smart music, good dancing, and bad puns, with a colorable imitation by Mdlle. Yvette Violetta of Mdlle. Yvette Guilbert.

Mr. Sol Smith Russell, who was advertised to follow "Excelsior, Jun.," did not materialize. Possibly, with Loie Fuller in the city, it was not good enough for him.

The appearance of Miss Anna Eva Fay at the Princess Theatre for the week beginning October the 5th, was an event of no importance—except, perhaps, to Miss Fay herself. But it showed that the public is as open as ever to humbug, and very transparent humbug too. Outside of the clever trickery indulged in by Miss Fay, the "performance" was utter rubbish.

If Messrs. Paul Cazeneuve and John Griffith be fair specimens of native talent, the less we have of this product the better. Mr. Cazeneuve, instead of being a romantic actor, could more appropriately fill the role of a raving lunatic, and he would probably, unintentionally, fill it well. Mr. Griffith's Faust was a bad imitation of Morrison's production; and we have had lately almost enough of "Faust" in any shape, but of Morrison's and Griffith's certainly. Mr. Griffith's burlesque of Richard III. was about the worst thing I ever witnessed outside of a "penny gaff." In conception, in playing, in costume, and staging, it was a lamentable example of gross inanity and conceit. At the pathetic parts the handful of audience laughed aloud, and then they dozed from very boredom.

"The Merry World," at the Grand, was a lively show. It was a kind of comic opera, made up of burlesques on several other operas. It was well played, well dressed, well staged, and noticeable for some "loud" dancing.

At the minor houses, Miss Dorothy Denning's imitations of the Fuller Girls at the Musee were clever. The "fire" and "lily" imitations were excellent, and drew much business to Robinson's Yonge Street theatre.

"Lost, Twenty-four Hours," and "The Mummy" were a couple of excellent comedies, well played by a qualified company. Both pieces were well received by audiences that may have been solid, but were certainly not numerous.

The Toronto Opera House is maintaining its record by keeping open in dull times, and is producing altogether a better class than usual of variety shows and sensational melodramas.

Outside of the Fuller and Chevalier engagements, the most noticeable thing about the theatres has been the beggarly array of empty seats to which every show, good, indifferent, and bad, has had the dismal duty to play.

But, badly as the theatres have unquestionably been doing, the concert business has been worse. The principal musical events were the Philharmonic concert at Massey Hall and the Seidl orchestra concert. The Philharmonic concert consisted of some foreign singers, an orchestra of forty pieces, and a chorus of over three hundred ladies and gentlemen, to each of whom three tickets were presented; add to these the press seats and the usual "dead-head" roll, and not more certainly than one hundred persons could have been present who paid.

The Seidl orchestra gave a couple of excellent concerts, but the receipts could scarcely have purchased the chewing-tobacco of the forty or more artists who

were brought here from New York! What is Toronto coming to as a musical and artistic centre?

But perhaps it is unfair to be too hard on Toronto in this respect, when we remember that at this moment the Buffalo Symphony Orchestra is appealing for funds to enable it to continue in existence; one of the oldest musical associations in Chicago is in the same condition; several societies in New York are telling the same story; and even the well-known London organization, Mann's Crystal Palace orchestra, which has been in existence close on forty years, is likely to disband owing entirely to financial difficulties.

PROFESSIONAL NOTES AND GOSSIP.

A French version of Shakespeare's "Julius Caesar" is announced at the Odeon in Paris, and there is talk also of the production there of a translation of Bulwer's "Richelieu" by M. Ch. Sampson. Louis de Grammont is the translator of Shakespeare's tragedy.

The theatrical managers of Vienna have recently arrived at an agreement which will be beneficial to all concerned. The new agreement provides that each of the playhouses shall have its premieres on a different day of the week. This will do away with the possibility of several first performances on the same night.

"Brian Boru" is the title of a new opera to be presented under the stage direction of Max Freeman. The book is by Stanislaus Strange, and is somewhat on the order of Rob Roy and Robin Hood, the old legends of Erin's heroic king being the foundation of a romantic story. Mr. Edwards composed the music, which has a distinctly national flavor on account of the free use of the old Irish airs. It will be given in Boston in January.

Paris is to have Russian opera through the influence of a Russian singer, Mme. Mirwana. Tschaikowsky's "Oneguine," will be given first, and the fall season will open with Glinka's "Life of the Czar." These will be followed by works of Cæsar Cui, Borodine, Sokolow, Korsakofi and others.

The Civil Tribunal in Paris has just pronounced against the "claque," which is such a recognized institution in all French theatres. It has declared that paid applause is nothing less than contrary to public order and good manners, and is capable of giving rise to disturbances. Moreover, it ruled that the "claque" hinders the expression of unbiassed opinion and destroys the liberty of the paying public. This severe condemnation of this long-recognized institution was the result of a lawsuit brought by the chief of the "claque" of one of the Paris theatres against the manager of that house for breach of contract. The plaintiff lost his suit because the contract with the manager was declared to be unlawful.

"The Telephone Girl" lately produced at the Metropole theatre in London appears to have made a hit and I am assured it is all petticoats and comic songs. The principal topical song, "You would be a fool if you did," we shall doubtless soon have out here, but the other songs we can afford to wait for if this is a fair specimen:—

"I work a telephone,
And wiser I have grown;
I'm now a perfect credit to my mater.
My money I have earned,
And many things I've learned;
I'm more than up-to-date, I'm up-to-date-er."

CURRENT OPINIONS.

COL. INGERSOLL ON SOUND MONEY.

On the 8th of October Col. Ingersoll made his first speech in the present campaign, addressing about seventeen thousand people in the great Republican tent at Chicago. Several thousands unable to gain admission were addressed by other speakers outside. There was some trouble at first, but the attentions of a squad of policemen restored order, and the Colonel's address was not again interrupted except by applause. In part he said :

"I admit that all the parties who disagree with me are honest. Large masses of mankind are always honest. The leaders not always, but the mass of the people do what they believe to be right. Consequently, there is no argument in abuse, nothing calculated to convince in calumny. To be kind, to be candid, is far nobler, far better, and far more American. We live in a democracy, and we admit that every other human being has the same right to think, the same right to express his thought, the same right to vote that we have [applause], and I want every one who hears me to vote in exact accord with his sense, to cast his vote in accordance with his conscience.

"No man ever made or created money. It is beyond the power of Legislatures and Congresses. Money is not something that man can create. Money is something that does not have to be redeemed. Money is the redeemer. [Applause.] Anything that has to be bolstered up with the promise of an individual or a nation is not money. A nation can no more create money by law than it can create corn and wheat and barley by law. [Applause.]

"And the promise to pay money is no nearer money than a bill of fare is a dinner. [Laughter.] Twenty-three and twenty-two one-hundredth grains of pure gold make one dollar. That is the money to-day of the civilized world. Ah, but they say, 'Cannot you make dollars out of silver?' I say, 'Yes, but when you make a dollar out of silver you have got to put a dollar's worth of silver in a dollar. [Applause.] If you make money out of something else you have got to put a dollar's worth of something else into the dollar.'

"It takes a dollar's worth of paper to make a good paper dollar. [Laughter.] It takes a dollar's worth of iron to make an iron dollar, and it takes a dollar's worth of silver to make a silver dollar. You do not add to the value of gold by coining it any more than you add to the value of wheat by measuring it; any more than you add to the value of coal by weighing it. Ah, but they say, what makes gold valuable is that the law has made it a legal tender.

"Again, gentlemen, you are arguing backward. Because it was valuable the law made it a legal tender. Making it a legal tender did not give it value; but being valuable, the law made it a legal tender, recognizing its value. And yet these gentlemen say that it got all its value from the law making it a legal tender. It is exactly the other way. The legal tender law rests on the value of the metal. Why is gold valuable? I don't know. Why do most people love oysters? I don't know. [Applause and laughter.] Why do so many people get idiotic about election? [Applause] I don't know. But these are facts in human nature. For some reason, or for money, people give a value to gold. And that value is recognized by the law-making power, and that is all there is to the legal tender act. But, says Mr. Bryan, 'our money is too good.' How can money be too good? He says: 'We want more money.' I say: 'Yes. We want good money, and the more good money we have the better.'

"There has been added to the money of the world \$225,000,000 in gold in the last year, dug from the miserly crevices of the rock. Next year there will be in all probability a hundred millions more than that. We are getting more good money. But he says 'We want cheap money.' Well, why? Because the money is now so good that people want to hoard it. Consequently he wants to get money that nobody will want to keep [applause], money that everybody will be crazy to spend. If we get that kind of money who will take it?"

"That is the kind of money these gentlemen want in the United States. Cheap money. Do you know that the words cheap money are a contradiction in terms? Cheap money is always discounted when people find out it is cheap. They have said of me that I used to talk another way. Twenty years ago, at Cooper Union, in New York, I made a speech on this subject favoring honest money. I said: 'I am in favor of paper with gold and silver behind it. I believe in silver because it is one of the great American products, but I want a silver dollar worth a gold dollar, even if you have to make it four feet in diameter.' [Applause.] No Government can afford to be a clipper of coin. Honest money for an honest people issued by an honest nation! That was where I was twenty years ago, and that is where I am to-night. Better be an honest bankrupt than a rich thief. Poverty can hold in its hand the jewel, honor, a jewel that outshines all other gems. A thousand times better be poor and noble than rich and fraudulent." [Applause.]

Of course, Col. Ingersoll's speeches for the Republicans have not been allowed to pass without the usual partisan replies, and we reproduce this from the *New York Journal* as a moderate sample of the attacks made upon him:

Col Ingersoll's agnosticism sometimes inspires him to say original things. His sudden advocacy of the gold cure for all human ills induced him to utter sentiments quite as false as his others and by no means so striking. But the rampant repudiator of heaven ought to remember that he has spoken about free silver before. The gallant Colonel is trying to trump his own ace. Has he forgotten, or does he simply not know his own mind? For he belies his own previous utterances. Here is an extract from his lecture on "Farming," as published in pamphlet form by G. S. Baldwin:

"For my part, I do not ask any interference on the part of the Government, except to undo the wrong it has done. I do not ask that money be made out of nothing. I do not ask for the remonetization of silver. Silver was demonetized by fraud. It was an imposition upon every solvent man; a fraud upon every honest debtor in the United States. It was done in the interest of avarice and greed, and should be undone by honest men. The farmers should vote for only such men as are able and willing to guard and advance the interests of labor."

Will the admirable abolitionist of eternal joy be good enough now to tell us what made him climb over the fence with so much celerity and jump down on the other side so hard? We appeal from Robert gold to Robert silver. There are no museums in this country for two-headed orators, or the Colonel might command an enormous salary. Or is it possible that the eloquent special pleader for soup as a substitute for salvation has looked upon the gold when it was yellow in the bank, and become intoxicated with dreams of what may be his when Mr. Hanna's campaign fund is placed where it will do most good?

A week later, the *Journal* said:

Nothing has been heard from the agnostic chameleon, Colonel Robert G. Ingersoll, since he made that glittering gold speech in Chicago a few days ago. Like Brer Rabbit, "He lay low;" so we do not know which side he is on now. But it is reasonable to say that he will keep fast hold of the bedraggled skirts of the trusts until after election, in the hope that if those trusts enter into the promised land they will tow him along with them. In the meanwhile he may possibly enjoy eating a few more of his own words. Here they are, from a speech delivered in Denver, May 22, 1892:

"Only a few years ago our money was gold and silver—money that had been the money of man for thousands of years. Our silver was demonetized and gold made the standard. There is no man in the United States with ingenuity enough to account for the demonetization of silver in 1873. There is not one. We need altogether more money than we have. I believe that every ounce of silver that is dug under the American flag should be coined free under the American flag."

Oh, Robert! To think that in four short years you would have to trot after your party to territory in which that same old flag would be held up as the symbol of McKinley and gold! You did not know then that you would have to say in 1896, "Silver is the root of all evil." But you have one consolation, Robert. You are not the only light of your party of which the party has changed the color. Most of your lights used to be pure white; but you're all a sickly yellow now. Oh, the power of gold!

The London "Times" on Mr. Laurier's Policy.

In Canada, as in Australia, the process of expansion appears to be working in similar directions. With the development of the North-West and the improved prospects of the mineral fields of British Columbia, the need of greater freedom of exchange and communication with the outside world has made itself felt. The first pledge of the new government to the electorate, is to render Canadian trade as free as the somewhat exceptional circumstances of the colony will allow, and while the necessarily difficult question of the revision of the tariff is reserved for the session of next year, the government has promised to take into immediate consideration the question of the construction of the fast line of steamers between a Canadian and a British port. It has been suggested that the government of Mr. Laurier will show itself less keen than the Conservative Government which preceded it, in the policy of developing the communications of Canada with Great Britain and the Empire, but if there be any truth in the theory that a prosperity based upon the development of natural wealth depends for its continuance upon the removal of obstacles between markets of consumption and markets of supply, there can be little reason to suppose that a party which has shown itself so ready to perceive the value of an unobstructed tariff should fail to appreciate the importance of overcoming the obstructions of time and distance. So far, Mr. Laurier has given no ground for the supposition that his government is indifferent to the projects of the Pacific cable or of the Atlantic fast line of steamers.

TO A LIAR.

Lie on! My sole revenge shall be
To speak the very truth of thee.

FROM OUR OWN OBSERVATORY.

The Presidential Election.

THE Presidential election is over, and McKinley and Hobart, the representatives of "sound money" and Protection, have been elected by a large majority. Of course, as in many similar contests, an accurate estimate of the probable result was altogether impossible, though it seemed highly probable that Bryan's extensive campaign tour and his powerful speeches would be found to have had an immense effect among the masses of the people. In a case where, to a large extent, assertion and prophecy have taken the place of fact and argument, where history has been falsified to bolster doubtful hypotheses, and where wholesale denunciation and personal abuse have supplied the place of reasoning, it was impossible to gauge what the effect would be upon the mass of the electorate, large numbers of whom are certainly not in a position, either through education or prosperous independence, to come to an unbiassed or just decision. It was interesting to note the varied estimates made, large majorities being claimed by both parties. It is evident, however,—as was the case in our own late elections—that the confidence expressed on both sides was based upon the roughest calculations; and the result shows that, whether silver or gold or mere personal influence be used to control or buy the electorate, a properly guarded system of secret balloting alone can defeat the machinations of the corruptionists, and must be the first step towards honest and just government. To us, the situation altogether seems to be a dangerous one, though the danger lies, we believe, not in the legitimate results of the success of the victorious party, for, as in the case of Canada, neither party would find it possible to put their extreme views into effect without disastrous results to itself. The danger lies in the passions which have been aroused by the invectives of the partisans who have conducted the campaign, and whose efforts may render orderly government impossible for some time to come.

Why not have a Two-Cent Postal Rate?

While our Postal authorities show such a lack of enterprise in imitating the good example of our American cousins in establishing the two-cent postal rate, this item from the *Westminster Gazette* in reference to such lower rates may be of some interest: "What would our general post-office say to a novel experiment which has been recently tried in Munich? A private post was started in that city last week, with the object of underselling the government post-office. The new company, who have provided their postmen with bicycles, and deliver letters to any part of the city four times a day, charge only one and one-half pfennig, less than a farthing, for missives weighing up to three and one-half ounces. This private venture will, no doubt, strike a severe blow at the prosperity of the Bavarian post-office, as far as Munich is concerned. It is perhaps lucky for our post-office that such private companies are prohibited by law in England, for it would be possible to carry letters for a half penny and still make large profits. But if this monopoly of letter carriage did not exist, perhaps a little healthy competition might make the general post-office less lethargic in the correction of its little vagaries, of which editors, among other sufferers, are from time to time only too acutely conscious." We believe a two-cent general letter rate and a half-cent rate for city drop letters and newspapers would soon give an ample return, and be an immense boon to all classes of the community.

Municipal Government in Toronto and in other Cities.

Glasgow seems to be setting a grand example of the benefits of honesty and self-reliance in the government of a large city. It is remarkable that, while the municipality of Glasgow is confidently anticipating that the operation by its own officials of the electric light and street car systems will relieve the citizens from all the other taxes, the great city of London is negotiating for amalgamating and leasing to a private company its various existing lines of tramways. The year's business in the Toronto council inspires us with but little hope that the former instead of the latter example will be followed. The new Board of Control, from which so much was hoped, has given us a series of wrangling disputes which have proved how little its members are capable of rising above the level of the old-style ward politics. What is wanted, in order to do any good under present conditions, is a Mayor, not merely of integrity and good intentions, but of broad views and business capacity, and with firmness, not mere obstinacy. The coming winter will probably try the resources of the city in dealing with wide-spread distress, but no plan has yet been put forward to afford relief except the old one of charity, and the largest part of the time of the council has been occupied in quarrels with the Mayor and struggles over jobs for friends. On the whole, the assessment revision has been a great improvement, and shows the advantage of appointing a few competent men to settle such a matter upon well-defined principles, instead of leaving it to an individual struggle. We note that Mr. Maughan's assessment return shows the population of Toronto to be almost stationary—an increase of 1,327; while the total assessment has fallen from \$142,464.140 to \$132,530,130—a decrease of \$9,934,010.

The Unsinkable Aqueduct Scheme.

We are glad to see the *Telegram* taking the stand it does against this scheme for exploiting the people of Toronto, which we thought had been swamped by Mr. Mansergh's \$15,000 report. When the city seems to be at the mercy of almost any fakirs who have persistence enough to weary the people and cash or promises enough to buy a few aldermen, it is a good thing to have a journal which will stick with bull-dog tenacity to a course it believes to be right. It is ridiculously absurd that, after spending \$15,000 in obtaining the best expert opinion on the matter, the aldermen should allow their time to be wasted and themselves demoralized by discussing a scheme which that expert opinion showed to be utterly and absurdly crude, impracticable and expensive. Even if there were no other objection to it the city should refuse to consider it on the one ground of the bad policy of giving to a private company a valuable franchise which every consideration of financial and sanitary prudence should lead it to retain in its own hands.

Toronto's Bonuses and Exemptions.

In answer to a letter from the Trades and Labor Council, Mayor Fleming gave the following statement of the amounts which have been given to the various railways by the city of Toronto, and of the monopolies and tax exemptions which have been granted: Bonuses: Northern, \$240,000; Grand Trunk, \$229,796; Toronto, Grey and Bruce, \$387,797; Toronto and Nipissing, \$165,000; Northern Muskoka Junction, \$111,112; and Credit Valley, \$349,903, making in all a total outlay in bonuses to railroads of about \$1,484,000. Franchises from the city are held by the Bell Telephone Co., paying 5 per cent. on gross receipts, Toronto Incandescent Light Co., Toronto Electric Light Co., and the

Street Railway Co., the latter paying 8 per cent. on annual receipts up to \$1,000,000, and 10 per cent on all receipts over that amount. Firms exempted from taxation for certain periods of time: The American Rattan Co., Boulter Canning Co., McDonnell Roller Mills Co., Kemp Bros. Enamelling Works, Cold Storage Co., and the McIntosh & Sons grain cleaning process.

Chicago's Population.

The statistics of the recent school census show that Chicago's population is made up of 332,883 people born in America of American parents, 645,029 born in America of foreign parents, 40,740 born in America one parent being American, and 580,623 born in foreign lands—a total of 1,599,279. The German element numbers 424,537, and of these 193,487 were not born in the United States. Ireland comes next with 226,636, of whom 95,676 were born abroad. The total of Swedes is 100,022, slightly more than half of whom were not born in this country. Poland contributes 87,450, Bohemia 80,014, England 56,258, Norway 45,780, Scotland 35,243, Canada 33,010, Russia 28,352, Italy 22,346, with the rest "scattering," led by the French, Danish, and Hollandish at about 20,000 each.

The Largest Refracting Telescope in the World.

The lens for the great telescope of the new observatory at Lake Geneva, Wisconsin, has been completed after two and a-half years' labor, and now lies at the workshop of Prof. Alvin Clark in Cambridge, awaiting the orders of the Chicago University authorities. Its focal distance is sixty-one feet. The extreme diameter of its clear aperture is $41\frac{3}{8}$ inches. The crown is about three inches thick at the middle and one and a-quarter inches thick at the outer edge. The flint weighs 310 pounds. The lens and its iron ring and cell weigh about a thousand pounds. The cost of the glass plates in Paris was \$40,000, and the entire cost of the lens is estimated to have been \$100,000. For its journey west it will be wrapped in flannel and bedded in curled hair, in a box mounted on springs and packed in a larger box. It will ride in the centre of a parlor car and will be accompanied by four men.

Not in Parliament for the Stamps.

The noble example of Mr. John Ross Robertson in donating his sessional indemnity to the Children's Hospital is thus referred to by the *Peterborough Examiner*:—"Mr. John Ross Robertson, M.P., East Toronto, is a nobleman—no, not that merely, but a noble man. He evidently, is not desirous of making money out of politics. He has donated his Parliamentary sessional indemnity of \$1,000 to the Hospital for Sick Children, Toronto, and to keep it from being lonesome accompanied the gift with another \$1,000 from his private means, making a total of \$50,000 donated by him to this institution. Mr. Robertson's munificent gifts of the past to charity prevent one being surprised at this new manifestation of his beneficence. He may make a poor politician in the baser sense of the term, but he is an honor, nevertheless, to Canadian statesmanship. His heart is in the right place."

Education in Quebec.

Some statistics given at the annual meeting of the Protestant Teachers' Association at Montreal on Oct. 15 and 16, are worth record. President Hewton stated that the outlay on primary education in Quebec was \$14,000 less than it was thirty years ago! Mayor Wilson Smith gave these statistics: He said that

the schools in the Province of Quebec numbered 5,890—5,196 elementary, 533 model, 157 academies and four schools for deaf mutes; the teachers numbered 5,950—5,022 females and 928 males—and of these 665 had Normal school certificates and 5,285 had none. The number of schoolhouses in this province increased in 1895 by 238, and the average attendance at all the schools was 229,859, out of a total of 286,000 pupils. The salaries paid to the teachers of the Province of Quebec were a national disgrace. In this province 5,294 teachers were in receipt of salaries averaging less than \$200 per annum.

The "Arena" for November.

The *Arena* closes its sixteenth volume with the November number, which is one of the most notable issues of that progressive magazine. It contains striking papers on the money question by Prof. Frank Parsons of the Boston University School of Law, Justice Walter Clark, LL.D., of the Supreme Bench of North Carolina, Hon. William H. Standish, and B. O. Flower, the editor. There is a paper by Mrs. Mary M. Harrison, who has for years made a study of child life, on "Children's Sense of Fear," which will be of interest to those engaged in training the young. Now that child psychology is being made a distinct study, it is to be hoped that the baleful and pernicious old-time custom of filling the minds of little innocent children with frightful pictures, so largely resorted to hitherto as a factor in their moral training, will be relegated to the barbarities of the past. Among other well-known writers and thinkers who contribute papers on social and economic questions, may be mentioned Prof. Joseph Rodes Buchanan, Lillian Whiting, Bolton Hall, Rev. T. Ernest Allen, and other eminent thinkers. Those who wish to be posted on the live questions of the hour should by all means read the November *Arena*.

"Familiarity Breeds Contempt."

The *Toronto Mail* has this to say about some recent attempts to familiarize the people with the incidents of the life and the character of Jesus of Nazareth as they are available for the novelist:

"Mr. Crockett and Ian Maclaren are each writing or have written a 'Life of Christ,' which will appear, apparently, simultaneously in parts. We do not feel at all sure that we may congratulate the public, or Christianity, on the event. These gentlemen have proved themselves expert novelists in a light and semi-religious vein. They have not at all distinguished themselves in the field of theology; and the attempt to utilize their reputation as writers of fiction in what must be a catch-penny contribution to Christian literature may not prove very satisfactory. Mr. Hall Cain has also written a story, in which he proposes to utilize Gethsemane, the Crucifixion, etc., in a manner which the author says is 'ahead of anything of mine.' On this the public is certainly not to be congratulated. There ought to be an injunction in such a case as this."

The literary editor of the mail is a cultured and generally broad-minded and scholarly critic, but when he begins to talk on theological subjects and to review religious books, he seems to descend to the level of an ordinary Methodist or Salvation Army preacher. The idea that familiarizing people with things that are intrinsically noble and grand—ininitely so, it is claimed—would degrade them, is grotesquely ridiculous. It is not truth, or nobility of life and character that needs to be hidden from the popular gaze either on the stage or in a book. If they will not stand the search-light, it is because the light exposes defects.

GRAVE AND GAY.

"WHEN DE CO'N PONE'S HOT."

[MR. W. D. HOWELLS, writing of the author of these verses, Paul Lawrence Dunbar, who is a young, full-blooded negro, a son of former slaves, describes him as "the only man of pure African blood and American civilization to feel the negro life esthetically and to express it lyrically."]

DEY is times in life when Nature
 Seems to slip a cog an' go,
 Jes' a-rattlin' down creation,
 Lak an ocean's overflow ;
 When the worl' jes' stahts a-spinnin'
 Lak a picaninny's top,
 An' you' cup o' joy is brimmin'
 'Twel it seems about to slop,
 An' you feel jes' like a racah
 Dat is trainin' fu' to trot --
 When you' mammy ses de blessin'
 An' de co'n pone's hot.

When you set down at de table,
 Kin' o' weary lak an' sad,
 An, you'se jes, a little tiahed,
 An' purhaps a little mad ;
 How yo' gloom tu'ns into gladness,
 How yo' joy drives out de doubt,
 When de oven do' is opened
 An de smell comes po'in out ;
 Why, de 'lectric light o' Heaven
 Seems to settle on de spot,
 When yo' mammy ses de blessin',
 An' de co'n pone's hot.

When de cabbage pot is steamin'
 An' de bacon's good an' fat,
 When de chittlin's is a-sputter'n'
 So's to show yo' whah dey's at ;
 Take away yo' sody biscuit,
 Take away yo' cake an' pie,
 Fo' de glory time is comin',
 An' it's 'proachin' very ntgh,
 An' yo, want to jump an' hollah,
 Do' you know you'd bettah not,
 When you' mammy ses de blessin',
 And de co'n pone's hot.

I have heerd o' lots o' sermons,
 An' I've heerd o' lots o' prayers;
 An' I've listened to some singin'
 'Dat has tuck me up de stairs
 Of de Glory Lan', an' set me
 Jes' below de Mastes's th'one,
 An' have lef' my haht a-singin'
 In a happy aftah tone ;
 But dem wu's so sweetly murmured
 Seem to tech de softes' spout,
 When my mammy ses de blessin',
 An' de co'n pone's hot.

THE BOY TO THE SCHOOLMASTER.

[By E. J. Wheeler, in "Stories in Rhyme for Holiday Time."]

"You have quizzed me often and puzzled
 me long ;
 You have asked me to cipher and spell ;
 You have called me a dolt if I answered
 wrong,
 Or a dunce if I failed to tell
 just when to say lie and when to say lay,
 Or what nine sevens may make,
 Or the longitude of Kamschatka Bay,
 Or the I-forget-whats-its-name lake.
 So I think it's about my turn, I do,
 To ask a question or so of you."

The schoolmaster grim he opened his
 eyes,
 But he said not a word for sheer surprise.

"Can you tell what 'phen-dnbs' means ?
 I can.

Can you say all off by heart

The 'onery, twoery, hickory ann ?
 Or tell 'commons' and 'alleys' apart ?
 Can you flog a top, I would like to know,
 Till it hums like a humble-bee ?
 Can you make a kite yourself that will go
 Most as high as the eye can see,
 Till it sails and soars like a hawk on the
 wing,
 And the little birds come and light on the
 string ?"

The schoolmaster looked, oh, very demure,
 But his mouth was twitching, I'm almost
 sure.

"Can you tell where the nest of the oriole
 swings,
 Or the color its eggs may be ?
 Do you know the time when the squirrel
 brings

Its young from their nest in the tree ?
 Can you tell when the chestnuts are ready
 to drop,
 Or where the best hazel-nuts grow ?
 Can you climb a high tree to the very tip-
 top,
 And gaze, without trembling, below ?
 Can you swim and dive, can you jump and
 rnn,
 Or do anything else we boys call fun ?”

The master's voice trembled as he replied,
 “You are right, my lad, I'm the dunce,”
 he sighed.

Helen—Are you sure God will forgive
 me for slapping sister if I ask him ?
 Mamma—Certainly, dear.
 Helen—Then I wish I had slapped her
 a good deal harder.

Did your rector get his usual vacation
 this summer ?
 Yes, the vestry gave him three months'
 leave.
 They realized, I suppose, that he needed
 a rest.
 No, but they realized that the congre-
 gation needed a rest.

The Doctor's Daughter—Oh, Giles, I
 have a message for you from my father.
 He says you must take some quinine in
 all the whisky you drink.
 Old Topper - Lor', missy, I'd be feared
 o' doin' myself an injury takin' quinine in
 such quantities !

“I hope,” said the parson, beginning
 his discourse, “that the gold standard
 members of the congregation will not
 forget that free silver is thoroughly ac-
 ceptable to the heathen of China and
 India.” Then he sent the collection bas-
 ket around.

“THE LORD WILL PROVIDE.”

The *Detroit Free Press* of Oct. 12 gives
 this story from Northville, Mich. The
 Rev. W. M. Ward, the new Methodist
 minister here, as an illustration of “The
 Lord will provide,” told a little personal
 experience in Sunday-school that, later
 on, presented a funny side. He remarked
 that, on Saturday forenoon, they were
 sorely in need of wood for Sunday, but,
 being a little short of funds, he did not
 order any. On coming home on Saturday

night, however, he was agreeably sur-
 prised to find a big load had been dumped
 in his yard during the day, proving that
 “the Lord would provide.” The *Free
 Press* is not informed what the Rev. Mr.
 Nightengale's, (the Baptist clergyman),
 theme was on Sunday, but it transpires
 this morning that the wood was for the
 Baptist parsonage, the farmer who deliv-
 ered the article getting, as it were, “in
 the wrong pew.”

“GOD” IN DIFFERENT LANGUAGES.

English.....	God
Dutch.....	God
German.....	Gott or Gott
Creolese of West Indies.....	Godt
Persian.....	Goda
Surinam.....	Gado
Danish and Swedish.....	Gud
Icelandic.....	Guo
Esquimaux.....	Gudib
Gothic.....	Guth
Greek.....	Dei
Gaelic.....	Dia
Latin.....	Deus
French.....	Dieu
Spanish.....	Diou
Catalan.....	Deu
Portuguese.....	Deos
Breton.....	Doue
Italian.....	Iddio
Piedmontese.....	Iddiu
Roman.....	Dumnden
Welsh.....	Durv
Assyrian.....	Ihe
Turkish.....	Allah
Maltese.....	Alla
Syriac.....	Eloah
Aramaic.....	Ela'h
Hebrew.....	El or Elohim
Irish.....	Ozsi
Manx (Isle of Man).....	Jee
Albanian (Gheg).....	Perendia
Albanian (Tosk).....	Heptvia
Basque.....	Seme
Slavonic.....	Er
Bulgarian.....	Eot
Slovenian.....	Bog
Croatian.....	Bogu
Upper Wendish.....	Boh
Lower Wendish.....	Boh
Bohemian.....	Bu
Servian.....	Lor
Finnish.....	Jumal
Luplander.....	Jubme
Japanese.....	Kam
Chinese of Ningpo.....	Jing-ming