

Coming Conventions and National Meetings

January to July, 1894

The California Midwinter International Exposition at Golden Gate Park, San Francisco, opening January 27, will attract National attention from now until its close on the first of June. There are five main exposition buildings and seventy adjuncts. Mr. M. H. De Young, editor of the San Francisco "Chronicle," is the President and Director-General. For description of the Fair, the article in this number of The Outlook should be consulted.

From January 29 to February 3 occurs the Quebec Winter Carnival. Lovers of tobogganing, snow-shoeing, carioling, skating, hockey, lacrosse, curling, steeplechases, and other sports, are promised full gratification. Instead of an ice palace as at Montreal, Quebec is erecting an ice fortress out of blocks fourteen inches thick, on the old walls attacked by Montgomery in 1775. The fort will be a hundred and twenty feet long and its main tower sixty-five feet high. There will also be a facsimile in ice of the Montgomery monument at St. Paul's Church, New York, raised on the spot where the General's remains lay for forty years. After serving as an admirable point for illuminations and pyrotechnics, the fortress will be finally assaulted by the combined snow-shoe clubs. As the St. Lawrence River is open, there will be an old-fashioned canoe-race, in which the contestants will endeavor to distance each other, now on the water, now portaging their boats across the great ice-cakes. A log camp, a sugar-camp, and four winter encampments, showing the Indian work peculiar to the Hurons, Crees, Chippeways, and Montagnais, are already organized. The grand ball, led by the Governor-General and Lady Aberdeen, will take place in Parliament House, for which 1,500 tickets will be issued. Under General Herbert, the Commander-in-Chief of the Dominion Militia, there will be a military review on the Plains of Abraham, the troops on snow-shoes and the artillery on sledges.

The Mardi Gras Festivals at New Orleans and elsewhere, during the week preceding February 7, will hardly differ in character or in especial features from those of previous years.

For the first half of any year the religious meetings are not so numerous as formerly, the autumn now being preferred to the spring. One reason may be found in the desire of delegates to take advantage of the more probable pleasant and equable weather. In 1894, from January to July, there are no important gatherings among the Protestant Episcopal, Methodist Episcopal, or Universalist Churches. Among Congregationalists, however, there are several—the Woman's Board of Missions, for instance, whose meeting (January 17) in Boston is taking place as we go to press. Then come the Congregational Sunday-School and Publishing Society, April 16, at Boston; the American Congregational Union, May 10, at New York; and the American Congregational Association, under the presidency of the Hon. Rufus S. Frost, May 29, at Boston. The first week of June marks the annual Convention of the Home Missionary Society, which will be held this year at Omaha, and on June 6 the American Educational Society meets at Boston. The Baptist "May meetings" have long been famous. They are of the American Baptist Missionary Union, the Home Mission Society, the Publication Society, and others, including the Educational Society, of which Dr. Edward Judson is President, and which was the prime force in calling the University of Chicago into being. Also in May occurs the meeting of the American Unitarian Association, of which the Hon. George S. Hale is President. As will be surmised, this gathering occurs in Boston. The American Bible Society meets on May 10 in New York, and the next Presbyterian General Assembly, which is exciting especial interest, takes place on the 17th of that month in Saratoga. The first week in June is set apart for the Young Men's Christian Association World's Conference in London. It will be a great gathering, for there are nearly five thousand associations. The aggregate membership of the American associations alone is 246,000. From June 13 to the 20th,

at Clifton Springs, N. Y., the International Missionary Union will convene. Lastly, from June 30 to July 13 comes the session of the Northfield Summer School, Northfield, Mass., an annual conference for religious study directed by Mr. Moody, the evangelist.

In the educational world the first occurrence of note is the meeting in April at New Haven of the American Association for the Advancement of Physical Science, in which Dr. D. A. Sargent, of Harvard, is the moving spirit. About May 24 Commencement takes place at Hampton Institute, where the Rev. H. B. Frissell has succeeded General Armstrong as Principal; and on May 30 at Leland Stanford Junior University. Commencements now follow each other in rapid succession. The University of Pennsylvania and the University of the City of New York celebrate June 7; Johns Hopkins, Princeton, Columbia, Vassar, and Colorado College, June 13; Smith and Wellesley, June 19; Brown and Oberlin, June 20; Cornell and the College of the City of New York, June 21; Harvard, Yale, Williams, Dartmouth, and Bowdoin, June 27; the University of Michigan, June 28, which date is also Bowdoin's Centennial Day. From June 30 to August 27 is the session of the summer school known the world over as the Chautauqua Assembly.

Turning to gatherings of engineers and scientists, on January 17, under the presidency of William Metcalf, the American Society of Civil Engineers convenes for its annual meeting; and on February 20, the American Institute of Mining Engineers, of which Professor Henry Howe is the President. The National Academy of Sciences meets at Washington, April 17. The President this year is Professor Marsh, of New Haven, and the Vice-President General Francis A. Walker, of Boston. In the latter part of May at Montreal occurs the spring session of the American Society of Mechanical Engineers, whose President is Eckley B. Coxe, of Drifton, Pa. The American Medical Association, under the leadership of Dr. James Hibbard, proposes meeting this year on June 5, at San Francisco.

In the domain of economics there are three congresses of peculiar interest at the present time. The first is the National Conference for Good City Government, called by the Municipal League of Philadelphia, and to be held in that city on January 25 and 26. The object of this Conference will be to determine the best means for stimulating the demand for honest and intelligent government in our cities, and to discuss the best methods of organizing the friends of reform so that their strength may be made effective. The list of supporters includes some of the most distinguished and practical publicists, economists, and men of affairs. Closely following this, on January 27, occurs, also in Philadelphia, the meeting of the American Academy of Political and Social Science, whose President is Professor Edmund James, of the University of Pennsylvania. Probably the last week in April will see the National Civil Service Reform League in session in New York. The motive of the meeting will be to stimulate the operation of the present reform laws, and by additional legislation to extend the benefits of the merit system to the utmost in municipal, State, and National Governments. The new movement under the presidency of the Hon. Carl Schurz, "The Anti-Spoils League," is under the general charge of the parent association.

The Pennell Pictures

So widely known is the name of Mr. Joseph Pennell that many of his admirers will learn with surprise that he is but thirty-four years old. Originally from Philadelphia, he went to New Orleans, where he worked in collaboration with Mr. Cable, the novelist, and then to Italy to illustrate some of Mr. Howells's books. After this, Philip Gilbert Hamerton, Henry James, Andrew Lang, and Justin McCarthy claimed his services, while his illustrations for Mrs. van Rensselaer's work on English Cathedrals and for his wife's book on European

travel are better known. No American black-and-white artist, unless it be Mr. Abbey, has done more for the advancement of illustration. His characteristics in landscape or architectural subjects are delicacy, daintiness, sparkle, yet he always unites rare technical draughtsman's skill with a true artist-choice in the picturesque. His figures, nevertheless, those natives and nomads of Hungary, as well as the gregarious city folk, drawn to illustrate Mrs. Pennell's "Gypsyland," are too suggestive of photographs. They gain, perhaps, in the reproduction—a process, however, which only lessens the value of the landscape originals. These, and many more pen-and-ink and wash drawings, along with numerous etchings published and unpublished, are on exhibition at Keppel's Gallery in New York. Of Mr. Pennell's earliest endeavors—namely, the "Philadelphia Series"—the best is the last, "Below Atlantic City," a clever delineation of that region, where, as Mr. Warner says, "they don't buy land by the acre; they buy it by the bushel, and count the grains." The last of the New Orleans series, "An American Venice," is also its best. From the Italian and London series it would seem invidious to select, but surely the strength of the illustrations of Siena architecture and the wetness of London streets and air will be noted. The artist must accomplish this last result in etching with a pen. The pictures in "A Painter's Paradise" are of all Mr. Pennell's the most satisfactory. Nothing can be fancied breathing forth a truer artistic aroma than these canal illustrations. The last of the series, a view of Paris from the towers of Notre Dame, is one of the most striking things in the entire collection, and should be the precursor of many another such illustration of the French capital. What a frontispiece it would make for "Notre Dame de Paris" in a new and finally satisfactory edition of Victor Hugo! We seem to see Quasimodo looking off from beside the grinning gargoyles, and we instinctively look below, if perchance, the redoubtable Phœbus de Châteaupers be lurking there.

Books Received

- THE AMERICAN KINDERGARTEN SOCIETY, NEW YORK
Coe, Emily M. Books Without Words.
D. APPLETON & CO., NEW YORK
Waliszewski, R. The Romance of an Empress. Catharine II. of Russia. Translated from the French. \$2.
A. C. ARMSTRONG & SON, NEW YORK
White, Gleeson. Book-Song. \$1.25.
CHICAGO KINDERGARTEN COLLEGE, CHICAGO
Harrison, Elizabeth. The Vision of Dante: A Story for Little Children and a Talk to their Mothers. Illustrated by Walter Crane.
E. P. DUTTON & CO., NEW YORK
Moinet, Rev. Charles. The "Good Cheer" of Jesus Christ.
D. C. HEATH & CO., BOSTON
Seavy, Manson. Practical Business Bookkeeping by Double Entry. \$1.55.
MACMILLAN & CO., NEW YORK
Irving, Washington. Rip Van Winkle and the Legend of Sleepy Hollow. \$2.
Forbes-Mitchell, William. Reminiscences of the Great Mutiny, 1857-59. \$2.50.
Lethaby, W. R. Leadwork. \$1.25.
Lee, Sidney. Dictionary of National Biography. Vol. XXXVII. \$3.75.
Boyesen, H. H. A Commentary on the Writings of Henrik Ibsen. \$2.
Rossetti, Christina G. Sing-Song. \$1.50.
Rossetti, Christina G. Goblin Market. \$1.50.
Lamb, Charles, and Douglas Jerrold. Bons-Mots. Edited by Walter Jerrold. 75 cts.
Salt, H. S. Richard Jefferies. 90 cts.
Murray, James A. H. A New English Dictionary on Historical Principles. Part. VIII., Sec. I. Crouchmas-Czech. \$1.
A. D. F. RANDOLPH & CO., NEW YORK
Booth, Henry M., D.D. The First Communion. 40 cts.
CHARLES SCRIBNER'S SONS, NEW YORK
Adams, George B. Civilization During the Middle Ages. \$2.50.
Flint, Robert. History of the Philosophy of History. \$4.
STUDENT PUBLISHING CO., HARTFORD
Andrews, E. Benjamin. Eternal Words and Other Sermons. \$1.50.
UNITARIAN SUNDAY-SCHOOL SOCIETY, BOSTON
Mott, Frederick B. A Short History of Unitarianism Since the Reformation.
THE UNITY PUBLISHING CO., CHICAGO
Jones, Jenkin Lloyd. A Chorus of Faith. \$1.50.
FREDERICK WARNE & CO., NEW YORK
Sanderson, Edgar. History of England and the British Empire. \$3.
THOMAS WHITTAKER, NEW YORK
Wakan, Cekiye Odowan. Dakota Protestant Episcopal Hymnal. \$2.
R. H. WOODWARD & CO., BALTIMORE
Daily Thoughts from Phillips Brooks and Henry Drummond 75 cts.

With Our Readers

Correspondence

The Proclamation of the King

To the Editors of *The Outlook*:

I am extremely obliged to you for inserting my letter in your issue of *The Outlook*, December 9, 1893, and also for your kind attention in making it the subject of editorial comment. You doubtless intend to be generous in assigning to me what you call the "diamond theory of Revelation," which, however, I must disavow, inasmuch as I hold no such theory. Indeed, my brothers, I hold no theory about Revelation; I accept it as God gives it, and with the explanation which our Saviour Jesus Christ and his Apostles make in regard to it and its scope and purpose. Let me briefly state the facts: Our Lord, addressing the Jews in regard to the Old Testament Scriptures, uses this language (St. John v., 39): "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me." This declaration makes our Lord the subject-matter of the Old Testament, the one great object to which they are to bear witness. His Apostles, St. Paul and St. John, follow after and bear the same testimony; thus St. Paul (Gal. iii., 24) asserts that "the law was our schoolmaster to bring us unto Christ," and St. John (Rev. xix., 10) affirms that "the testimony of Jesus is the spirit of prophecy." Now, the Law and the Prophets make up the Scriptures of the Old Testament, and consequently our Lord and his Apostles affirm that those Scriptures revolve around the Messiah, the Sun of Righteousness, as do the planets in our solar system around our physical sun. Christ gives those Scriptures light and life and force and beauty, and makes them one in him.

The New Testament Scriptures are simply the proclamations of the King himself, or by his attendants who immediately surround his person. The Gospel, which is the biography of Christ, and reaches, as no other does, beyond the grave and gate of death to the Resurrection and the Ascension and the eternal life in heaven, is fourfold, because Christ is designed for the whole circle of humanity, and so addresses, through the four evangelists, the four corners of the earth. The Acts give the first chapters of the history of Christ's Body, the Church, and set before us, practically, the faith, the practice, and the worship of the first believers, the polity under which they lived, and the general principles which characterized their life and fellowship with one another, and with their Saviour and their God. The Epistles of St. Paul and others furnish us instruction in doctrine, life, and morals as far as it pleased the Holy Ghost to make known his teaching on these subjects, and the Revelation concludes the New Testament Scriptures by placing the spiritual telescope to our eyes, which enables us to catch a glimpse of the consummation of all things, of the Church triumphant in heaven.

This is no theory of mine; it is substantially what God says about his own Word.

And now, in conclusion, the Epistle to the Hebrews sums up what our Lord and his Apostles say about Holy Scripture in these wonderful words, written in the opening verses of the Epistle (Heb. i., 1-3): "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power), when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Here the inspired writer expressly tells us that in the olden time God spake by piecemeal and in various forms by the prophets, but in these last days he speaks by his Son, the heir of all things, the brightness of his glory, the express image of his Person, and the King sitting upon his throne on high. The servants, the prophets, go before and prepare the way for the King; the King comes after; and John the Baptist, who was greater

than all the prophets, and in whom prophecy and present reality are united, points out the King as "the Lamb of God that taketh away the sin of the world." The King can be succeeded by no greater than himself, and the New Testament Scriptures are made up entirely of what the King himself and his personal attendants say. Thus the Scriptures of the Old and New Testaments are a complete entity; they form a body of evidence unique in character and complete in design and purpose. They form a body of evidence bearing witness to our Lord that cannot possibly be shaken.

Let me suggest the way in which this testimony is given. It is as though a succession of painters came forth and each in turn contributed to the portrait until the whole was finished. Thus Genesis gives us the outline of a man in the prophecy, "The seed of the woman shall bruise the serpent's head." Isaiah tells us that "His visage was so marred, more than any man, and his form more than the sons of men." "He hath no form nor comeliness." "A man of sorrows, and acquainted with grief." Again, a prophet paints his nationality as the seed of Abraham, and another his family as the offspring of David, and another his tribe as that of Judah, and still another his birthplace as Bethlehem Ephrata.

Or, if you please, you may look at the Scriptures of the Old Testament as a great picture-gallery which is filled with scenes from our Lord's life and death and Resurrection and Ascension. The seed of the woman again is the picture of the manger; the offering up of Isaac is a picture of Calvary; the going up of Elijah the picture of the Ascension. Or, to change the figure, the Old Testament Scriptures are like a great whispering-gallery wherein each prophet utters a still, small voice, and it resounds and grows in volume and reverberates until the accumulated whispers are like "the noise of many waters." Thus Moses whispers, "He shall be a prophet like unto me;" David whispers, "He is a priest forever after the order of Melchizedek;" Jeremiah whispers, "He is the Lord our righteousness." Now, when Christ came he was the original that answered to the portrait, his was the life and career which were described in the picture-gallery, he was the subject of the utterances of all the prophets; and so the Scriptures were given by piecemeal in various forms, in order to constitute a body of evidence, as we have said, unique in character, complete in form, and irrefragable in strength.

I have simply been stating the main purpose and object of Scripture; it has many other aims and purposes subordinate to this.

God does everything at once, the creature but one thing at a time; consequently we must expect that God's Word, like God himself, would be full of meaning, and has countless ends and purposes and designs.

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Thou Shalt Not Kill

To the Editors of *The Outlook*:

Are we a nation of murderers? was the question put some time ago by the Boston "Herald;" and, while it is only too true that our crime ranks far higher than any part of Europe, no one for a moment who has any knowledge of the American people would say yes to such a question. But when it comes to manslaughter—to killing men through greed, and from carelessness, we are certainly not innocent. Here is a true story, and, alas! an every-day affair. A young man with a young wife—the latter soon to become a mother. On New Year's morning she said: "Don't go to-day, Charley—you are too tired and not well; you ought to rest." "Yes, but you know what will happen if I lay off; and father and brothers are out of work." The latter were the words of a young brakeman, who, on account of the hard times, had to do two men's work. He started out, and when in the yard where the trains make up he found out that he would be much longer from home than he ex-

pected, and, being near his mother's home, he ran up the embankment and told his mother, and also asked for some food. The mother noticed that her boy was sick, and urged him to lay off too, but no, he knew that to lay off meant discharge, so, hastily kissing his mother, he ran down the embankment. That was the last time mother and wife saw their loved one: half a freight train ran over him, and nothing but mangled remains in a coffin was left of the only one in a large family that had work to do.

This happened and is happening continually to men working for one of the richest corporations in the country: high dividends and millions spent for improvement every year; and yet because times are hard this rich railroad company must economize. Why? to still make the dividends good. But at what a cost! Over five times the men killed on our railroads compared with England, not counting the awful slaughter of brakemen and yard hands. Well may Mr. H. G. Prout say "it is a National humiliation." Might we not go further and say we are verily guilty concerning our brother? Ought a railroad company be allowed to work men continuously for twenty-four hours? Does it not show a reckless disregard for life? And now, more especially when thousands of hungry men are seeking work at any price, is it not doubly reprehensible for a rich corporation to discharge its men and make one man do more than he can safely attempt? Nay, is not such a company guilty of manslaughter when, through overwork, my poor neighbor is brought home slaughtered through greed, and this great sorrow added to his family's poverty?

Alas, I feel my poor protest will avail little. What is one poor life divided among the consciences of a thousand stockholders?

W. G. PUDEFOOT.

A Question of Analogy

To the Editors of *The Outlook*:

In the sermon of the Rev. Professor Momerie, published recently by you, I find the following sentences:

No one can be expert in everything. And modern physicists, when they wander into the sphere of metaphysics, not unfrequently talk nonsense. Let me give you one striking illustration—viz., Professor Huxley's teaching in regard to the freedom of the will. His general opinion, as you know, is that we are not free agents; that we are mere machines worked by vital forces. And yet he says, without seeing the inconsistency, "A human being, though a machine, is capable, within certain limits, of self-adjustment." . . . That a man of his enormous ability should not see the inconsistency is a very remarkable illustration of the helplessness—the almost childish helplessness—of the physicists in alien spheres of thought. (*The Outlook*, p. 948.)

Pray, what does Professor Momerie mean? In what consists the inconsistency of Professor Huxley? An electric clock corrects its own time every hour. Machines do adjust themselves within certain limits, and a human being, according to Huxley, is like such a machine. Considering Professor Huxley's teaching in regard to the freedom of the will, wherein lies the inconsistency of the illustration? As a matter of logic, without regard to the theology involved or metaphysics, this is an interesting point.

Is it possible, as an explanation, that Dr. Momerie has never seen a machine capable of self-adjustment, and cannot bring himself to believe that such a machine can be made?

F. D.

Notes and Queries

1. Can a Presbyterian minister at the present moment believe in the theory of evolution without being in danger of the charge of heresy being made against him? I refer more especially to the Southern Presbyterian Church. 2. Are there not a number of Scotch Presbyterians, such as Professors Bruce, Dods, Davidson, and Drummond, who accept the evolutionary theory? Are not Scotch Presbyterians more liberal in such matters than those of America? 3. Can a Presbyterian layman consistently hold rationalistic views on such subjects as Scriptural inerrancy, miracles, etc.? I mean, should a member of that communion find himself fully convinced that he differs radically with what is taught from the pulpit on these subjects, could he be dropped from the roll of membership for holding "heretical" views? J. C.

1. Most certainly, if he does not use it for attack upon the standards of the Church. 2. As to the first point, yes. As to the sec-