

Notes and Queries

Last November an evangelical minister refused to join in a union Thanksgiving service made up of Congregational, Presbyterian, Baptist, Methodist, and Unitarian churches. He claims that 2 John, 9-11, forbids him to unite in any thanksgiving or religious service where a Unitarian minister sits on the platform or takes part in the exercises. Will you inform your readers (1) how nineteenth-century Christians are to interpret this passage of Scripture, and (2) whether we sanction the religious beliefs of every minister who joins with us in a religious meeting, and whether by so joining we partake "of his evil deeds." N. T.

1. In their own houses they universally disregard it, and show all courtesy to those whom they ostracize in houses dedicated to God. The social principles which control private conduct should control public conduct. 2. We must distinguish religion, which is of the spirit, from theology, which is of the form. We can unite religiously where we cannot unite theologically. "Our theologies must be uncompromising," said Dr. Hedge, the Unitarian; "yet the sanctities of life are not in our separations, but in our communications." This is universally recognized in the house of mourning, where Unitarian and Trinitarian freely serve together, and the interests of pure and undefiled religion are much more harmed than helped by refusal to recognize it anywhere. Any man who is willing to pray with me in private or in public is a man whom I ought to be willing to pray with, then and there.

1. It would gratify me very much to receive a simple statement of what should be understood by the word "sub-consciousness," now frequently met with in print and heard from the pulpit. 2. I read of "The Tripartite Nature of Man," and Heard's discussion of it is, I believe, considered to be a standard work. I also find the expression, "the trinity of man," which may be thought to be derived from the Apostle Paul's "body, soul, and spirit." It is also common to refer to the four characteristics of man—physical, mental, moral, and spiritual. Which of these two statements is correct? W. C. C.

1. Those elements and processes of our psychical nature which do not emerge into the field of observation, knowledge, or reflection, are termed "sub-conscious." Genius has been defined as the power of drawing at will upon these sub-conscious elements. 2. Each is suitable for a purpose, and so far as the purpose is suited is correct enough. But notice that "soul" in the New Testament is a translation of the Greek *psyche*, and that in Matthew xvi., 26, the R.V. substitutes "life" for "soul" in the A. V. Psychology now inclines to unify the diverse phenomena of our being under the supreme category of "life," of which the "physical, mental, moral, spiritual" are simply diverse activities.

On Christmas Sunday I heard a prominent city pastor advance this theory to account for the visit of the Wise Men: Zoroaster was contemporary with Terah. When Terah and Abraham left Ur of the Chaldees, it was well known by the school of the Magi (to which they probably both belonged) for what reason they did so. At that time there was a peculiar conjunction of the planets, which they understood would occur again at the birth of the promised Saviour. Through all the years the heavens were watched nightly for the sign, and when it was seen a delegation started at once. Has this theory any foundation except in imagination? C. H.

The only fact in the above story is that a conjunction of planets occurred about or shortly before the date of the birth of Christ.

At close of sermon in The Outlook, January 18, Lyman Abbott says: "I cannot think that Dr. Herron is right, that Christianity has one message for men of wealth and another message for men of poverty." We who have read Dr. Herron's works cannot decide what this statement means nor to what it may refer. Will you please give authority for it, naming book or article, page and line? A.

The statement is based on the two small books published by Dr. Herron, one entitled "The Message of Jesus to Men of Wealth," the other entitled "The Message of Jesus to the Poor."

Some time ago there appeared an article or a review of a book, the theme of which was that the early Church, so often cited as authority for the modern Church, was no more united in its form of government than the Churches of this century are; that in every city it had a form of administration peculiar to that place; but that all these Churches were united in that they mutually welcomed visitors and members coming from one to the other. Can you refer me to the publication I have so loosely in mind? W. H. W.

The article you refer to appeared in the "Contemporary Review" for October, 1895. It is entitled "The Unity of the Church in Apostolic Times."

Please give me the names of some books suitable for Sunday reading for a boy of eleven years who greatly enjoys "Ben-Hur." W. R.

Ingraham's "Prince of the House of David," "The Pillar of Fire," "The Throne of David," also "Emmanuel," by the Rev. W. F. Cooley. In the current volume of "St. Nicholas" there is a good serial story of this sort, "The Sword-maker's Son."



"I prefer Cleveland's Baking Powder," said the lecturer, "because it is pure and wholesome, it takes less for the same baking, it never fails, and bread and cake keep their freshness and flavor."

Please inform me where or how I can obtain a book or information regarding the conversion of Japan to Christianity by the Jesuits in the sixteenth century. A. F. G.

"The Mikado's Empire," by Dr. W. E. Griffis, obtainable of all large booksellers.

Where can I find a short poem which is an old French peasant's lament, "I've never been to Carcassonne"? I do not know the author. M. I. G.

The poem "Carcassonne" has been translated by Mr. John R. Thompson from the French of Gustave Nadaud. It was reprinted from the "Evening Post" in this journal of the issue of February 16, 1888.

What book on evolution gives the best theory of the origin and purpose of sin? C. A. M.

"Evolution and Religion," by Henry Ward Beecher (Fords, Howard & Hulbert, New York).

Our reference in this column, February 8, to Allegheny College, Meadville, Pa., has been misunderstood. We wish to say positively that Allegheny College offers no courses of study of any kind for non-resident students, either graduate or undergraduate.

"Jesus the Carpenter" is published by Charles Scribner's Sons, New York, not by Longmans as stated last week.

If "E. F. W.," who asked for literature on the subject of Woman Suffrage, will send his or her address to Miss Prince, 17 Joy Street, Boston, Mass., a number of pamphlets will be sent giving a much fairer and more able presentation of the arguments of the opponents of woman suffrage than the books suggested in The Outlook's reply. The pamphlets will be supplied to those desiring any or all, on receipt of application, with postage inclosed, and addressed as above directed. They are chiefly publications of the "Massachusetts Association Opposed to the Extension of Suffrage to Women." E. J.

"Pent in his cage
The imperial eagle sits and beats his bars,
His eye is raised to heaven,
Though many a moon has seen him pine in sad
captivity—
Still he thinks to dip his daring pinions in the fount
of light."

Will some one state where the above lines may be found? S.

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The Spectator

The Spectator received a letter the other day from a young friend who wrote, "I *hav* *livd* here very contentedly," etc., etc. The Spectator felt that the trail of the serpent was over that letter. Not satisfied with using this barbarous spelling in letters to his schoolmates, the Spectator's correspondent had placed these offensive symbols before the eyes of one whose age should have entitled him to respect, if not to veneration. As a rule, it is only the young who enjoy such orthographic capers. They have so much trouble with their spelling that they naturally seize with avidity on any clue that promises a way out of the spelling-book. They do not think of the misery they cause to him who has finished his lesson and put the "speller" on the shelf. He loves the familiar redundancies, the silent letters, the convolutions and contortions that make up conventional English orthography. He may admit that the reformed spelling is "scientific;" but that only confirms him in his distaste for "science." He wants flavors in his words, and "hav, liv, and giv" leave only a bad taste in his mouth. And when it comes to "filippic" and "fotograf," the bad taste becomes almost nauseating. Let English orthography be reformed, says the Spectator, but let the reform be confined to the stenographers who write by sound, or to the people who write "reched" and "marij," or to the others who write "B 4" and "Xtian," and do not let us disfigure the fair printed page with these uncouth innovations. They are bad enough in dialect stories and in that professedly humorous writing, now happily fallen into utter disrepute, of which Josh Billings was the most distinguished exemplar.

But, says the Spectator's young friend, where do you leave the heroic figure of Noah Webster securing pledges from the apprentices in the newspaper offices never to spell "center" t-r-e? Are you prepared to praise the innovators of your youth who have given the language its present form in many particulars, while you have only blame for the reformers of our day? The Spectator replies that he has just respect for Dr. Webster, especially as in many of his "reforms" he was avowedly seeking to return to an earlier and simpler usage; but in this matter of spelling the Spectator carefully distinguishes between his "scientific" self and his every-day, ordinary, prejudiced, just-like-other-people self. In his court of reason the spelling reformers make out a good case for themselves; but when the judicial ermine is taken off and the every-day clothes are put on, the Spectator wants to see only the old, familiar words that he learned so painfully in his boyhood.

Those were the days of the spelling-school, before the Philological Society with its list of three thousand reformed words had been thought of, and when it was the teacher's delight to find hard words to "stump" the boys with, instead of seeking to make everything so easy that the stupidest boy could get to the head of the class as easily as the smartest. How delightful was the excitement which followed the old-time teacher's announcement that we could have a spelling-school on Friday afternoon, as a reward for good conduct during the week! There were the "choosing sides," the passing back and forth of redoubtable champions when a word was missed, the "spelling down," the gradual thinning of the ranks, and finally the tragic end, when the last mighty survivor, the hero of a hundred spirited encounters, had to acknowledge himself defeated, unhorsed at last in some Homeric struggle with one of the polysyllables in the back pages of the old spelling-book that always triumphed in the end over the most valiant cavalier orthographical. Where would have been the fun of those Friday afternoons if "phthisic" had been shorn of its terrors and appeared as lamblike "tizik"? if its redoubtable mate "phthisis" had lost its useless letters? if "puisne" had been honored as "puny"? if "secrecy" and "ecstasy" had presented no difficulties? if "apophthegm" and "bdellium" had been turned into "apothem" and "delyum," and the distinctions



between "indelible" and "infallible," "millenarian" and "millennial," had been easy to preserve? if even "conjurer" and "battalion" and "jailer" had been as milk for babes? The reformed spelling-school, with its scientific alphabet and its orthography reduced to system and science, can never call forth the delightful memories of its prototype where so much depended on luck and inspiration and a "last look at the book," and so little on rule and reason.

There was always a deal of uncertainty about the outcome of those spelling-matches. If a fellow was unfortunate enough to have a "jaw-breaker" come to him first, he might easily go down; but if he got "reconnaissance" or "hemorrhage" or "psittaci" after they had been experimented with disastrously by others, his guess might well be right. The Spectator remembers that one of his rivals was very uneven in his ability to cope with words. The so-called "hard words" were easy to him, but if an "easy" one came to him he was more than likely to "go down." After making light of "desiccate" and "scirrhous" and "metempsychosis" and "caoutchouc" and "pterodactyl" and "synecdoche" and "houyhnhnms," he would fall before an attack of "despondency" or "ethereal" or "liniment," which, true to his instinct for difficult combinations, he would turn into outlandish shapes, giving point to the schoolma'am's sarcasm, "Why don't you spell it 't-i-o-n-shun-b,' John?" and to her story of the boy who spelled "salt" p-s-a-l-t. Which reminds the Spectator of the other boy who, after "spelling down" several comrades on "Psalter," was asked to define the word, and declared it meant "more salt." The Spectator remembers another schoolmate who, with good-natured recognition of his inability to recall the arbitrary juxtapositions of letters which were dealt out in the spelling-matches, would purposely misspell the first word that came to him; it might be "cancel," and he would spell it k-a-n-s-l-e, and start for his seat, where he would get out his slate and proceed to avenge himself by caricaturing his companions who were left on the line. The Spectator has noticed in later life, also, that those who can't spell usually have compensations of some sort.

As to those flavors in words, how one does enjoy them when once he has become habituated to them! The taste may be disagreeable at first, but, like the Scotchman's haggis or the West Indian's pepper-pot, custom soon makes it loved for its defects. Take that old word "bashaw," for an instance at random. "As proud as a three-tailed bashaw." How empty of pomp and panoply would the comparison be

if we said "pasha"! "A grisly phantom;" if, as advised by one of our principal dictionaries, we wrote "a grizzly phantom," would not the image suggested bear, so to speak, an entirely different aspect? And if we wrote of the "salam" of an Eastern servant, as according to the same authority we ought to, where would be the gracious deference, the earth-touching humility, of the genuine "salaam"? The Spectator once knew a very humble but scholarly eating-house keeper who advertised his simple menu under the sign "Billy's (E)conomical Restaurant." The flavor of "Billy's" bowl of soup was given to it by that word "economical" rather than by the material ingredients thereof. Again, would "Mrs. Winslow's Soothing Syrup" really have soothed if it had been spelled "sirup"? Not if the Spectator had required soothing. And does a cat ever seem really to purr when her contented susurrations is described as a "pur"? Then the Feejee Islanders—can you not see the filed saw-teeth and the cannibal feasts, and hear the "Fee, fo, fi, fum! I smell the blood of an Englishman," much more distinctly in that collocation of letters than in the modern Fiji?—though now that cannibalism is abolished perhaps "Fiji" is more charitable. How much more tropical, fairyland-like, spicy, and altogether sweetly mysterious was the old Kingdom of Candy than the modern stiff, strait-laced, commonplace, and basely alliterative "Kingdom of Kandy"! And, to round out the Spectator's list, what a glamour—not "glamer"—there is about the name "Gaiety Theatre of London," and how empty of fascination it becomes when it is changed into "Gayety Theater"! The Spectator repeats, there are flavors—he is tempted to write flavours—in orthography, and he entreats the reformers to spare his favorites yet a little while!

An amusing story is told of the late Principal Pirie, of Aberdeen, Scotland. Just after "at home" cards became fashionable, one of the driest specimens of the old professional régime was surprised to receive a missive which read as follows: "Principal and Mrs. Pirie present their compliments to Professor T., and hope he is well. Principal and Mrs. Pirie will be 'at home' on Thursday evening at eight o'clock." This was something which evidently required an answer, but the recipient of it was quite equal to the occasion. He wrote: "Professor T. returns the compliments of Principal and Mrs. Pirie, and informs them that he is very well. Professor T. is glad to hear that Principal and Mrs. Pirie will be at home on Thursday evening at eight o'clock. Professor T. will also be at home."—*New York Tribune.*



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