

toward practical Church unity"—meaning, of course, such recognition as is involved in pulpit exchanges. The Episcopalians, without waiting to make report to their Convention, replied that "this demand seems to substitute for the fourth Lambeth proposition [the Historic Episcopate] an entirely new condition, one which in the present stage of our conferences is a condition not only inconsistent with, but in fact subversive of, its purpose and its spirit." After this, the failure of the Episcopal Convention last autumn at Minneapolis to take favorable action in the case was naturally to be expected.

Commenting on this response, the Committee of the Assembly say that, if their proposition is really open to the objection made to it, then the fourth Lambeth proposition "is an effectual bar to Church unity," as precluding the recognition of a true Church of Christ. It is to be noted, however, that Dr. Smith, of Baltimore, the Chairman of the Committee, though agreeing in the conclusion to suspend further correspondence, did not sign the report—upon the ground, as we understand, of disagreement with the controlling consideration of the Committee, that the "mutual recognition and reciprocity" which they asked was "the necessary preliminary to negotiations for a union." In this view, if we correctly remember, Professor Shields, of Princeton, in his book, "The United Church of the United States," agrees with him. We incline to the same view. The preference of Episcopalians, especially at this stage of matters, for a restriction of their pulpits to persons episcopally ordained, does not seem to us any less defensible than the preference of Baptists for a restriction of their communion-tables to immersed persons, while not thus restricting their pulpits. We, of course, defend neither.

The history of so amicable and conciliatory, so patient and protracted, an attempt to unite upon the quadrilateral basis indicates that the door still held open by the Minneapolis Convention opens into no practicable thoroughfare to Church unity.

Of much more apparent interest to the Assembly was the report of its Committee on Theological Seminaries, which was disposed of at the end of three hours taken from successive days. No small merriment was aroused by the confessions of the Committee what a wearisome time they had had of it, and how they longed to have done with the business. Not that they had achieved nothing. Princeton, though declaring their scheme "unnecessary and unwise" a year ago, had been persuaded to surrender, and so has Allegheny, and each has agreed to seek the necessary legislative enactments. Lincoln University will also amend its charter as desired. But Auburn, Lane, McCormick, and San Francisco still assign urgent reasons for non-compliance. The Committee therefore asked to be discharged from a burden which had become too heavy to be carried longer.

Their release was delayed an hour and more by misunderstandings of a resolution embodied in the report, viz.:

2. Until the compact of 1870 shall be made legal and effective to the satisfaction of the General Assembly by each Seminary, the General Assembly deems it expedient to suspend the exercise of the powers alleged to have been conferred upon it by said compact over any Seminary failing within a reasonable time to make said compact legal and effective.

This seemed to the Auburn men to involve a threat. Not so, it was replied. We merely ask Auburn to remove all doubt that the compact of 1870 will prove more effective upon her, should the emergency arise, than it proved in the case of Union. [Our readers will remember that this "compact" conferred on the Assembly the right of vetoing the appointment of professors. It was suggested by Union Seminary, but when the appointment of Professor Briggs was vetoed the Seminary Directors were legally advised that they had had no legal right to confer the veto power on the Assembly. Professor Briggs accordingly retained his chair, and the Assembly, through its Committee on Theological Seminaries, has since been engaged in the endeavor, whose conclusion we are now recording, to secure a veto power that could be enforced.]

A way out of the seemingly insoluble difficulty was opened by a substitute resolution offered by the Vice-Moderator, Dr. Agnew, of Philadelphia, with the approval, he said, of "one of the most sweet-tempered men in this sweet-tempered Assembly, Mr. McDougall"—who has been the backbone of this Committee, and whose persistency has caused him to be termed by some "the fighting Elder." Dr. Agnew's resolution was as follows:

The General Assembly highly approves the readiness of the boards of control in some of our theological seminaries shown during the last year to carry out the plan approved by the General Assembly of 1895; and while others of the boards of control have not seen their way clear as yet to adopt the general provisions of that plan and carry them into legal effect, the General Assembly cannot but hope that upon further consideration they may see their way clear to come to such a conclusion, that all the funds and property in their hands, and the teaching in said seminaries, may be so completely safeguarded to the Church that benevolent persons contemplating making gifts or bequests to these institutions may have the fullest confidence in the future security of such gifts or bequests. With entire confidence in the integrity and wisdom of the beloved brethren in the control of our theological seminaries, we urge them to take such measures as will secure this most desirable result; and also that the several boards be requested to report to the next General Assembly what progress they have made in this direction.

To this Dr. Mutchmore, the Chairman of the Committee, gave ready assent. Said the Moderator: "This Assembly is destined to go down in history as the best-natured Assembly that ever sat." The question was put at once, and the substitute was unanimously carried. Again the doxology broke forth, the Assembly rising to it as one man, and a brief but fervent prayer of thanksgiving was offered by Dr. Booth, of New York, who referred to the event as "the crowning hour of this Assembly." It will be remembered that Dr. Booth resigned his directorship in Union when it decided to stand by Professor Briggs against the veto of the Assembly.

The Committee was thanked and discharged. The result of their

two years' labor has been to leave unchanged the relations of the majority of the seminaries to the Assembly. A part of the Committee's work this year has been to inquire what rights the Church has in the property of Union Seminary, and to recommend what measures should be taken to enforce them. This also is left *in statu quo*. The Committee say that the present administration of the Seminary funds is not in accord with the intention of the donors since 1870, but that it is inexpedient to make any contest at present, and that the whole matter should be left "to the honor and stewardship of those now in charge of the Seminary."

The remaining subject of especial public interest was, like the preceding, a survivor of the storm period, and, like that, was hoped to be comfortably buried, viz., the issue made last May by what some called the "boycott" of Union, when the Assembly "enjoined" the New York Presbytery not to receive under its charge students from seminaries not approved by the Assembly. The chance of a happy dispatch was increased by the postponement of the matter, whether by design or accident, to the end of the session, every day of which added strength to the peacemaking tendency. The word "enjoined" had made trouble. Not a few staunch conservatives felt that the Assembly was trenching on rights reserved to the Presbyteries. The New York Presbytery entered a mild demurrer veiled in very general terms. The Long Island Presbytery sent in one that was rather brusquely worded. The report of the Judicial Committee thereupon appeared in print the evening before adjournment. It acknowledged the constitutional rights of the Presbyteries, but it left the stumbling-stone in the road by reaffirming last year's action, and urged "due respect to the deliverances of the General Assembly."

The next day the stumbling-stone, though not removed, was metamorphosed into a puff-ball. The report being recommitted at once, together with a substitute, was toiled at an hour or two in committee, whose unanimous report, after long debate and the rejection of substitute propositions, was adopted by a large majority. It reaffirms last year's action, but explains that this action was simply in response to a request of the New York Presbytery to be instructed, and that in so instructing it the Assembly used the words "instruct" and "enjoin" merely as an emphatic expression of advice, not as a mandate. Furthermore, to remove all causes of confusion and differences of opinion, it recommended a special committee for the preparation of a constitutional rule regulative of the power of the Assembly and of Presbyteries to superintend the education and care of students for the ministry. This Committee, as constituted, is fairly representative of those whom Judge Willson, of Philadelphia, himself one of the Committee, described as "that large and growingly large body who desire peace, and no surrender from anybody, but that our brethren may trust one another, and have confidence in God."

The Assembly of 1896 is to be congratulated for having hauled down the storm signals, and set the fair-weather flag in their place. The dolorous period of panic and distrust has been succeeded by one of calmness and confidence. The Presbyterian Church holds as strongly as before to the traditional views of the Old Testament and of Biblical inerrancy, and its fears for that are lulled. On the other hand, the minority, who hold the ancient faith in an authoritative Divine Revelation in a form which they deem more coherent with the facts of modern learning, have so tenaciously maintained their right so to do in Presbyterian fellowship, that that right is unlikely to be seriously challenged in the future. The net result of the controversy, in which Christian sympathies have been chilled and Christian energies wasted, is a weariness and a regret which guarantee that it will not soon or lightly be reopened. The solitary monument left by these unhappy years is in the anomalous position of two men, honored alike for their Christian character and their learning, who remain for the present suspended from the Presbyterian ministry, while professing the sincerest loyalty to the standards of Presbyterian belief. That they are long to be left where they were thus put while panic lasted, now that the panic is over, we can hardly believe.

The Assembly adjourned on Saturday, May 30, after an unusually brief session, to meet next year at Winona, Indiana.

J. M. W.

The Methodist General Conference

From a Special Correspondent

The twelfth General Conference of the Methodist Episcopal Church adjourned Thursday, May 28, at 1 P.M., after being in session twenty-four consecutive days. On the whole, its record is that of an exceedingly conservative body. It is as if an old ship had been on the dry-dock for a month for thorough inspection as to needed repairs. These have been faithfully and conscientiously attended to; but there has been an unwillingness to add to her equipment any modern methods or appliances. Like a vessel constructed one hundred years ago, reaching the standard of perfection in the building art at that time, with her owners unwilling after the lapse of a century to introduce electric lights or any of the improvements of this progressive age, she will doubtless continue to be a safe craft, but hardly up to date.

That the Methodist Church has done magnificent service, as she is, none will deny, but whether she will make as splendid a record for herself in the future, if she continues unwilling to introduce any modifications or changes, is a question which admits of serious doubt. It has been claimed for Methodism in the past that her genius consisted in her adaptation to the demands of the times, but at present there seems to be a determined purpose on the part of the majority of Methodist leaders to resist any innovations.

The subject of amusements was introduced through an effort to strike out of the Discipline that clause in which dancing, card-playing,

theater-going, and similar amusements are prohibited. The discussion was very exciting, indeed at times vehement. The arguments for retaining the law were not so much an appeal to principles and facts as to the sentiment of loyalty to past traditions. The position of those who desire the change of the rule was strongly put by Dr. Levi Master, of Michigan, who was the only one who spoke on that side, though it was evident that many sympathized with him in his views. He said:

I hope that what I am going to say will not be construed into a defense of the amusements proscribed in the Discipline, but rather a protest against interference with liberty of conscience. This section of the Discipline ought never to have been included in our Discipline. It was enough for us to have said, as we say elsewhere, that no one shall indulge in any amusements into which may not be taken the name of the Lord Jesus Christ. By specifying certain amusements, we interfere with liberty of conscience, and follow in the footsteps of the Roman Catholic Church, which substitutes outward direction for inward conscience. If it were always a sin for man and wife to sit down to a quiet game of cards in their home, or if it were always sinful to attend a Shakespearean representation of a play, we might possibly afford to do all this; but since it isn't, I don't quite see how we can afford to keep this section. But if we do, we ought to revise it. If we prohibit the horse-race, we ought to declare against the brutal football; and if the circus is to be proscribed, why not the game of billiards? Certainly we have not covered the ground.

The deliverance of the Bishops on this subject is acceptable to both parties:

A spiritual Church must always be opposed to amusements that are dissipating rather than recreative. There are amusements that deaden all spiritual life. We lift up a voice of warning against the increasing prevalence of amusements that are deleterious to our spiritual power. The constant and rigid adherence to the principle which is embodied in our general rule, which requires us to avoid 'taking such diversions as cannot be used in the name of the Lord Jesus,' cannot be too earnestly insisted upon, and should be enforced by the godly example of all spiritually-minded people.

The placing of Bishops Bowman, Foster, and Taylor upon the non-effective list was done by the Committee most delicately and tenderly. These noble men indicated their perfect acquiescence in the wisdom of the Conference.

It was stated on the floor of the Conference that unless the Bishops, when unable any longer to attend to the duties of the office, were retired, the Church would demand that the life tenure of the episcopacy should be abolished. The question of the power of the Missionary Bishops was brought before the Conference through Bishop Thoburn. The following is the Conference's interpretation of their power:

A Missionary Bishop is not subordinate to the General Superintendents, but is co-ordinate with them in authority in the field to which he is appointed. When the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that, once at least in every quadrennium, every mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendent and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless overruled by the General Superintendents, who shall have power to decide finally.

A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.

The whole adjustment of the Missionary Bishopric has been perplexing. The missionaries and Mission Conferences desire full-fledged Bishops, but Bishops that will reside in mission countries. This is looked upon as the entering wedge for the districting of all Bishops, since the same reasons that are alleged for Missionary Bishops are applicable for the districting of Bishops in any country.

The election of Dr. J. C. Hartzell as Missionary Bishop to Africa is by all conceded to be a wise choice. Bishop Thoburn was left in full possession of the vast field of India, though a strong plea was made to elect a second Bishop for that great country.

The Epworth League, the young people's society of the Methodist Church, received large consideration from the Conference. This was owing to the fact that seven years ago this month the organization was formed in the city of Cleveland. The anniversary of the founding of the League was observed on Friday evening, May 15, which is in reality the birthday of the League. The vast auditorium was crowded as on no other occasion during the Conference. It was estimated that there were about 6,000 present. The singing, led by a large chorus choir, and joined in by the vast crowd, was inspiring. Bishop Fitzgerald presided. Drs. Schell, Berry, Coleman, and Bishop Vincent made addresses. This organization has had a most phenomenal growth; it has 1,350,000 members and 21,000 chapters. The "Epworth Herald," Dr. J. F. Berry, editor, which is the organ of the League, has 100,000 subscribers. In addition to this unparalleled growth, it has been the most practical movement in the line of Christian union in recent years. It has been adopted as the official organization of the Methodist Episcopal Church, South, and of the Methodist Church of Canada. It has developed a spirit of fraternity between these three branches of a common church family never known before. In some States where churches of both denominations exist, they are organized into Union Leagues, ignoring the church lines North and South entirely. It is thought by those interested in this movement that until the divided members of the same denomination are brought into unity, such as the different branches of Presbyterianism or Methodism, it is folly to expect the union of denominations. The Conference refused to change the name to "Epworth Leagues of Christian Endeavor." While the highest appreciation for the Endeavor movement was expressed, it was thought to be unwise to change the relation that has existed in the past between these two great movements of Christian young people.

On the question of evangelists the Conference passed very strong resolutions. The members seemed anxious to check the multiplication and influence of unauthorized and unworthy evangelists, who go

about the country disseminating strange and dangerous doctrines, and often disturb the peace of the Church. By the new provision the Bishop is allowed to appoint, by a two-thirds vote of the Conference, two evangelists for each Conference, to labor within the bounds of the same. A proviso was adopted requiring pastors who wished to employ evangelists other than those regularly appointed to secure the written consent of the Presiding Elder. This was stoutly resisted by the pastors present as an encroachment upon their powers, but the motion carried against their protest.

A very heated discussion was had over the removal of a foot-note in the Discipline which forbids ministers to rebaptize members who were sprinkled in infancy, but the motion carried, and now an adult has choice of baptism, whether baptized or not in infancy.

Toward a larger democracy in the government of the Church very little positive progress was made, though the desire for the same was freely expressed by speakers on the Conference floor and through overtures sent up from conferences. The laymen tried hard to secure for the laity of the Church fuller representation in the councils and legislation of the Church. An attempt was made to have lay representation in the Annual Conferences, and to have the local church officers elected by the membership, rather than by the official board and pastor. These efforts failed, but the Conference did send down to the Annual Conference the subject of equal lay representation in the General Conference, to be voted upon during the coming quadrennium. The conduct of the laymen in this Conference seemed to arouse the suspicion among the ministers that the laymen were trying to wrest the rights of the ministers from them. This impression was due to the fact that many laymen insisted on being seated separately; they held caucus meetings to determine what course of action they should pursue in regard to certain matters before the Conference. The laymen opposed any modification or change in the pastoral time-limit. These things militated against the common interest of the laity.

The interest of the pastor seemed to have little weight with most of the members of the Conference. This is not strange when we consider the composition of that body. Of the 337 ministerial delegates only 98 were chosen from the pastorate, 170 were presiding elders, 69 officials, secretaries, editors, book agents, college presidents, etc.

The minifying of the pastorate has had the effect of driving many of the best ministers of Methodism out of her ministry into that of other Churches, and this number, it is freely prophesied, will increase unless some relief is granted to the pastor.

The important question of the time-limit was brought up on the eve of final adjournment, at half-past ten o'clock at night, at the end of a long and wearisome day. After a little vigorous sparring had been indulged in, the disposition made of it was to lay it on the table indefinitely, after consuming over one-fourth of the entire time in the matter of elections and one-sixth in the discussion of the woman question. About the only matter of importance to the pastors brought before the Conference was thus summarily disposed of. The real status of the case is this: ninety-five out of every hundred preachers are not affected by the time-limit—that is, they move before the expiration of the pastoral limit, for causes that appear just and wise. All that those who favor the removal of the time-limit ask is to be put on the same level, and be moved by causes other than an arbitrary rule. If ninety-five out of every hundred determine their limit of usefulness, is it not safe to trust the remaining five with the same privilege? It seems to be a hardship imposed by the many on the few, and is an advantage to no one. If there be any merit or virtue in the limit of service, it should be more universally applied. There is no fixed limit of service upon the Bishops, editors, and other church officials. In the recent elections twenty-seven were re-elected—all but three of the whole number. Some of them have served twenty-five years and more. While the active pastor was ignored, the Conference did legislate for ampler provision and care for the aged, retired preacher and his family. Each superannuated minister shall be allowed annually \$10 for each effective year of service, and the widow \$5 per year. Each child of deceased ministers under sixteen years of age shall receive \$2 per year.

Concerning down-town churches, the Bishops in their address gave utterance to the following sensible truth:

We desire to assert our firm conviction that Methodism in our cities should be slow to abandon what are called down-town populations because of changes from native to foreign, and rich to poor. The greater the change the more need of our remaining. Combine the plants, if need be; adapt them and the services to the new surroundings, but remain and save the people. If we fail, it is because our methods are not Methodist, or our unbelief forbids the many mighty works.

The Church in the last decade has made great progress in her efforts of helpfulness to the needy. She has now fifty-one deaconess homes, hospitals, and orphanages, of which fifteen are in foreign lands. There are 574 deaconesses, of whom ninety are in foreign work and one hundred are trained nurses. \$641,850 is invested in hospitals, homes, and training-schools. Most of this amount has been raised during the past quadrennium. This is applied Christianity.

The Conference added to her list another branch of secular business, in the form of church fire insurance. To some it is a question: how far the Church of Christ ought to engage in secular enterprises.

Many reports of the committees, in the rush of business in the last moments of the Conference, were laid upon the table. Some of them contained the result of days of consideration on the part of the committee. Many fond hopes lie buried on that table, from which there is no resurrection. The record of what the Conference left undone would make as interesting reading as any chapter in its journal of proceedings.

The Rev. Jesse Bowman Young, D.D. (instead of Dr. Lowry, as the types had it in the last letter), was re-elected editor of the "Central Christian Advocate."

B. F. D.

Books and Authors

A Lesson in Living¹

By the Rev. Henry van Dyke, D.D.

The essay is a form of writing which has been somewhat out of fashion during the latter part of the nineteenth century, and there are some of our reviewers who take it for granted that an author who chooses this method of expression is following an antiquated and abandoned road which cannot possibly lead him to success. But there have been many signs of late that this opinion may need to be revised. The essay seems to be coming into vogue again. That quiet, meditative path in which Montaigne and Bacon and Cowley and Lamb and Emerson and Lowell walked is frequented anew; and the writers who follow it, if they have the gifts of insight and suggestive utterance without which all literature is a vain thing, find no lack of good readers to keep company with them.

Mr. Mabie has proved already, by a half-dozen books of essays, which have been warmly welcomed, that he has the wisdom to instruct and the charm to please all who are willing to think while they read. In this latest volume he gives us another wholesome, friendly commentary on life, full of pleasure and profit—a counsel of perfection, serene, elevated, spiritual, leading on with gentle persuasiveness to the higher levels of existence which are free to all who will seek them in spirit and in truth.

His theme is that living is an art—"the art of arts"—which must be well considered and wisely practiced in order that it may be thoroughly mastered. We must put ourselves into fruitful relations with all things that surround us and receive from them the nourishment and stimulation by which alone our creative energy can be sustained and unfolded. This, of course, is the broad theme of culture in its universal aspect. The particular point that Mr. Mabie brings out in these essays is the vital part which a true and personal intimacy with Nature plays in this effort and movement of man towards the realization of his best self.

Surely this is a wise and useful and happy lesson to learn. It underlies all the formal study of natural laws and processes. It gives a new meaning to our whole view of the universe, puts us into a new attitude towards it, and brings a spirit of unity into all that we see and hear and think. For if it is true that Nature, seeking her ends and fulfilling her purposes in apparent unconsciousness, has something to teach us, a contribution of real and incomparable value to make to our conscious, voluntary life, then certainly we are not abroad in a foreign and possibly hostile world; we are at home in a native and evidently friendly world. It was made for us—that is what the old philosophers taught when they called man the creator of the universe. But we are also made for it, to enter into it, and perceive its beauty, and crown its unfoldings by our free co-operation with its highest aims and our reverent recognition of its deepest secrets—that is the truth which philosophy has sometimes forgotten, and without which it is not complete, the life-creed of religion and culture.

If all the processes of nature converge in personality and serve its development, then their source and spring must lie in personality. Behind and below and above us and all things, there must be Some One, infinitely wise and loving, who makes all things work together for good to those who prove that they know and love Him by entering gladly into His plan for their education. The manifestation of a purified and perfected humanity is the end towards which all created things are traveling. Nature is not discredited and discarded by this subordination. She is uplifted, unified, ennobled. The procession of the seasons, the songs of the birds, the blossoming of flowers, receive their consummation as they pass through the senses and the imagination into the thoughts and feelings of man, and are translated back again into their native language—the poetry of God. This is the great circle of life. And in this circle man must take and keep his own place, thoughtful, obedient, joyful, adoring, if he would realize the end of his being and master the art of life with a success which shall lead to immortality.

This is the lesson which Mr. Mabie sets forth to us in his chapters on "Man and Nature," "The Discovery to the Imagination," "The Great Revelation," "The Rhythmic Movement," "The Prophecy of Nature," and the other chapters which lie between and fit into the true arch of his book. He writes as one who is at the same time a teacher and a learner. The delight of seeking the truth mingles in his discourse with the joy of imparting it. His pages are full of delicate descriptions of natural beauty, and keen appreciations of poetry and art. He speaks of what he knows, and praises what he loves. He has

the rare merit of not dividing literature from life. He touches many subjects with intuitive discernment and practical wisdom. Here are three fine bits of criticism in different regions:

The quiet which reigns in the woods, so delicious to tired nerves and spent mind, is not the repose of death, but the harmony of a fathomless life; it suggests, not effort and distraction, but ease and play; it is not so much absence of sound as harmony of sound.

Thoreau had a knowledge of Nature in her obvious appearances and activities to which his friend and neighbor could lay no claim; but it detracts not a whit from Thoreau's achievements to say that Emerson learned more from Nature than he, and stood in more intimate and vital relationship with her.

A sound education is not a specific kind of training; it is the training which qualifies pre-eminently for a specific kind of work.

Mr. Mabie has not endeavored to provide us with a new textbook in natural science. He has tried simply to strike the keynote in which the study of nature is harmonized with the conduct of life. He does not give the Latin names of the flowers and the astronomical catalogue of the stars. He invites us to listen to their silent speech and submit our hearts to their gracious influence. There is a spirit of repose, a restful, trustful temper, in his book which is most refreshing to the heart in our sultry, whirling, clattering age. He has learned the secret of what Wordsworth called "a wise passiveness;" and wherever he leads us in his "Essays on Nature and Culture," he makes us feel that he has brought with him, and would impart to us,

a heart
That listens and receives.



The excavations in Rome conducted by the Italian Government have recently given an entirely new character to some of the leading theories of archaeology. M. Gaston Brossier, of the French Academy, has qualities that fit him to set forth the results of these recent investigations. His book is called *Rome and Pompeii*. First, he takes up the Forum. The tourist often is disappointed at its smallness, and perhaps wonders how it was possible for the Forum to contain all the populace of Rome, and how the speakers could have made themselves heard, because of its largeness. As to the latter, it now appears that the surrounding elevations of ground and the contiguous buildings formed an auditorium. Besides, the orators of the days of Cicero used a musical form of recitative that carried the voice far. Touching its smallness, M. Brossier shows how the porches of the temples, and the two or more floors of the basilicas, could accommodate a large assemblage. In later days, when Rome had greatly increased its population, the interest of the people in public affairs became so languid that only a small part of the populace ever cared to assemble in the Forum. The Imperial palaces on the Palatine formed a group of five buildings. It is not clear that their external architectural features could have been pleasing. They accumulated rather than were designed. Within they were opulent in ornamentation, and in their collections, furniture, objects of art, and books. As the Imperial conquests spread, these collections became marvelous. The library in the palace of Tiberius was incredibly rich—the cream of all the *éditions de luxe* of the world. It was on the Palatine, in an anteroom or guard-room of a palace, that they found the now famous graffito, "Alexamenos adores his god." M. Brossier insists, with others before him, that this is a caricature of some pious Christian. Mr. King, in his "Gnostics and their Remains," gives reasons for supposing that this is not at all a caricature, but a serious Gnostic symbol, with a mystical meaning. The entire account of the Catacombs is based on the works of the Rossis, that is to say, the works of J. B. Rossi. It is clear that the early Christians dug out the Catacombs for the purpose of a cemetery, and it is likewise clear to Rossi that they were enabled to do this without molestation, not because they were a religious sect in Rome, but because they were regarded as a burial guild. The law permitted mutual benefit funeral associations. There was therefore no need during the work for concealment. The Christians were not the only people who delved catacombs; other religious rites had been underground before them, and at times the Christians in their own digging were obliged to make a detour to avoid some chapel or tomb already built by the unspeakable Phrygian or superstitious Egyptian—for there were heathen before there were Christian catacombs. Incidentally the author gives us Rossi's notion of the "Philosophumena," and how far it is to be trusted, and how far it was dictated by a partisan or theological spite. This comes in anent Pope St. Damasus, whose career certainly resembled that of some American adventurer in the nineteenth century. Mr. Pater has shown the world in his "Marius the Epicurean" how at some points the thought of classic Rome and the art (to say nothing of the best type of religious spirit) shaded into the Christian cultus. This same idea is suggested to us by these pages of comment by M. Brossier on the Catacombs. The heathen Roman would not have been at all shocked at the pictures of the early Christian artists. He might have perhaps seen in them nothing but what represented his own familiar myths of Apollo, Orpheus, Andromache with the dragon, and Cupid and Psyche. The art of the Catacombs is mystical in its symbolism and susceptible of two interpretations. Not so with the inscriptions, at any rate not to the same extent. For these were simple, and to a jealous Government seemed entirely innocuous. We need not quote them, for they are widely familiar; their character was either that of a prayer for peace, or calmness, or life for the dead, or a straightforward assertion of their immortal joy and rest. One thing is notable about the art of the Catacombs: it was always cheerful. There was no gloom of crucifixes, of tortures, of martyrs, of skulls, and of dances of death. There was no bitterly hopeless wail of the heathen Roman at the door of the tomb, *Vale, O Valde*,

¹ *Essays on Nature and Culture*. By Hamilton Wright Mabie. Dodd Mead & Co., New York.