

The Sunday School Times.

EDITORIAL ROOMS.

103, Walnut St.,

~~425 Chestnut St.~~ Philadelphia.

Oct. 6, 1885.

Sir J. William Dawson LL.D., D.D.S.

My dear Sir:

It was certainly very kind of you to send me a copy of your new and valuable work; and I thank you for it most sincerely.

It had already come into my hands editorially; and it has had a review in the pages of my paper. While I strive to have absolute impartiality in the examination of all books passed on in these pages, and while I will not allow anything to be said in favor of a book merely out of regard for its author, I am sometimes held back by purely personal considerations from saying anything about a book.

In this case, however, I noticed that your single mention of my work, or of myself, contained a specific charge of my incapacity to perceive an elementary distinction in the realm of my research; hence I felt no call to refrain from allowing the book to stand entirely on its merits. Under the circumstances, I deem it no more than ~~fair~~ fair to send <sup>you</sup> a copy of the notice of the book to which I here refer; and I now do so.

Thanking you again for your courtesy in sending me the book, I am

Yours with sincere regard,  
Alfred Drumhull

Furniture

By the Paper  
86 Peter Street

~~Private~~

M<sup>c</sup>Gill College.  
Montreal.

Oct 17/85

Rev Dr Clay Fumtall

Dear Sir,

I duly received  
your letter and copy of  
S.S. Times, and by leave  
to say with reference to the  
offensive note that you  
do not seem to have  
reflected that your view  
as to the note of the  
Reverend was not known  
to me till my M.S. was  
in the printer's hands, and  
that the note was added  
to cover the one point  
in which there seemed  
a conflict of argument  
on a geological ~~point~~ question.

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The remainder of your  
recurring note apparently  
desiring interfering with  
my conclusions, as you  
are no doubt aware  
that the statements of  
Herodotus are almost  
a different explanation  
much strengthened by  
recent work.

As to the rest, it  
is useless to appeal for  
the dicta of Eusebius  
I cannot traverse but  
I get that in a Sunday  
School paper you should

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Herodotus

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that I calculate Set with  
Sheth, If Set was identified  
 from with Typhon, then he might  
 be ideally or mythologically represent  
 with Cain rather than Sheth, I did  
 not enter at all into the theory of Set, which aimed  
 you have required a separate and long chapter not related to my  
 your topography surprises  
 are me in many respects - as to  
 of Etham, Migdol, Shub, etc.  
 It seems neither to agree  
 with the bible nor with  
 the ground, and that  
 a mythical wall which  
 you no invading army ever  
 met with, and of which  
 but no one has ever found  
 a stone, is mixed up  
 with the whole fit,  
 there are many specimens for I fear I must  
 document you have said

relating to the Ichneus

The geological questions I  
touch not discuss in  
my little book, but I  
hope to do so at  
some length if I am  
spared for a year or  
two; and I can assure  
you there are many  
very curious and interesting  
new points to be brought  
out respecting the Geology  
of the Ichneus, ~~notwithstanding~~  
all that has been  
done.\*

Truly yours,

\* Hull proposes to  
discuss some of these  
points in the Report

of the Pal Socy, and I propose to discuss  
what I have to day told he has completed  
and published his Report.

Wm Dawson

have committed yourself to  
to much that is un-  
historical. For example,  
in comparing Hysos with  
Nek & Shasoo you forget  
that if there were any  
Shasoo before Abraham's  
time they could not  
have been the Amalekites  
Bedaween of later times,  
but must have belonged  
to those older peoples who  
preceded Abraham in  
Palestine; to interpret  
Hysos as meaning Arabian  
sheikh is therefore an an-  
achronism. So is your  
remark about the temple



of Solfons, a Ptolemaic building  
dedicated to one of the  
late forms of the worship  
of Horus, and perhaps not  
nearer to the older worship  
of Abydos & Memphis than  
the theology of Strauss to  
that of Augustine. In  
your remarks as to Athor  
& Lis all equally anachronisms  
Athor can be identified  
with Lis, ~~never~~ <sup>only</sup> as Eve can  
be with the virgin Mary,  
both being alike the mothers  
of the promised seed; while  
there is not the smallest  
colour in anything I have  
written for your association

M. Gill College.  
Montreal.

Oct 10/85

Dear Sir,

I have received  
your letter of the 6th, but  
the No of the "Times" referred  
to has not reached me, and  
I had not noticed your  
review, as I look at the  
Times only occasionally and  
in connection with the S.S.  
reports. This is however  
not of great consequence, un-  
less there is anything in your  
notice that might suggest some-  
thing to me when I get time  
to work up my notes on the  
African reports and their  
history, which may be some-  
times yet, probably not

22/01/22

22/01/22  
Lancaster

earlier than next year. I have  
as yet not published my notes  
on the Nile Valley (in the  
Federal Magazine) and these  
not fully.

I am however concerned  
by your remark on my note,  
which I thought harmless enough.  
The fact is that I did not  
see your theory of the bread  
till after my U.S.S. notes  
were in the printers hands, and  
it was quite too late to give  
any detailed explanation as  
to the Chulof beds, but  
I sent the foot-note by way

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of Counsel to suspend judgment  
in the matter. This seemed  
especially necessary as both  
Boutelle & myself seem to  
have been quite misled by the  
authorship of Mr. Mauriac who,  
whatever value may be attached  
to his travelling as an engineer  
seems not very competent to  
decide on his own facts.

I shall however hope  
to show when I have time  
to take up the subject in  
detail that the cholera  
beds have been under the  
water in very recent times  
and that on the other hand

There was more dry land  
on the Mediterranean side  
than at present. The El Sim  
ridge has not been submerged  
since Pleistocene <sup>or Pliocene</sup> time

*[Faint, illegible handwriting, likely bleed-through from the reverse side of the page.]*

*[Faint, illegible handwriting on the right edge of the page, possibly from an adjacent page.]*

## BOOKS AND WRITERS.

## PUBLICATIONS RECEIVED.

## BOOKS.

- Birchwood. By JAK. 12mo, pp. 315. New York: Thomas Y. Crowell. Price, \$1.25.
- Oldham; or, Beside all waters. By Lucy Ellen Guernsey. 12mo, illustrated, pp. 370. New York: Thomas Whittaker. Price, \$1.50.
- Then and Now; or, Abe's temptation. By Lina Orman Cooper. Small 16mo, illustrated, pp. 95. London: Hodder and Stoughton. Price, 1s.
- The Cathedral Cave; or, The gate of heaven. By Lina Orman Cooper. Small 16mo, illustrated, pp. 93. London: Hodder and Stoughton. Price, 1s.
- Elijah the Reformer: a ballad-epic and other sacred and religious poems. By George Lansing Taylor, D.D. Second edition. 12mo, pp. 280. New York: Funk and Wagnalls. Price, \$1.50.
- Daniel the Prophet: nine lectures delivered in the divinity school of the University of Oxford. With copious notes. By the Rev. E. B. Pusey, D.D. 8vo, pp. lxxiii, 519. New York: Funk and Wagnalls. Price, \$3.00.
- Mental Science: a text-book for schools and colleges. By Edward John Hamilton, D.D., Professor of Intellectual Philosophy in Hamilton College. 8vo, pp. v, 416. New York: Robert Carter and Brothers. Price, \$2.00.
- Alden's Cyclopaedia of Universal Literature, presenting biographical and critical notices and specimens from the writings of eminent authors of all ages and nations. Vol. I. A—Arnold. 16mo, pp. 473. New York: John B. Alden. Price, 60 cents.
- Readings from Macaulay. Italy. With an introduction by Donald G. Mitchell. (Chautauqua Library, Garnet Series.) 16mo, pp. 275. Boston: Chautauqua Press.
- Readings from Ruskin. Italy. With an introduction by H. A. Beers, Professor of English Literature in Yale College. (Chautauqua Library, Garnet Series.) 16mo, pp. 152. Boston: Chautauqua Press.
- Art and the Formation of Taste. Six lectures by Lucy Crane. With illustrations drawn by Thomas and Walter Crane, and an introduction by Charles G. Whiting. (Chautauqua Library, Garnet Series.) 16mo, pp. viii, 198. Boston: Chautauqua Press.
- Michael Angelo Buonarroti, sculptor, painter, architect: the story of his life and labors. By Charles Christopher Black, M.A., Trinity College, Cambridge. With an introduction by Charles G. Whiting. (Chautauqua Library, Garnet Series.) 16mo, pp. xix, 275. Boston: Chautauqua Press. The Garnet Series. 4 vols. in a box. Price, \$3.00.

## PAMPHLETS.

- The Flower of Doom and other stories. By M. Bentham-Edwards. (Harper's Handy Series.) 16mo, pp. 150. New York: Harper and Brothers. Price, 25 cents.
- Old-World Questions and New-World Answers. By Daniel Pidgeon, F.G.S., etc. (Harper's Handy Series.) 16mo, pp. 193. New York: Harper and Brothers. Price, 25 cents.
- In Sunny Lands: outdoor life in Nassau and Cuba. By William Drysdale. With illustrations of places and people. (Harper's Franklin Square Library.) 8vo, pp. 65. New York: Harper and Brothers. Price, 25 cents.

## MUSIC.

- Hymns of Praise, with tunes. Edited by George A. Bell and Hubert P. Main. Oblong 16mo, pp. 224. New York: Biglow and Main.
- Select Songs for the Singing Service in the Prayer Meeting and Sunday-school. Compiled and edited by the Rev. F. N. Peloubet, D.D. 16mo, pp. 224. New York: Biglow and Main.
- The Prohibition Songster: compiled by J. N. Stearns. Words and music. 16mo, pp. 75. New York: National Temperance Society and Publication House. Price, 15 cents, or \$1.50 a dozen.

## A NATURALIST'S VIEW OF EGYPT AND THE EXODUS.\*

Nearly two years ago, Principal J. W. Dawson, now Sir J. William Dawson, spent a brief period of travel and research in the nearer lands of the Bible. The results of his investigations in these regions were published in their first, uncompleted form, in the London Religious Tract Society's magazine, *The Leisure Hour*; they are now published in completed and permanent form, as a little volume, in the same society's series of *By-paths of Bible Knowledge*.

Sir William (for the author emphasizes his second name rather than his first) was in some respects well qualified for the task which he undertook. He is, perhaps, the foremost geologist of Canada, and one of the foremost on this continent. He has been a practical man of science, rather than a framer of theories; and he has the quick eye of the naturalist in the observation of external things. He is, besides, a devout Bible student, seeking to think those thoughts of God which are expressed in his word, as well as those which are to be traced in his works. From this twofold culture he has advantages over the mere scientist or the mere textuary; and is less likely than either to ignore evidence derived from the field of the other.

The perusal of Sir William's manual on Egypt and Syria shows, however, that it touches three distinct fields, in which the value of Sir William's statements differs greatly. These three fields are: (1) the purely scientific; (2) the purely Egyptological; and (3) the Biblico-Egyptological. For the sake of clearness, we shall indicate what degree of value should be assigned to Sir William's researches, under these three topical divisions.

As regards the scientific portion of the handbook, it can safely be said that that is worthy of high praise. Sir William has traversed Syria and Palestine with a keen eye to the geology and natural history of these regions; and the recorded results occupy the larger space of the book,—geology, again, obtaining the lion's share of this space. The geological formations of Egypt and Palestine are described with sufficient detail; and the comprehension of the text is assisted by numerous woodcuts showing the geological strata, the comparative land-levels, and other topographical details, of the most notable localities. In this regard, there is no other small

\* Egypt and Syria: their physical features in relation to biblical history. By Sir J. William Dawson, C.M.G., LL.D., F.R.S., etc. 16mo, illustrated, pp. 192. London: The Religious Tract Society.

volume which at all equals this volume. It supplies, in this respect, the kind of information which the non-professional Bible student often desires to have; and it supplies it in a form in which it is available for popular use, and at a price within the reach of the popular purse. These merits alone give the manual a sufficient reason for being.

Passing now to the purely Egyptological, we perceive that Sir William has entered a field in regard to which he is less competent to speak. Indeed, the statements which are made in this department are so strange that the reader is puzzled to know what authorities Sir William follows in Egyptology. Possibly the author trusts too much to "Sir Erasmus Wilson and other Egyptologists" (p. 21). We are gravely informed that it is "usually supposed [that] the name Hyksos is compounded of the word Huk or Og, and the tribal name Sos or Suzim, and means King of the Suzim." Sir William is in error as to the usual supposition. The first element of the name is certainly *hek*, the common hieroglyphic word for leader or shaykh; the second element is almost certainly *shasoo* or *Bed'ween*. Again, when Sir William talks of "Ptah with his seven khnumu or architects" as representing "the Divine Word or Demiourgos and the creative days," we can only conjecture that either he, or the authority upon whom he depends, has confounded the name of the elemental Eight (*Khmoon*) with the name of the god Khnum, the divine Builder. Traces of the doctrine of the Trinity may be found in the various local triads of Egypt, but not in Sir William's arbitrary combination of Ra as God, Ptah as the Word, and Kneph as the Spirit. A specimen of the confused knowledge which often appears in this department may be seen in the following sentence: "The triad of Osiris, Isis, and Horus, came next to Athor, and represents, in the conflict with Typhon, the evil one, the victory of the seed of the woman over the seed of the serpent, and this united, as in the biblical history, with the murder of Abel and the succession of the seed of Seth." Regarding this extraordinary series of assertions, it need only be said, that Athor stands in no such clear relation of superiority to the Osirian triad; that she is often identified on the monuments with Isis herself; that her name (Hat-Har in the hieroglyphics) is derived from that of Horus; that in the triad of Edfu she was the second person where Horus was the first; and that the statement that this "is united, as in the biblical history, with the murder of Abel and the succession of the seed of Seth" would seem to be absolutely without foundation,—unless Sir William thinks the slight similarity in sound between the Egyptian Set, the god of evil, and the Hebrew Sheth, the righteous seed of Adam, is sufficient basis for his theory.

As regards the chapter on *The Geography of the Exodus*, where Sir William enters into the formal examination of the relation of Egyptology to the Bible, the well-considered verdict cannot be favorable. Indeed, the view presented by Sir William quite lacks the merit of freshness, of conformity to the researches of secular history, and of consistency with the simple record of the Bible narrative.

Following the more popular notion of recent theorizers as to the later changes in the Isthmus of Suez, Sir William thinks that in the days of Moses the ridge of Shaloo was under the Red Sea, and that the Red Sea included the Bitter Lakes in its waters. He gives no indication of reasons for his belief, but contents himself with saying: "Without entering into details, I may say that there are some geological reasons for believing that there has been in modern times a slight elevation of the isthmus on the south side, and probably a slight depression on the north side." Yet the Bible record shows that in the days of Moses, as now, there were three great highways out of Egypt across the isthmus, corresponding with the three roadways which mark the present structure and elevations of that neck of land. The Egyptian monuments confirm the accuracy of the Bible narrative at this point. And the classic historians and geographers, from Herodotus and Strabo onward, are at one in their testimony that the distance of the Mediterranean from the Red Sea as it was and as it is, accords with the story of the Bible and the Egyptian monuments, and not with the theory adopted by Sir William. In fact, the historical evidence that the isthmus has not changed in the past thirty-five centuries is an all-sufficient answer to the many times repeated assertion, that, according to the best geological indications, it might have been changed within that period.

Apparently overlooking the Bible evidence that "the land of Goshen" is also called "the land of Rameses," and that the starting-point of the Israelites was their dwelling-place of Goshen, which is Rameses, Sir William fancies that the mighty host of the Hebrews actually

started from the grain-magazine city of Rameses. He even goes so far as to say, in his attempt to show the possibility of this as a fact, that, some time prior to the exodus, the Hebrews "had probably gathered in great numbers at [this city of] Rameses and its vicinity," and that when the exodus took place, "the camp at Rameses was broken up;" and this in the face of the Bible testimony that every man of the Hebrews was in his own home on that passover night which was the starting time of the exodus.

With an obvious unfamiliarity with the difficulties of moving a vast host like that of the Israelites, Sir William strangely adheres to the old error of supposing that the earlier stations of the exodus were but a single day's journey apart. And, apparently, from a lack of close attention to the Bible text itself, he would locate Baal-Zephon on the east side of the Red Sea; although Baal-Zephon and Pihahiroth are said to be opposite to, or over against, each other in their relation (thus as southerly and northerly), while Migdol and the Red Sea are over against each other (as westerly and easterly), at the last camping-place of the Israelites before their crossing of the sea. Yet, again, at one time he is sure that Migdol cannot have been a fortified place, because, if it had been, the Israelites (who were moving out with the consent of the king of Egypt) would not have encamped there; while in another instance he thinks that some fortified border posts may have been depleted of their garrisons by the war in Libya, at the time of the exodus; hence, that, if Migdol were a fortified place, it might then have been ungarrisoned.

Another remarkable divergence from the Bible text is Sir William's explicit statement concerning the Hebrews that "they are also said to have journeyed for three days in the wilderness of Etham, and then to have come to the wilderness of Shur, or 'the Wall;'" whereas the Bible declaration is, in one place (Exod. 15: 22): "They went out into the wilderness of Shur; and they went three days in the wilderness," while in another place (Num. 33: 8) it is said "they went three days' journey in the wilderness of Etham." In both cases, this is just after crossing the Red Sea, and before reaching Marah. Etham is an Egyptian word for "wall" or "fortress," and Shur is a Hebrew word of similar meaning. The wilderness referred to seems to be called interchangeably the wilderness of Etham, or the wilderness of Shur. And on this strange gloss of the Bible text, or this reversal of its declarations, Sir William seeks to rest an argument in favor of his theory of the form of the isthmus in the days of the exodus.

To sum up, Sir William Dawson's book is a valuable contribution to the popular knowledge of the physical structure of the nearer lands of the Bible; it is untrustworthy, however, in the sphere of Egyptology; and it maintains an erroneous theory of the Israelitish exodus. To those who can discriminate between the varying degrees of the author's trustworthiness in these three spheres, it can be cordially recommended. Those who cannot so distinguish, may yet gain much from the book by following the author only as he is the naturalist, and not as he is the historian or the philologist.

A book likely to do good work in the smaller circulating libraries is the one bearing the pretentious title, *Some Noted Princes, Authors, and Statesmen of Our Time*, by Canon Farrar, James T. Fields, Archibald Forbes, E. P. Whipple, James Parton, Louise Chandler Moulton, and others; edited by James Parton. It consists of fifty short sketches of the character, ways, and surroundings of American and European notables, written by many well-known authors, chiefly for that excellent weekly, *The Youth's Companion*. The brief chapters are readable and helpful, in their modest way, and will be of special interest to readers under twenty years of age. Here are accounts of Dean Stanley, Buckland the naturalist, Dickens among his children, Gladstone and Beaconsfield, the family of the Prince of Wales, Carlyle and his wife, and many others, from Spurgeon to Macready, and from the Czar to Abraham Lincoln. The book is also notable, however, for its collection of portraits,—certainly the largest gallery of art atrocities that has been offered to the public of late. We have watched and chronicled the art of illustration in America; but these unconscious caricatures may well make the art-critic somewhat modest concerning that progress. Here (p. 53) is W. M. Thackeray (*sic*) as an excellent divine of the old school; Macaulay, with eyes of different sizes, is bound between inflexible steel collars; Longfellow, with bisected beard, sneers above a toothless mouth; Charles Kingsley, cross-eyed, looks blackly desperate; the Prince of Wales, at a pine table, suggests Guiteau in his cell; Mr. Spurgeon, one-eyed, surmounts a set of ritualistic altar-

will regard any war as we regard Jehu's bloody handiwork. Yet, with nineteenth century men, here in America, slavery could not be put down by arbitration. If it went down (men here being as they are), it had to be drowned in blood. This is not equivalent to saying that accursed war was the best conceivable way of abolishing slavery, but only that it was the only available way. In the same way, we may truly say, that, for these times, Jehu's way was the best available way of ending Baal-worship.

If, after the discussion of the above questions, any time be left, let the teacher call attention to the false zeal of Jehu. In what did this consist? It consisted in his stopping halfway, because it suited him. He should have striven to reform the people back as far as David. As a matter of fact, he reformed them only as far as Jeroboam. The golden calves remained. Jehu paused here, because it suited him there to stop. How many Jehus there are left! To this day men are prone to take as much of God's word as they think proper, and leave the rest. The total-abstinence enthusiast reads eagerly all passages in the Word that bear upon intemperance, and furiously carries them out, yet [perhaps] he passes by the utterance, "Ye must be born again." Another man contents himself with the command, "Thou shalt not steal," and straightway breaks the command, "Remember the sabbath day to keep it holy." Every New Year's Day sees thousands of reforming Jehus, who slay one sin and court another. While, therefore, we carp at Jehu, it behooves us to look well to our own faults, lest we be in reality incriminating ourselves.

HINTS FOR THE PRIMARY TEACHER.

BY FAITH LATIMER.

How can such a character as Jehu's be presented to a little child? To describe his cruel deeds and enumerate all his murders would excite needless horror, which should always be avoided. We can only show his pride, his selfishness and sin, telling that God used him to punish the sins of others, and by the divine estimate of his character, given in verse 31, contrast Jehu with Enoch and Elijah, who walked with God.

Call for name of lesson—meaning of "zeal"? See what ideas children have of the word; then explain as earnestness, warm interest, energy. Meaning of "false"? Every child knows what it is to "make believe," to "tend like." False zeal, then, would be an interest only pretended, not real and true, and we shall learn why our lesson is so called.

Jehu.—Who was he? The day Ahab went to take possession of his new vineyard, two persons rode behind and heard what Elijah said; one of these was Jehu, the man whom God told Elijah should be king over Israel. Ahab died, and a son of Ahab was king; he reigned two years, and then another son, Jehoram, was king over Israel. Jehoram had been wounded in a great battle, and he went to Jezreel to get well, leaving his best captain, Jehu, to take charge of the army. Just at that time Elisha called one of the sons of the prophets, told him to take a box of oil, go in haste to the fort, and find Jehu, to take him to a room, pour oil on his head, and say: "Thus saith the Lord, I have anointed thee king of Israel, and thou shalt smite the house of Ahab." Jehu soon started for Jezreel; who had gone there to be healed of his wounds? The watchman on the tower saw clouds of dust far off, and a company coming. Jehoram sent messengers to them, but they did not come back. The watchman saw a chariot, and said: "The driving is like the driving of Jehu, for he driveth furiously." He came nearer; Jehoram and his nephew, the king of Judah, who had come to visit him, started, each in his chariot, towards Jehu. They met by the stolen vineyard,—whose? Jehu drew his bow, and sent a swift arrow into Jehoram's heart, and he fell dead.

Jehu said to his captain: "Throw him in Naboth's field." Do you remember what you and I heard Elijah say to Jehoram's father when he took the vineyard? Jehu killed the other king, and rode on to the palace. Jezebel's painted face was at the open lattice. She knew what Jehu had done, for she said to him: "Had Zimri peace, who slew his master?" Men were there ready to serve the new king, and glad to have revenge on the cruel queen. They pushed her out of the window, and Jehu's horses trampled her to death. What had Elijah said about her dead body? Jehu then sent letters to Samaria, to the rulers, ordering them to kill all the family of Ahab. They did so, and Jehu said, Now you may know that every word shall be fulfilled which Elijah said of the house of Ahab. So wherever Jehu found any of his relations he had them destroyed, so that not one was left alive of the house of Ahab.

Jehu's Zeal.—On his way to Samaria, Jehu met a good man named Jehonadab, and he asked him to sit by him in his chariot. "Come with me," he said, "and see my zeal for the Lord." What kind of person do you think would say, "Come, and let me show you how good and pious I am,—how earnest in work for the Lord"? Jehu gathered all the people together, and this is what he said: "Ahab served Baal a little; but Jehu shall serve him much." If he was speaking truth, must not Jehonadab have thought it strange zeal for the Lord? If he told a lie to carry out his own plans, does God want such service? "Call together a great meeting for Baal," was the order sent out by the king. Priests and worshippers came, and

the temple of Baal was crowded. "Bring out robes for all who worship," he said; and from the rooms in the same house the priests brought robes, so that each person, priest or worshipper, wore a garment given for the service. Jehu and Jehonadab went into the temple. "Search, and look," said Jehu, "that there be here with you none of the servants of the Lord, but the worshippers of Baal only." Would a pious Jew have been seen wearing a robe of Baal worship? Jehu placed a guard of eighty men at the doors while the sacrifices were offered. He then said to the guard: "Go in, and slay them; let none come forth." Then they brought out the wooden images, and burned them; they threw down the stone image of Baal, and destroyed the temple, so it was ever after a heap of ruins. Was that a right thing to do? God commanded it. Who said of the Baal priests on Mount Carmel, "Let not one escape"?

Jehu's False Zeal.—Jehu did a right thing in a wrong way. Would true zeal for God have made him pretend he was going to serve Baal? Would God accept as true service what was done by deceit? Jehu had zeal for Jehu, not for God. When Baal was destroyed, would the king say, "Now, my people, let us all serve God, and keep his holy law"? He had broken down Baal, would he build up for God? What did Jeroboam set up in Bethel and in Dan? Jehu was keen to do all to strengthen himself as king, but he did not want his people to worship in Jerusalem. What would zeal for God have done with the golden calves? God rewards obedience to his commands. He told Jehu, because he had destroyed the house of Ahab, his children and grandchildren should be kings. Jehu is remembered as a great king and soldier. But it is written: "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart;" heedless of God's commands, heartless in his service, obeying when it gave himself the glory, "he departed not from the sins of Jeroboam."

BLACKBOARD HINTS.

TWO WAYS OF SHOWING ZEAL FOR THE LORD.

JEHU'S WAY:	BY	JESUS' WAY:
Shameless Falsehood.		Fearless Truth-speaking.
Sudden Treachery.		Constant Fidelity.
Selish Ambition.		Complete Self-surrender.

WHICH IS YOUR WAY?

PROFESSION AND PRACTICE.

JEHU'S PROFESSION:

"See my zeal for the Lord."

JEHU'S PRACTICE:

"But Jehu took no heed to walk in the law of the Lord."

Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father.

HINTS FOR LESSON-HYMNS.

- "What are you going to do, brother."
- "What hast thou done for me."
- "Jesus, I my cross have taken."
- "Hark, the voice of Jesus calling."
- "Onward, Christian soldiers."

QUESTION HINTS.

BY MISS ANNA T. PEARCE.

Relate the incident of Jehu's anointing (2 Kings 9: 1-6). By what authority did Elisha do this thing? (1 Kings 19: 13-16.) What was Jehu's special mission? (1 Kings 19: 17.) When was this mission made known to him? (2 Kings 9: 7.)

In what manner did Jehu first propose to discharge this mission? How was it accomplished? Who were slain in Jezreel? Who on the way to Samaria? What example does the house of Rechab furnish of the reception to be given to men appointed of God to execute his will? (v. 15.) Give an account of the Rechabites (see Jer. 35). By what invitation did Jehu reveal his confidence in Jehonadab? (v. 16.) What may we infer concerning the speed of all Jehu's journeys? What characteristic does it reveal? Define "zeal." What is the difference between zeal and impetuosity? Did, or did not, Jehu manifest genuine zeal? (v. 17.) What was his object in executing the will of God? What purpose did he form beyond the limits of vengeance prescribed by God? (vs. 18, 19.) Was the desire to exterminate Baal worship from the kingdom right, or wrong? Was his motive, probably, right, or wrong? Was his method right, or wrong? How long had it been since Baal worship had been introduced into the kingdom? How long since Baal's prophets had been

destroyed by hundreds, and the people returned to allegiance to God? What do we discover, on Jehu's accession, concerning the number of worshippers of Baal? (vs. 20, 21.) What lesson should we learn from these last considerations? Whose sanction and assistance had Jehu in his work of reformation? (vs. 22, 23.) What personal qualities did the king manifest in the execution of his plan? (vs. 24, 25.) When may the special work of a reformer be regarded as finished? (vs. 26-28.) What lesson may Jehu suggest to parents who prohibit children from pernicious reading and other temptations? Is, or is not, our devotion to Christ to be reckoned from special and peculiar religious acts? (v. 29.) How many deeds of a man's life ought to be taken into account in estimating his character? Does, or does not, obedience to God always pay? (v. 30.) Name the descendants of Jehu who occupied the throne of Israel. Wherein did Jehu lack a needful part? (v. 31.)

ORIENTAL LESSON-LIGHTS.

"HE SMOTE ALL THAT REMAINED UNTO AHAB."—The first care of a usurping dynasty in the East is to destroy all who can claim kinship with the dispossessed dynasty. This object is often accomplished with great barbarity. Thus on the accession of the first of the Omniades to the khaleefate, Ayesha, the "mother of the faithful," who was feared and hated by the new khaleef, was invited to a banquet. As she sat down, her chair, which had been placed over a deep well, gave way with her, and she was precipitated into the mud below, and then left to strangle, while the banquet went riotously on above. Again, on the accession of Yezid, Hussayn, the rightful khaleef, and most of his family, were slain; in this case, however, Hussayn had showed a disposition to claim his rightful position. When Hussayn's head was brought to the khaleef, that monarch showed his revengeful feelings by savagely beating it on the mouth with a whip, until an old Mussulman exclaimed, with indignation: "Verily, upon these lips [Hussayn's] I have seen the lips of the Prophet of God [Muhammad]."

SLAUGHTER OF THE BAAL WORSHIPERS.—According to the ancient Semitic conception (not that of the prophets of Israel, however), each god had his own country, and each country had its own god. The god was the supreme king of the country, and the human king held his commission as the representative of the god. Thus, on the Moabite stone, King Mesha, of Moab, tells how Chemosh, god and supreme king of Moab, commanded him to fight against Israel. Infidelity to the god of the country was, therefore, treason against its real king; and it was punished as treason.

Jehu's religion was sadly mixed with heathenish elements, as his later story shows; and his slaughter of the Baal worshippers seems rather to have been because they owned allegiance to a foreign god, and were therefore disloyal to the state, than because he recognized the spiritual nature of Jehovah and his exclusive divinity. To him, probably, Jehovah was the God of Israel only as Baal was the god of Phoenicia, and Chemosh the god of Moab; and the Israelite who followed Baal was to be punished as a disloyal subject, whose allegiance was shared outside of Israel. It is noteworthy that Jehu's savage spirit is still reflected in the Muhammadan formula: "Make war against unbelievers; strike off their heads, and strike off the ends of their fingers. Thus shall they suffer because they have resisted God and his apostle."

A HEATHEN TEMPLE.—The Baal temples generally were small (Kenrick, 253); and there is no sufficient reason for supposing that the house of Baal here referred to was a large one. The temple proper would be surrounded with numerous chambers or cells, where were kept the official vestments, the implements of sacrifice, and the other accessories of worship. A heathen temple was not a place of congregational meeting like our churches. Only the official worshippers entered the building proper; the people stood in the courts without. The number of exclusive Baal worshippers in Israel must have been small, when it could be enclosed within the narrow walls of a single temple. Probably the majority of those who at other times joined in the worship were Israelites who thought Baal (lord) was only a descriptive name applied to Jehovah, who was thus to be worshipped under a different aspect, corresponding with the difference of title.

THE CITY OF THE HOUSE OF BAAL.—An alien worship which implied disloyalty to the God of Israel could only be maintained by a display of force. The "city of the house of Baal" was probably a fortified enclosure, built for the defense of the temple and the priests of the foreign cult. It should be remembered, however, that temples frequently partook of the nature of fortresses, even where no foreign cult was maintained.

"PILLARS OF BAAL . . . PILLAR OF BAAL."—Pillars were a constant symbol in Baal worship, as well as in other forms of sun and nature worship. The pillars of Baal were generally of stone, as the Asherah was of wood, although Hiram is said to have dedicated a pillar of gold in the temple at Tyre. Gross ideas were associated with these pillars, which partook partly of a memorial nature, and were anointed from time to time with oil (Gen. 28: 18). Owing to their idolatrous associations, the erection of these pillars was forbidden to the Jews in the land of possession (Lev. 26: 1).





a prompt and regular attendance, and by dint of much moral suasion, I can see a gradual, steady change for the better, which confirms me in my faith that "the thing can be done." The first step is to make school attractive; the second, to make the children come. I believe fully in compelling attendance, but think that, as a matter of fact, it is only needed as a last resort. I have actually met with but one case of obstinacy on the part of a father, and two or three on the part of wild boys, who, naturally enough, prefer shooting rabbits and sliding on the ice, to sitting in a school-room, without knowing much about the latter, however. Such cases require a little time and tact, and perhaps a gentle compulsion in the form of withdrawal of rations, a step justified by the treaty of '68, and which has frequently been resorted to with success. We have not, as yet, employed any measures severer than the visits of our benevolent policeman, whose duty it is to report at the school daily, receive the names of absentees and "look them up" at their homes, a duty which we, too, undertake as often as possible, and usually with good results.

Mr. Ryan, Superintendent of Indian schools, says in his last report, that "at first but little is accomplished, and perhaps for days and weeks not a single Indian child has been induced to attend" the day school. At the end of the first week, without visits or persuasion of any sort, I had thirty-three children on roll. Now, at the end of seven weeks, I have forty-six. Several are sick, and several more temporarily absent—the Indians are given to much visiting—but the usual attendance, except in very severe weather, is twenty-three or twenty-four. I am not at all satisfied with this result; but I look upon it as a fair beginning.

The question of discipline in the school-room resolves itself into much the same elements as the question of attendance. The Indian children are eager to learn, and mean to behave well, but they are restless little creatures, totally unaccustomed to the self-restraint involved in sitting still, and to the self-control required for orderly and uniform movements. Accordingly, a large share of time and force has been expended upon simple drill in marching, movement, songs, and exercises, calisthenics, military facings and salutes—anything which would aid us in teaching prompt and simultaneous action, and at the same time break up and brighten the school routine. As might be expected, there is a marked improvement in order and discipline. We have had no trouble with the girls—the boys are much harder to manage and give us anxious moments—but even the wildest are amenable like other boys, to patience and a determination to win them to their own best selves.

LOWER BRULÉ AGENCY, DAK.

**OBSTACLES TO LUTHERAN RE-UNION IN AMERICA.**

BY PROF. H. E. JACOBS, D.D.,  
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IN a paper read before the Lutheran Diet of 1877, we maintained that there was probably a special office for each of the general bodies of Lutherans in this country to fulfill. This is still our opinion. Their mere independence of one another does not of itself constitute them hostile camps. Common interests may often be far better administered by ecclesiastical bodies, entirely separate and distinct, than in an organic union unable to accommodate itself to the peculiar circumstances of its component parts, except by such general action as by its very indefiniteness is unproductive of any valuable results. Even were we to admit that there is an underlying doctrinal unity among all synods in America, this no more determines that there should be an immediate coalescence of their elements into one organic body, than that several congregations of the same denomination in the same place should always merge their separate existence into that of one large congregation, though still retaining if necessary, a number of houses of worship; or that the Presbyterian and Episcopal Churches in Canada should unite with their brethren in the United States,

Lutheran Church policy is thoroughly congregational. We are the very lowest of low churchmen in the sense in which the term is generally used. The congregation is the ultimate unit of organization. Whenever there are two believers using the same pure Word and sacraments, there is truly a Christian church, having all the powers and rights of the Church Universal. If we enter into the examination of the subject, with the conception of the word "Church" generally found among others, we have only "Lutheran churches" rather than "a Lutheran Church." This principle is enunciated in the very opening words of the first article of the Augsburg Confession, while it is more amply elaborated in the Smalcald Articles. Yet while our fathers, in their contest with Rome, denied the necessity of any connection of a congregation with a wide-spread external organization of congregations, there is no dispute concerning the desirability of the association of as large a number of congregations as possible, for mutual aid in the various wider spheres of Church work: hence our synodical and general bodies, whose action with us is either advisory, or binding only so long as the congregation may see fit to remain in their connection. We, therefore, do not place the same stress as many others upon unity of external organization; but regard it only as a matter of expediency to be desired or to be shunned, to be adopted or rejected according to the degree in which such organization promotes the confession of the common Lutheran faith, and its efficient diffusion and application.

There are now in America about eight thousand congregations, of which six thousand are in four general organizations. About five hundred of the remainder are gathered into two synods, each of which might properly be ranked in size and influence with the general organizations, while ten weak independent bodies comprise the rest. It is certainly a matter for thanksgiving that the various Lutheran elements have centralized to such an extent and that there are very few entirely independent churches. The question which THE INDEPENDENT has asked us to discuss, is manifestly intended to have reference to the still further aggregation of these various bodies around one common center.

If our faith were one, and our circumstances and relations essentially the same, if we had a homogeneity of elements and origin and history like that which prevails in nearly all the entirely American communions about us, a union at no distant day could readily occur. The first question then is as to whether these several bodies be in the unity of one and the same faith. Its answer comprehends more than that of such general unity as may be found where the very least amount of the revealed truth necessary for salvation is accepted. The question is not concerning the very least consistent with salvation, but concerning the full acceptance of all that which the Lord has charged the Church to teach, concealing nothing, omitting nothing. It is not concerning unity in the generic Christian faith, but concerning unity in the Lutheran faith. It is concerning the acceptance of distinctive Lutheran doctrines, the maintenance of which requires the separate and independent existence of the Lutheran Church, and alone justifies the continuance of the Lutheran name and distinctively Lutheran institutions and agencies. We insist on the right of private judgment; but at the same time testify that when, in the exercise of this right, men are convinced that the faith confessed by the Lutheran Church is not true, they are in duty bound to separate from those who maintain it, and to unite with those with whom they are in inner harmony. Nothing but constant discord must result, where those are classed together who do not really belong together.

Closely related to this is the question concerning identity in the confession of faith. As in all associations for mutual co-operation, there must be a clear and explicit statement of the terms of the union, so also here. Confessions of faith, like all other articles of agreement, are to be subscribed in such a way, that there can be no ambiguity concerning what is

understood as their meaning. We must have identity not only in the document recognized and indorsed as the confession of faith, but also in the interpretation put upon that document. The value of the Augsburg Confession is not in its words but in the doctrine which its words are meant to teach. Any agreement to receive the very same words, and then to disagree concerning that which its words are meant to convey, can give no assurance of unity in the faith. It is not enough that the various Lutheran bodies hold to the one Augsburg Confession, but the questions back of this are, as to whether there is divergence in the understanding of this Confession, and, then, as to whether this divergence is so serious as to render mutual co-operation impossible. That such divergence exists, no one denies. Some understand their subscription to apply only to the fundamental doctrines contained in the Confession, and then leave the question open as to what are, and what are not fundamentals. Such subscription is apt to be construed by the individual as meaning that whatever he receives is fundamental, and whatever he does not receive is non-fundamental. Others profess to receive the entire Confession, but differ in its interpretation, some insisting upon its historical sense, as shown by the history of the formulation of its articles, the records of the controversies which occasioned them, and the interpretations of its composer, his colleagues, and the concurrent testimony of approved Lutheran teachers for centuries; and some even claiming that every individual subscriber may attach to it his own interpretation, and that to question this is to assail the right of private judgment. Some maintain that all its articles are to be received; others that the articles on abuses are not to be required. Some maintain that agreement concerning the main heads of doctrine contained in each article is sufficient; others go to the extreme of demanding assent even to illustrations, arguments, etc., and still others to inferences deduced from the confessions, even though they be not confessionally stated. If there is ever to be any union all these questions must be definitely settled at the very beginning. To leave them in indefiniteness means only to give occasion for numberless misunderstandings and controversies. "Can two walk together except they be agreed?"

Yet even when sufficient unity of faith and confession for mutual co-operation has been attained, unity of organization may be for a long time delayed. Were we all of one nationality, or had the process of Americanization progressed equally, the question would be much simplified. But as the Lutheran faith is almost cosmopolitan, and as the ends of the earth are meeting in this land, our Lutheran elements are of many nationalities. We have Germans, Swedes, Norwegians, Danes, Icelanders, Finns, Russians, Bohemians, Dutch, etc. The ancestors of some emigrated to this country over two hundred years ago, and not long after the Pilgrim Fathers. Almost every year since then has added its new layer to the original stock; and in later years the numerical increase of foreign elements has been so overwhelming, that it is largely from this source that we double our membership every fourteen years. Those who were members of our churches in 1860, and their descendants, are greatly in the minority among those recorded in our calendars and year-book for 1887. Those longest in this country have caught its spirit, in some respects for the better, in others for the worse, and their religious life, mode of thought, and ideas concerning Church operations have been more or less colored by what they have learned from the more influential denominations about them. Once it seemed as though our members, as fast as anglicized, would drift into the Episcopal Church, which is even termed, in some of our old records, "The English Lutheran Church"; in other places and at other times the Methodist influence was strongest. With the return on all sides to a stricter Lutheran faith, there has not been a complete disappearance of all elements developed in the period when there was little interest felt in the distinctive life of the Church; and it is to be feared that there

are still among us those who have more sympathy with their American brethren of other faiths, than for their brethren in the faith of other nationalities.

Besides this, the successive waves of immigration have brought with them the peculiarities of Church life prevalent at the time in the Lutheran Churches of various European countries. For there is no other bond of unity between Lutheran Churches throughout the world, except that found in the possession of the one, common Lutheran faith. Hence there is every variety of Church government, episcopal, presbyterial, consistorial, congregational; of orders of Church worship, with a full liturgy in some lands, and with Puritanic simplicity in others; and of various details of internal regulation, whose divergences reappear here all the more prominently because of the contrast. The union of Church and State in some Lutheran countries has determined a Church polity in utter violation of consistent Lutheran principles; and though its evils are recognized, and their new freedom here to administer their churches according to the Gospel is highly appreciated, there must necessarily be a period of experimentation, characterized by occasional extremes, in reaction from the old bondage, until ministers, congregations and synods have fully adjusted themselves to their new relations, and learned how, within the sphere of organized effort, on the one hand to be faithful to their convictions, and, on the other, most efficiently to apply them. Nor are nativisms so readily relinquished. National antipathies and jealousies reappear, even when the native land has been forever forsaken. The common Lutheran faith is not always sufficient to insure harmony among brethren of the several Scandinavian countries. A congregation, not only of one faith, but of one language, has been known to divide on what seemed at a distance to be a question of principle, when a closer examination showed that it was only the issues of the Franco-Germanic war that were involved in the contention between one side coming originally from Alsace, and another from Mecklenburg.

The oldest synods, too, find themselves encumbered with many defects arising from conditions prevailing within them many years ago. Prominent among these are the rationalizing tendency succeeding the days of Muhlenberg and Kunze, and the influences arising from the insufficient religious instruction of the people in the rural districts when one pastor would serve a large number of churches, and opportunity to hear the Gospel was given often scarcely more than once a month. Religious indifference, enrooted in successive generations, cannot be at once supplanted by all the conditions of normal Church life. Great patience must be exercised by pastors before they see any approaches to the ideal of which they have in view. They dare not desert their people, but must deal with them in all kindness and consideration, in the hope that the next generation may show a great advance upon the position of their fathers. On the other hand, other synods have started afresh, with an entirely new population, suspicious of, rather than influenced by, prevalent American Church life, and without any of the embarrassments from which the older synods suffer. Such bodies can at once pursue a more direct and seemingly more consistent course, in excluding abuses, and realizing more speedily their ideal. For the time being, the very separation of such bodies may not be an unmixed evil; although the hour will undoubtedly come for the ideals of the youthful period of the latter class of bodies to be greatly modified by the maturer judgment of advancing years and wider experience amidst their new surroundings.

There are also local interests that may demand temporary isolation. Such seems to be the state of the Southern churches, which are thought by those best informed, to require a development according to the necessities of their own inner life, and without being retarded by outside complications. What may thus be considered best for a number of churches grouped locally, may also be applied to others

George Brummer

preceding the great Civil War—Vandyke portrayed almost every person of eminence, at least on the royalist side, in the country. The King and Queen he painted many times. Of Charles no less than nine portraits were in the exhibition, although two of the first importance—the great equestrian portraits at Windsor and in the National Gallery—were absent. There was, however, of the former a full-sized replica, as well as one of the great portrait in the Louvre. In one painting the King was represented in the act of receiving a laurel wreath from the hand of the Queen, of whom also several portraits were collected in the Gallery. In some of these she appeared attired in her favorite costume of white satin, which so well set off the delicate beauty of her features and complexion. Vandyke's female portraits, it is true, possess not that imitable grace and loveliness with which in the works of Reynolds, beyond all others, we are charmed; yet in some of them, and especially in some of the beautiful, unhappy Henrietta Maria, the painter has succeeded admirably in the expression of sweetness and tenderness. One more painting of the royal lady deserves particular mention—a charming full-length, wherein she is represented in a dress of rose-colored satin, with the frequent accessory of a vase of roses on the table beside her—no inappropriate accompaniment to her whom Waller addressed as "The Queen of Britain and the Queen of Love."

A fine portrait of Strafford was lent by Sir Philip Egerton. The Earl is there represented in black armor, his left hand resting upon his sword, his "proud glooming countenance" full of power and stern resolution. On a neighboring canvas were depicted the thin, melancholy features of that loyal cavalier, Sir Edmund Verney, who lost his life, as himself had foreseen, in a cause which his conscience could not but disapprove. "I have eaten the King's bread," said he, "and served him near thirty years, and I will not do so base a thing as to desert him." He bore the royal standard at Edgehill, and was slain there, in the first battle of the war. In the East Gallery hung the portrait of another gallant gentleman, whom loyalty to his sovereign, rather than confidence in that sovereign's cause, brought to an untimely end—"that incomparable young man," Lucius Cary, Lord Falkland, whose mild, youthful face accords well with his gentle and refined character. A scholar, a lover of peace, a friend to the arts, he also found himself compelled to take up arms in a cause not his own, and met in death a speedy release from the perplexities of an ill-tuned life.

The portrait of Prince Rupert, as a young man of about twenty-four years, displays, on the handsome features, a less forbidding expression than he must have worn in later life, if we may trust the description of him in Grammont's Memoirs. "He had a dry, hard-favored visage, and a stern look, even when he wished to please; but when he was out of humor, he was the true picture of reproof." Not far from this picture hung the portrait of Col. Charles Cavendish, who fell, fighting bravely in the King's cause at Gainsborough, at the early age of twenty-three years. "Beauty and Valor did his short life grace," wrote Waller, in ~~his own~~ soldier's epitaph. Here too were ~~the~~ likenesses of ~~several~~ other distinguished victims of the rebellion, James Duke of Hamilton, beheaded for his bravery, in front of Westminster Hall, on the 9th of March, 1649; and near it, that of his fellow sufferer, "the once gay, beautiful, gallant Earl of Holland," who expired, on the same scaffold, his past inconstancies.

Among the other portraits of persons distinguished in the contest between King and Parliament, may be enumerated those of Finch, the Royalist Speaker of the Commons; of Algernon Percy, Earl of Northumberland and Lord High Admiral; of James Stuart, Duke of Richmond and Lennox, who offered, vainly, his life for that of his sovereign; and, sole representative of the Parliamentary leaders, of Major-General Edward Massey, who conducted the defense of "the godly city of Gloucester" against the King. In one of the three portraits here exhibited of him, the Duke of Richmond was represented in the character of Paris, with the apple of Discord in his hand—an instance, somewhat unusual with Vandyke, of that fanciful manner of portraiture which later artists carried to such incongruous extremes.

Another, and more striking, example of this curious kind of idealization occurred in the gorgeous painting of Rachel de Rouvigny, Countess of Southampton, as "Fortune." She is seated amidst clouds tinged by the setting sun, and her form is partly concealed by a robe of brilliant blue. Under her right foot is a human skull, and her left hand rests on a crystal globe, wherein the clouds are reflected. This lady, whom contempo-

rary gossips declared to be mad, was the wife of Thomas Wristlesley, Earl of Southampton, the son of Shakespeare's patron. A second version of the picture, which was also in the Gallery, displays some slight variations of detail.

Of the beautiful Venetia, wife of Sir Kenelm Digby, whose charms and virtues inspired the pens of Randolph and Ben Jonson, there exist several paintings by Vandyke, of which one, a bust, was in the Grosvenor Exhibition. The lady is represented as if asleep, resting upon her right hand. She was found dead in her bed, in July, 1633, aged only thirty-three years. The following beautiful lines upon her, by Ben Jonson, are not, perhaps, too familiar for quotation:

"She had a mind as calm as she was fair;  
Not lost or troubled with light lady-airs,  
But kept an even gait, as some straight tree  
Moved by the wind, so comely moved she.  
And by the awful manage of her eye  
She sway'd all business in the family.  
To one she said, 'Do this,' he did it; so  
To another, 'Move,' he went; to a third, 'Go,  
He ran; and all did strive with diligence  
To obey, and serve her sweet commandements."

Vandyke also executed a likeness of her husband, Sir Kenelm Digby, but this painting, which belongs to the Queen, was not included in the Grosvenor collection.

Vandyke's first, short, visit to his country took place in the year 1620. After his return to Flanders, he traveled, on the advice of his master Rubens, into Italy, where he resided for some years, producing many excellent pieces. Of his work during this period were exhibited a few examples, including portraits of members of the Balbi family, of Genoa. But the most interesting, historically, of these productions was the portrait of a gray, wrinkled man, the famous Marquis Spinola, General for Spain in the Low Countries. At a later period, but previous to his final settlement in England, Vandyke produced portraits of many continental celebrities, including some of the leaders, on both sides, in the Thirty Years' War—the Emperor Ferdinand, King Gustavus Adolphus, Tilly, Wallenstein, and others. Of these portraits, however, but one appeared in the exhibition: that of the Abbé Scaglia, who represented Spain at the Congress of Munster.

Of Vandyke's subject-pictures two important examples must be mentioned—the "Rinaldo and Armida" and the "Betrayal of Christ"—as well as the beautiful "Virgin and Child, with St. Catherine," which was lent by the Duke of Westminster. The subject of "Rinaldo and Armida," from Tasso's "*Gerusalemme Liberata*," was several times painted by the artist. Rinaldo lies asleep upon a shady bank, canopied with soft, waving foliage, while over him bends the beautiful enchantress, who binds her unconscious prisoner with a wreath of flowers. The face and figure of Armida are full of voluptuous charm. The "Betrayal of Christ in the Garden" is a large and interesting painting, with figures of the size of life. There is a tradition that it was given by the artist to his master, Rubens, previously to the former's departure for Italy, in 1621. On that occasion Rubens presented his pupil with a white horse, of which Vandyke is said to have introduced the likenesses into his famous picture of "St. Martin dividing his Cloak with the Beggar," now in the Church of Saventhem, near Brussels. Of this subject a small study was exhibited in the Grosvenor Gallery.

Vandyke seems to have made a second visit to England in the year 1629. In the spring of 1632 he finally settled in this country, was appointed painter to the King, and received the honor of knighthood. He married, some years later, Mary Ruthven, a lady of the Queen's household, and died in his house at Blackfriars, London, on the 9th of December, 1641, aged forty-two years.

An interesting document respecting the sums paid to Vandyke for his masterpieces, is quoted in the catalogue of the Grosvenor Collection. Even allowing for the different value of money two centuries ago, the prices will not appear extravagant. The portrait of "Monsteur, the French King's brother, and another of the Archduchess at length [were paid for] at Twenty-five pounds apiece. One of our royal Consort, another of the Princesse of Orange, and another of their Sonne at half-length at Twenty pounds apiece. One great peece of our royall selfe, Consort and children [now at Windsor], one hundred pounds. One of the Empeour Vintellius, Twenty pounds. And for mendinge the Picture of the Empeour Galbus five pounds." The painting of "Rinaldo and Armida," whether that above mentioned or another version of the same subject, was purchased by King Charles for the sum of £78.

It is indisputable that from the works of no other painter than Vandyke were it possi-

ble to collect a series of pictures possessing such surpassing historical interest. But further, from a purely artistic point of view, it may surely be said that the merits of his performances are such as to place them fairly beyond the reach of criticism. Most lovers of poetry will be familiar with the lines addressed by Waller to the great painter, with reference to his portrait of the beautiful "Saccharissa."

"Rare artisan, whose pencil moves  
Not our delights alone, but loves!  
From thy shop of beauty we  
Slaves return, that entered free.

\* \* \* \* \*

"Strange! that thy hand should not inspire  
The beauty only, but the fire;  
Not the form alone, and grace,  
But act, and power, of a face.  
May'st thou yet thyself as well  
As all the world besides, excel!"

RICHMOND, SURREY, ENGLAND.

### Biblical Research.

#### THE "BARRIER" OF CHALUF.

BY HENRY CLAY TRUMBULL, D.D.

It is a very remarkable statement which is made by Mr. C. R. Gillett, in a recent article by him in the "Biblical Research" column of THE INDEPENDENT, to the effect that the barrier of Chaluf, or of Shalooof, between the Bitter Lakes and the present head of the Gulf of Suez, is a mere "sand bank," instead of being, as has been claimed hitherto, a mountain spur of the Tertiary formation." It would, indeed, be a matter worthy of special note if such a mistake as this had been made by such eminent specialists as Prof. Dr. Oscar Fraas and Principal Dawson, and such competent observers as M. Riit and M. Mauriac; to say nothing of the many other intelligent travelers who have reported on the subject. As the entire article by Mr. Gillette is devoted to the endeavor to show that the heights of Shalooof are a "sand bank," it is certainly to be wondered at that he proffers not a word of proof in support of his bold assertion. The only fact on which he seems to presume, as in the direction of proofs is the mention, by one or two writers, of the striking of "a very hard bank of rock," at a point several feet below the level of the Red Sea, in the course of the excavations for the Suez Canal. It would appear that Mr. Gillette jumps to the conclusion that because the bed rock was at this elevation, all the superincumbent mass was "sand." He has evidently overlooked the description by Fraas, of the excavations through the "limestone" of which this hill is largely composed, mingled as it is with "salt and gypsum," in proof of "its pure oceanic origin," and including in its remains "numerous teeth and vertebrae of the characaron, as well as 'bones and teeth of large quadrupeds, cetacea and sharks,' with only 'a layer of loose sand' above the limestone. Indeed, the formation of this "barrier" of Shalooof seems to be not altogether unlike the formation of the limestone cliffs, from which the Great Pyramid across the Nile is built. Principal Dawson, it is true, thinks that Shalooof may have been raised above the Red Sea level by the "probably gradual elevation which the head of the Red Sea has experienced, and which has apparently continued into historic times." But he does not give any countenance to the strange conclusion of Mr. Gillett, that Shalooof is, and that it ever was, a mere "sand heap." Dawson even makes mention of its formation, as does Fraas, as in a general sense a "rock" formation; although it is not what an engineer would ordinarily speak of as "bed rock."

PHILADELPHIA, PENN.

PROFESSOR GARTHAUSEN, of Leipzig, was recently sent on a trip of learned investigation by the University library of that city. He spent some months in the cloister at Mt. Sinai and in his recently published "*Catalogus Codicum Græcorum Sinaiticorum*" he has given us the rich results of his study. The Sinai library is famous chiefly for having given us the *Codex Sinaiticus*, found there by Tischendorf. Garthausen went there to see if further treasures could be found. He reports the library in a deplorable condition, and says that "the library is not in need of codices but the codices in need of a library." A number of the manuscripts are stored away in the rooms of the Archbishop, others in the cell of the Virgin Mary, others in the so-called "small library," and still others in the so-called sacristy of St. John the Baptist. It seems that others are stored away elsewhere, and these the monks would not allow him to see. The experience with the *Sinaiticus*, which it

seems they were virtually compelled to "present" to the Russian Czar, has made them cautious in admitting strangers to their library, and it is thought by some scholars that possibly the best of the codices are now hidden by the monks. At any rate, the 1223 codices catalogued by Garthausen, do not seem to contain any remarkable unica. The oldest manuscripts date from the eighth, ninth and tenth centuries, and do not seem to contain anything not found in other equally old manuscripts. The great majority of the codices are of a later date, and belong chiefly to the practical side of theology and to monastic institutions. No less than two hundred authors are represented by these manuscripts. Two hundred manuscripts are dated. Egypt, Alexandria, Jerusalem, Bethlehem, Cairo, Sinai, Cyprus, Palestine, Patmos, Cheronesos, Athos, Cephalonia, Serres, Rhegium, are mentioned as places where some of them were written, and forty names of owners are found. One hundred and forty-seven manuscripts represent the Old Testament department, and 153 the New, although not a single complete copy of either is now found in the library, although the four gospels are found in fifty-six manuscripts, one of them dating as early as the ninth century.

### Missions.

#### THE KING OF SIAM AND MISSIONS.

BY MARY L. COERT.

OF THE AMERICAN PRESBYTERIAN MISSION.

FOR nearly two weeks the King has been in Petchaburi on a visit, and the mission compound has been thronged with callers, and hundreds of our books have been sold. About three hundred have gone into the palace. Prince Pe Chit told me that the King said he "saw a great many books flying about the palace," and asked where they came from. He also said that everywhere over palace mountain they are reading the books, and as the royal sentinels sit by the watch-fires at night, each one seems to have a book. It is the same by the roadside camps and in the boats that almost stop up the riverside. Is it not a blessed thing that so many are reading the Word of God?

As the King passed through the city and saw our school-houses, he said: "It is indeed praiseworthy, and I must help." He was told of the hospital and the help rendered the wounded men at the time of the explosion of the royal gunboat near our city, and was so pleased he appointed an audience for the gentlemen of our station. Letters had already been prepared, one for the King, including a report of the medical work for last year, and one for the Queen, telling of the schools and a new plan of Miss Small's and mine for opening an "Old Ladies' Home" this year. These letters were sent in, and on Thursday the gentlemen had an audience with the King. He received them kindly, and talked with them a half hour or so, asking many questions and commending our work in all its departments. He then gave, with his own hand, a silver medal to Dr. Thompson, a watch chain of gold and silver links to Mr. Dunlap, and a gold watch to Mr. Cooper. Even the medical assistant was not forgotten, but received a bag of Siamese coins, worth about four dollars. He also made a donation of \$400 to the hospital and its work, and the King gave \$600 to our schools and "Old Ladies' Home."

The King further promised future aid whenever needed, and, turning to the Minister of Education, instructed him to place all these schools on the same plane with the Government schools, and aid them in the support of teachers, the furnishing of books, and in all necessary ways. You can imagine with what glad hearts they came back from their trip to the mountain palace, and with what grateful hearts we held our English prayer-meeting that same evening, and sung hymns of praise, and thanked God for all he had done for us by and through the King of Siam. We haven't had quite such a happy time since Dr. McFarland came back from Bangkok with his bags of silver from the King and his nobles to help build our Home in 1878. Rejoice with us! On Friday Prince Dis called, and repeated the King's promises of future aid both for hospitals and schools. He said that although they did not like the religious element, they would not withhold help on that account, because they could trust their people to our care. He also said they are willing to help support native women, if they know how to teach; and that is indeed a great concession on the part of Siamese. Many of them are hardly yet willing to say that a woman has a soul.

Better times are coming, coming soon.

same furrowed, square-cut, truentent visage. Even the fashion of the sphinx mane reappears in the heavy beards, long curls, and plaited pig-tails of the Hyksôs warriors.\* The question of the type remains unanswered. It is neither Egyptian, nor Ethiopic, nor Semitic. It bears a more Northern stamp. It reminds us that those early Chaldeans who were driven out by the Elamites under Kudur-nan-khundi spoke and wrote a Turanian dialect, and that their blood was akin to that of the yellow races which we now call Tartar and Mongolian.

These Hyksôs sphinxes are superbly sculptured in black granite. The modelling is as learned as that of the finest periods of Egyptian art, and the execution as masterly. While, however, the lion body is duly rendered with conventional severity, the faces are treated with a realism that is all the more startling by reason of the unaccustomed type. That type is well seen in the features of the foreground sphinx. His rugged face is instinct with life. Upon his chest is carved the oval of Psephkhamu, an obscure king of the twenty-first dynasty, and along the side of the plinth runs a largely out inscription of Rameses II. The names and titles of Menepthah, the supposed Pharaoh of the Exodus, deface the illustrious left shoulder of the farther sphinx. Besides being thus charged and surcharged with the signatures of later Pharaohs, the Hyksôs sphinxes have one and all an erased inscription on the right shoulder, and under some of the erasures the name of Apepi can yet be deciphered.

That Apepi ruled at Tanis, and Ra-Sekenen at Thebes, what time the nation arose and cast off the yoke of the Hyksôs, is about the sum of our knowledge in regard of this great historical event. How long the war lasted, who fought, who fell, we know not. Apepi may have died fighting. He at all events disappears, and is heard of no more. Ra-Sekenen, meanwhile, founds a new native dynasty, and assumes the style and title of Taâ the First. To Taâ I succeeded Taâ II., called "The Great;" Taâ III., best known as Taâken "The Victorious;" and Kames, the husband of Queen Aah-hotep—all brave and steadfast princes, who disputed the ground foot by foot, ever driving the foe farther to the northward, till the Hyksôs made their last desperate stand behind the walls of Tanis. These Theban patriots are very real personages, and bring us back to the firm footing of history. From that famous ancient police report known as the "Abbot's Papyrus" we learn that the tombs of three among them (Taâ I., Taâ II., and Kames) were examined by a royal commission in the sixteenth year of Rameses IX., and "found intact," while the mummy and mummy-case of Taâ III. (Taâken) and the feather-fan of King Kames may be seen by all the world at the Boulak Museum.

It was by Taâken, in alliance with Kames and all the princes of the Upper Country, that the Hyksôs were expelled from Memphis and forced back toward the Eastern Delta; and it was by Ahmes I., son of Kames and founder of the

eighteenth dynasty, that they were ebesieged in Tanis.

Finally Tanis was taken. Then came the sack and the slaughter, the destruction of the temple of Sutekh, the mutilation of the black granite sphinxes, the burning of houses and palaces, the desecration of every emblem and image and shrine that the Hyksôs held sacred.

And now, for the space of some three hundred years, Tanis is blotted out from history. Neither by Mariette nor by Petrie has there been found any inscription, however fragmentary, any relic, however trivial, which bears the stamp of the eighteenth dynasty. Either the place was held accursed, and therefore abandoned, or it was not deemed worth the cost of restoration. The Tanitic Nome had ceased, in fact, to be a frontier province, and Ha-nar was no longer a frontier post. Ahmes had incorporated Southern Syria with the Eastern Delta, and the Egyptian garrisons of Raphia and Gaza were now the real outposts of the mother country. It was not till the issue of the new *régime* began to pale and the inevitable turn of the tide had actually set in that the ruined stronghold regained its importance as a strategic position.

[Tanis, in all her glory, under the *régime* of the great Rameses, when Moses was rescued and cared for by the royal daughter, will be described by Miss Edwards in the next article.]

## Church News.

### The Annual Convention of the Diocese of New York.

THIRTE one hundred and third meeting of the Diocesan Convention of New York assembled in St. Augustine's Chapel, East Houston Street, New York, on Wednesday morning, September 29th, under the presidency of the Right Rev. Henry C. Potter, Assistant Bishop. Morning Prayer was said by the Rev. A. B. Carver, of St. Thomas' Church, assisted by the Rev. M. K. Schermerhorn, of St. Mark's, Mount Pleasant. Holy Communion was celebrated by Bishop Potter, assisted by five of the clergy, after which the Assistant Bishop delivered his triennial address, his subject being "Law and Loyalty." It was a comprehensive and able document, and was well received.

The Rev. Dr. Lobbell and Mr. James Potts were re-elected Secretary and Treasurer, respectively, of the Convention. The Rev. Dr. Ritchie introduced a set of resolutions opposed to the adoption by the General Convention of the alterations and additions to the Book of Common Prayer. An amended law was also proposed regarding the incorporation of Episcopal churches, reported by a Committee of Conference of the five Dioceses of the State of New York.

A resolution of sympathy with, and an appeal on behalf of, the suffering Church in Charleston was carried, and the Convention adjourned till Thursday morning. In the evening a reception was given by the Assistant Bishop at the

into business session. A new Canon of the Diocesan Missionary Society was adopted, dividing the diocese into five archdeaconries—New York, Richmond, Westchester (comprising the counties of Westchester, Putnam, and Rockland), Orange (comprising the counties of Orange, Ulster, and Sullivan), and Dutchess—whose duty shall be the conduct of missionary work within their respective limits, the nominating of missionaries to be appointed by the Bishop and reporting annually to a diocesan board of managers, consisting of the Bishop, the five archdeacons, their secretaries and treasurers, and four clergymen and four laymen elected at the board's annual meeting. The Standing Committee was re-elected, with the substitution of David Clarkson for the Hon. Hamilton Fish, whose retirement on account of ill-health was made the subject of a graceful resolution of regret offered by Dr. Potter and passed unanimously. The Missionary Committee was re-elected, with the substitution of the Rev. Charles F. Canedy, of Trinity Church, New Rochelle, for the Rev. Joseph H. Johnson, of St. Peter's Church, Westchester, who goes to Michigan. The Convention adopted a report of the Committee of the Aged and Infirm Fund, ordering the payment of \$3,119.07 to the Diocese of Long Island, and of \$2,079.80 to the Diocese of Albany, being their share of a legacy left by the late Sarah Burr.

At the afternoon session, business was opened by the submission of a resolution to the Convention in regard to the episcopal income; proposing that an annual allowance of \$3,500 should be added to the present income, in order that the Assistant Bishop may provide himself with a suitable episcopal residence, thus bringing the episcopal salary to about eight thousand dollars.

In regard to matters at issue between the Diocese of Albany and that of New York, it was stated that the time had arrived for securing peace, these affairs having reached a stage at which a final settlement can be made. It was moved that the Assistant Bishop be requested to lay the subject before his diocese for consideration.

The Rev. Dr. Ritchie, Professor of Ecclesiastical History in the Theological Seminary of New York, reintroduced the following resolutions on the subject of Prayer Book Revision: *Resolved*, That this Convention does not favor the adoption, by the General Convention of 1886, of the alterations and additions as set forth in the Book Annexed, as modified by the General Convention of 1883.

*Resolved*, That the General Convention be asked to take such measures as in its judgment may be thought most desirable, to secure, without further delay, greater flexibility in the use of the offices of the Book of Common Prayer.

*Resolved*, That it is expedient to set forth for general use, under proper authority, such occasional offices for missionary and other purposes as are not now provided for in the recognised formularies of the Church in the United States of America.

*Resolved*, That the General Convention be requested to consider the expediency of appointing a commission to confer with the Conventions of Canterbury and York, relative to secur-

\* I give an important peculiarity in the Hyksôs sculptures: they are always in a line down the right shoulder; which Semitic honoring of the right shoulder recalls passages like Ex. xix. 29; Lev. vii. 32, 33; Num. xvii. 18, etc.

## Miss Edwards on Zoan.\*

(Compiled by the Rev. W. C. Winslow, Ph.D., for THE CHURCH PRESS.)

## III.

THE HYKSÖS, OR USURPING KINGS—JOSEPH'S PHARAOH—HYKSÖS SCULPTURES OR TYPES—INDEPENDENCE WON.

We are now in the very centre of the thirteenth dynasty of the Kings of Egypt, the fourteenth to the eighteenth, and in the period of the Middle Empire. To take up our author's narrative: From the colossus of Sebakhotep to the obelisk of Rameses the distance is but a few yards, yet between those two monuments there lies a mysterious gulf of some nine hundred years. Setting aside the obscure "Hyksös sculptures," which scarcely admit of chronological classification, Tanis has not one stone to show which can be positively assigned to any intermediate reign or line. The fourteenth dynasty passed and left no trace, and save the catastrophe which put its latest princes to flight and prostrated Lower Egypt beneath the heel of the Hyksös, we know nothing of its history. Of these same Hyksös and their famous invasion we are, in truth, almost as ignorant. No Hyksös inscription other than a mere name and title is known to science. No Hyksös grave has ever been discovered. The very term "Hyksös" is unsatisfactory from the philological standpoint, and has never yet been identified, even in an equivalent form, in any Egyptian document. Manetho, in a fragment quoted by Josephus, describes the invaders as base-born barbarians who came "from the eastward," slaughtering, plundering, burning cities, destroying temples, and encountering no resistance from the Egyptians. "From the eastward" is vague, and might apply to any nation on the farther side of the Isthmus of Suez. No one people would, however, have ventured at that time to challenge Egypt to single combat. Such attacks under the Rameside dynasties were always made by the united forces of confederate princes, and we may be certain that this earliest invasion was an onslaught of many nations. Maspero's striking theory of an immense westward movement of Mesopotamian tribes, driven out from Chaldea and Babylonia by the emption of the Elamites under Kudur-nan-khandi the First, fits the epoch and the events. The Hyksös, it is clear, were not an army, but a rabble, and the Mesopotamian fugitives would be just such a rabble. Sweeping onward like a cloud of locusts, their path scathed by fire and rapine, their ranks continually swelled by bands of predatory nomads, they were irresistible by mere force of numbers.

The fragment quoted by Josephus goes on to say that after a time the barbarians elected one of themselves, named Salatis, to be king over the East. This Salatis (or "Shaliti") posted garrisons in various parts of Lower Egypt, and being especially careful to guard the way by which himself and his hordes had entered the

country, he rebuilt and fortified a certain city of the eastern Delta which, "after an ancient religious tradition," was called Avaris (Ha-nar-). To this great camp of Ha-nar, Salatis came once a year for the purpose of reviewing and paying his soldiers; but he lived at Memphis. His successors more prudently elected to reside where their military strength was concentrated; they therefore made Tanis their capital, and so founded the first "Tanite dynasties."

Whether the famous camp was actually contained within the city precincts we know not. Future explorations may throw light upon this point; but most probably a part of the Hyksös garrison was lodged inside the walls, the rest occupying forts and outposts on the neighboring hills, of which there are no less than twelve within a radius of eight miles. As for the fortifications of Tanis, they must be sought in the great outer circuit of mounds, no part of which is yet excavated.

The rule of the Hyksös lasted for 511 years, and the history of those 511 years is again a blank. The first three Tanite dynasties, classified as the fifteenth, sixteenth, and seventh, fall into this period. The first line ruled only in the Delta; the second was supreme over all Egypt; the third, confronted by a patriot league of Theban princes, fought obstinately for the possession of the Delta till expelled by Ahnes I., who founded the eighteenth (Theban) dynasty.

Of all these alien despots three only can be said to have left "foot prints on the sands of time." Those three are Salatis (the barbarian leader), Apepi II., and Apepi III. The rest have gone into oblivion, leaving at the most some three or four names of uncertain etymology embedded, fossil-like, in the works of early Greek writers. Salais (a sinister shadow momentarily projected against a background of smoke and flame) darkens the page of Josephus, vanishes, and leaves only an illegible inscription to puzzle posterity. Apepi II., less, yet more, than a shadow, bequeaths his name and titles to the celebrated "Mathematical Papyri" of the British Museum, which, according to the testimony of its writer, Ahmesn the scribe, was copied from a yet earlier MS. in the thirty-third year of the King Ra-äs-user Apepi. The next of this name, Ra-äs-ab-tani Apepi, heads the third and last Hyksös dynasty. He is divided from Salatis by some three and a half centuries, during which time the conquerors had adopted the language, arts, and manners of the conquered. If Salatis was an unlettered savage, Apepi III. was a highly civilized prince, surrounded in his Tanite capital by a court modelled after the splendid courts of the old national Pharaohs. The central figure of his time, he comes before us, not only as a focus of biblical and historical tradition, but as the typical tyrant of romance. By early Christian writers he is identified with the Pharaoh of Joseph, who enriched himself in time of famine at the cost of a starving people; while, according to an ancient popular tale, preserved in a fragment of the *Thaïs*, he figures as the Pharaoh of Rameses I., the first of the Thebaid.

Apepi and Ra-Sekenen are characters as substantially authentic as Guthrum and Alfred. It was during the rule of Apepi that Ra-Sekenen raised the standard of national independence, and it is probable enough that some religious dispute as to the supremacy of Sutekh, Lord of Ha-nar, or Amen of Thebes may have precipitated the armed strife which ended a century later in the restoration of the legitimate monarchy. In his inscriptions Apepi is invariably distinguished as the devotee of Sutekh;\* and although no architectural remains of the temple built "to last eternally" can now be identified, some at least of the sentinel sphinxes which once guarded its gates have survived the wreck of ages. Two of the most perfect have been removed to Boulak; six others—all more or less shattered—still keep watch among the ruins of Tanis.

Two fine fragments couchant in a wilderness of ruin are seen in the illustration of the Hyksös sphinxes in *Hampel's Magazine*. They are human-headed, maned like lions, bearded like gods, crowned with the khat and basiliak like kings. Though the faces are the faces of men, the ears are the ears of lions. The shaggy mane which covers the shoulders and chest is gathered in a thick, short roll at the back of the head, like a pigtail. The noses and ears of all these sphinxes have been systematically smashed, probably at the time of the Hyksös expulsion. Some, like the foreground sphinx in the illustration, have suffered further indignity in the mutilation of the beard and the basiliak. To solve the problem of a noseless face is always difficult; but these hard-featured, morose-looking, hollow-cheeked sphinxes, with their prominent jaws, high cheek-bones, and mouths curving sternly down at the corners, perplex us with a riddle harder to guess than that of their mythic descendant. The same ethnic type is unmistakably stamped upon such few fragments of portrait sculpture as are known to belong to this period. The "Fish Offerers," the Mit-Farès bust, the Lindovisi head, have one and all the

\* Among the royal mummies unbandaged at the Cairo Museum, early in the summer, was that of Ra-Sekenen, of which and whom Miss Edwards says:

"Till the other day we knew not that the popular leader fell on the field of battle. This, however, is evident from the condition of the mummy, which has no less than four wounds on the head and face: *i. e.*, a wide gash down the left cheek, which laid it open and clove the jaw; a circular hole in the right temple, probably from a lance or dagger point; a slanting cut over the left eye, and a terrific skull wound, evidently inflicted with a hatchet. Of these, Professor Maspero remarks in his report that 'Tut-ka-ken, first struck upon the jaw, fell stunned, whereupon his enemies precipitated themselves upon him, and despatched him where he lay.' He also observes that 'the Egyptians must have been victorious in the combat which took place over the body of their chief, since they succeeded in rescuing it and bearing it off the field.' The battle, we may assume, took place somewhere in Lower Egypt; but the king's corpse, hastily embalmed the day after the battle, was conveyed to Thebes, and there received the rites of sepulture. The face of the mummy wears an expression of intense agony. The features are completely hid, the mouth is drawn into a circle, the tongue projects, and is bitten partly through by the teeth. As it was in death, so it is now; and the embalmers, when they prepared it, made no effort to restore the swollen features to a less painful expression, or to release the hidden tongue from the grip of the teeth."

Such is the progress of discovery in Egypt that, before a book of even a magazine article can be published, the spade and pickaxe are at work, and the parchment makes or unmakes an important matter.

\* The Story of Tanis, by Amelia B. Edwards, Ph.D., LL.D., in Harper's Magazine for October, 1886. Her Lyng in State in Cairo (the discovery of the Royal Mummies at Thebes) was in the number for July 1882. See Dr. Winslow's article on The Excavations at Zoan, in The Church Review for April, 1886.

fornia. The professorships might as well be divided around among the states, as the places in the board of regents. The influence of sectional feeling could but be felt, and would certainly be injurious.

The demand by the American people for a higher education, referred to by Secretary Lamar, evidently means free education. The gift of such an education would rest in the hands of the members of congress, and would only place so much injurious patronage at their disposal. Our leading universities are already so well supplied with scholarships, and there are so many benevolent people standing ready to give assistance, that no deserving American boy need despair, from want of funds, of obtaining a liberal education.

Another point to be considered, before congress attempts to establish a university, is whether it would not be acting on un-American principles. During the war the country became accustomed to seeing the powers of the government exerted energetically for destructive purposes, and since the war there has been success in turning this power to the aid of the arts of peace, and markedly in the building of railroads. Had we not better leave the paternal government to Europe, and follow the example of our ancestors, who well understood, that, to make the people free and self-reliant, it is necessary to let them take care of themselves, even if they do not take quite as good care of themselves as some superior power might? We have already several good universities. Let us turn our energies to their development, and to the aid of those promised in the newer parts of the country.

#### THE DECAY OF THE OBELISK.

At the time the obelisk was placed in its present position in Central park, considerable discussion was aroused as to the ability of the stone to withstand the rigors of our climate. Upon examination the surface of the obelisk appeared so fresh, that authorities consulted at the time seemed to think that we need give ourselves no uneasiness as to the durability of the stone, and concluded that any action of climatic agencies would proceed with extreme slowness. Now, within less than five years, the commissioners of public parks in New York, acting under advice of Dr. Doremus, have found it necessary to cover the obelisk with a preparation of paraffine.

My attention during the past summer having been called to certain forms of weathering, due,

as I supposed, to the expansion and contraction of the surface from excessive daily changes of temperature, I desired to examine the obelisk. Through the courtesy of the park commissioners, I was invited to inspect it at the time the scaffolding was first erected for the purpose of making a preliminary examination of the shaft from base to apex. While expecting to find some crumbling, I was quite unprepared for the rapid disintegration observed on all sides.

Comments upon the recent condition of the stone have led to some misconception as to the cause of the weathering. It has frequently been spoken of as the result of the action of the atmosphere, causing chemical decomposition of individual minerals in the rock. This is a mistake. The weathering, in my opinion, is almost wholly a process of disintegration, and not of decomposition.

At the time of the preliminary examination, the surface of the granite was found to be more or less in a state of disintegration; fragments being easily detached with any sharp-pointed instrument, while on the scaffolding pieces several inches in length were removed by means of the small blade of a penknife. One piece which I collected, taken from the west side of the obelisk, measured ten inches in length, and over one-half inch in thickness. A thin tabular specimen from the south face was four inches long by three wide. Since then, I understand, much larger pieces have been removed. An examination of both the firmer parts of the obelisk and the detached pieces present an equally unaltered condition of the constituent minerals. Indeed, the most marked feature of the rock is its fresh appearance.

A thin section of the rock, prepared for examination under the microscope, presents identical characters with those given by Dr. Stelzner of the Freiberg mining academy, who made a careful study of the mineral composition of the stone, to accompany the report of the late Lieutenant-Commander Gorringe. Little need be said here as to its composition. It is a hornblende mica granite, rich in felspar, with the relatively large crystals of hornblende greatly subordinate to the mica. The accessory minerals are magnetite, sphene, apatite, and zircon. It is in no respects an uncommon rock, and in America occurs in many localities in the far west. Even in minute details it bears the closest resemblance to the granite of the great Mormon temple in Salt Lake City. For building purposes the latter rock is probably the better, being more compact and finer-grained.

The microscopic section prepared for the purpose of observing what chemical decomposition, if any, had taken place, shows almost no alteration

The latter is more easily reduced than the former, and when it was used a larger number of tissues were found colorless after death. Those tissues which were colorless when alizarin-blue was used were the seat of the most active reduction during life. The author does not profess to have done more than lay the groundwork for future investigation. The results thus far reached do not enable him to draw any very important conclusions, though his discussion is interesting and highly suggestive.

#### A NATIONAL UNIVERSITY.

SECRETARY LAMAR recommends in his annual report that a 'national university' be established in Washington. He says that "this national institution, which Washington, Adams, Jefferson, and Madison thought so necessary, has never been established; and in these later years the idea of a national university constitutes no part of the plans of statesmen, and seems to have been lost sight of by the people." This statement is not strictly correct, for it seems that in 1869 Dr. John W. Hoyt of Wisconsin brought before the National teachers' association, meeting that year at Trenton, N.J., a resolution, which was adopted, to the effect, that, in the opinion of that association, "a great American university is a leading want of American education;" and a committee was appointed to mature plans for such a university. This proposition was considered at the meetings of the association in 1870 and 1871, but there is no evidence that the committee ever did any active work.

Notwithstanding this inaction of the project, some action was taken by congress in the spring of 1872, looking to the establishment of such a university, when two bills were brought into the senate. One of these was drawn by Dr. Hoyt, who, although chairman of the committee of the national association, had never been able to get that committee together, and it was therefore essentially a bill presented by a private citizen. Neither bill was supported by anybody in any way; and the senators who introduced them did not imagine for a moment that any legislation would grow out of them.

Secretary Lamar calls attention to the scientific bureaus which "have grown up, one by one, under the government, with observatories, laboratories, museums, and libraries, until the whole range of physical science is represented by national institutions established by the government for the pur-

pose of prosecuting researches, embracing astronomy, meteorology, geography of land and sea, geology, chemistry, statistics, mechanical inventions, etc.," and expresses an opinion, that, if these bureaus "could be combined as integral parts of one scientific institution, such an institution would be of greater proportions and more comprehensive than any other in the world;" and that, "should a university be erected thereon with a superstructure commensurate with the foundation, it would be without a rival in any country." This is a picture of a crowning university, richer, better, and more comprehensive than any existing institution, which may to some be fascinating.

By all these would-be benefactors of American education, many of the difficulties in the way of establishing a national university have been overlooked. In August, 1873, President Eliot of Harvard made a report to the National educational association on the then talked of national university. Although in his report we find little of "democracies having been the cradles of pure thought and art," or of a burning aspiration on the part of the American people for "a higher education, — higher than the common school or academy or college can furnish," — we do find much of the cool common sense of that well-known leader of education.

We can hardly hope as yet that civil service reform is fully established in the United States. There is, therefore, a fatal defect in any congressional bill to establish a university, so long as the principles of appointment to United States offices, and the tenure of those offices, remain what they now are. A teacher should hold office through good behavior and competency, and it is only upon these conditions that competent professors can be secured for our colleges and universities. Permanence of tenure is necessary to make the position of a teacher one of dignity and independence; and young men of vigor will not enter a profession which offers no money prizes, unless they are induced by stability and peacefulness, and by the social consideration which attaches to it.

The government of a national university would necessarily be in the hands of some board of officers, and the constitution of such a board would lead to many difficulties. If the principle of local representation were to be applied, one would infer that the interests of Maine and Oregon, Minnesota and Florida, must necessarily be different, whereas philology, history, philosophy, science, and mathematics are the same in Massachusetts and Cali-

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In my op been an ex expansion minerals r tions in te New York quently e tension be to a mecha being a po constant o tances bel fractures Into thes freezing, struction. find, — a surfaces. coarse-gra held toge ties, yiel ture.

Observ what mo of the c Upon th sun wou the tem same on was due tion wo the sev standing most ex It see its long underg their co

product due to recent weathering. A slight decay of minute mica plates may be observed, but for practical purposes it amounts to nothing. The outer surfaces of the detached pieces are equally fresh with the inner surfaces. The felspar is scarcely more altered than when the rock was lying unquarried in the hills at Assuan. The decay is not due to chemical decomposition, but to mechanical disintegration.

In preparing the obelisk for its recent coating of paraffine, the workman carefully picked off with small iron tools all the loose scale and exfoliated material still adhering to the solid rock. My friend, Mr. Samuel Parsons, superintendent of parks, informs me that this refuse weighed 780 pounds, — a truly astonishing amount, when we consider that for 3,400 years the obelisk withstood the effects of time better in Egypt than during the last five years in Central park.

In my opinion, the process of disintegration has been an extremely slow one, caused by a constant expansion and contraction of the constituent minerals near the surface, due to diurnal variations in temperature. In a climate like that of New York, where these diurnal changes are frequently excessive at all times of the year, the tension between the minerals would naturally tend to a mechanical disintegration of the rock. Granite being a poor conductor of heat, the effect of these constant changes would be felt only at short distances below the surface, causing in time minute fractures and fissures along lines of weakness. Into these openings percolating waters, upon freezing, would rapidly complete the work of destruction. The result would be what we now find, — a scaling-off, or exfoliation, of the exposed surfaces. In structure the rock of the obelisk is coarse-grained; and the minerals, being less firmly held together than in many more compact varieties, yield more readily to changes of temperature.

Observation showed that decay progressed somewhat more rapidly upon the south and west faces of the obelisk than upon the north and east. Upon the south and west the direct rays of the sun would act more intensely during the day, but the temperature by night would be nearly the same on all sides. Now, if the cause of the decay was due to expansion and contraction, disintegration would be greatest on the surfaces exposed to the severest strain (the south and west), notwithstanding that the opposite sides would be those most exposed to the driving cold storms.

It seems most probable that the obelisk, during its long exposure in Egypt, must have been slowly undergoing change, the minerals losing some of their cohesive power, and only required a lower

temperature to hasten what had been in progress for ages.

Upon this subject the experiments of Professor Wigner, published in the *London analyst* of 1878, on rock from the twin obelisk now standing on the Thames embankment, are of considerable interest. Pieces of the twin obelisk were placed at Professor Wigner's disposal by Mr. W. Dixon, the English engineer, who had charge of the removal of the prostrate monolith from Egypt to London. They represented portions from the under surface, which had been buried in sands, and also from the upper exposed surface. Both pieces were found nearly free from chemical decomposition; and analysis showed but slight oxidation of the iron in the surface rock. Experiments, however, upon the absorbent power of water of the two samples, gave widely different results. Professor Wigner estimated that the sound rock, which had been buried in sands, absorbed 7.8 grains of water per square foot of surface; and the weathered or exposed rock, 46.1 grains per square foot of surface, or nearly six times as much as the fresher rock. He says, "The 46 grains from absorption per square foot gives us a comparatively fair estimate of the amount of water which can be retained in the weathered surface, and which is ready, by its expansion and freezing, to split or disintegrate that surface still further." According to Lieutenant-Commander Gorrings, a high authority, the London obelisk, which stood at Alexandria until the early part of the thirteenth century, was probably thrown down by the severe earthquake which visited northern Africa at that time. If we may assume, as is probable, that for the greater part of the 500 years the London obelisk was partially buried in sands, the difference in the absorbent power of water in the two specimens may be taken as measure of the effect of climatic agencies in Egypt during that period.

The New York obelisk, subjected to precisely similar agencies, would be in condition, after its transportation to America, to disintegrate rapidly when exposed to a lower temperature, and the consequent freezing and melting of the water absorbed through the interstices.

ARNOLD HAGUE.

Washington, Dec. 3.

#### THE MEETING OF THE AMERICAN PUBLIC HEALTH ASSOCIATION.

The American public health association began its thirteenth annual meeting at Washington, Dec. 8.

After the opening ceremonies, a letter was read from the board of health of Montreal, stating that the epidemic of small-pox in that city was started by an imported case from Chicago, Feb. 28 of the



*Charles Doering  
Nat. Museum*

present year; that the spread of the disease was due to the obstinate opposition of the people to vaccination, but that it was now under control, and was fast abating, and the city would be free from the disease by Jan. 1.

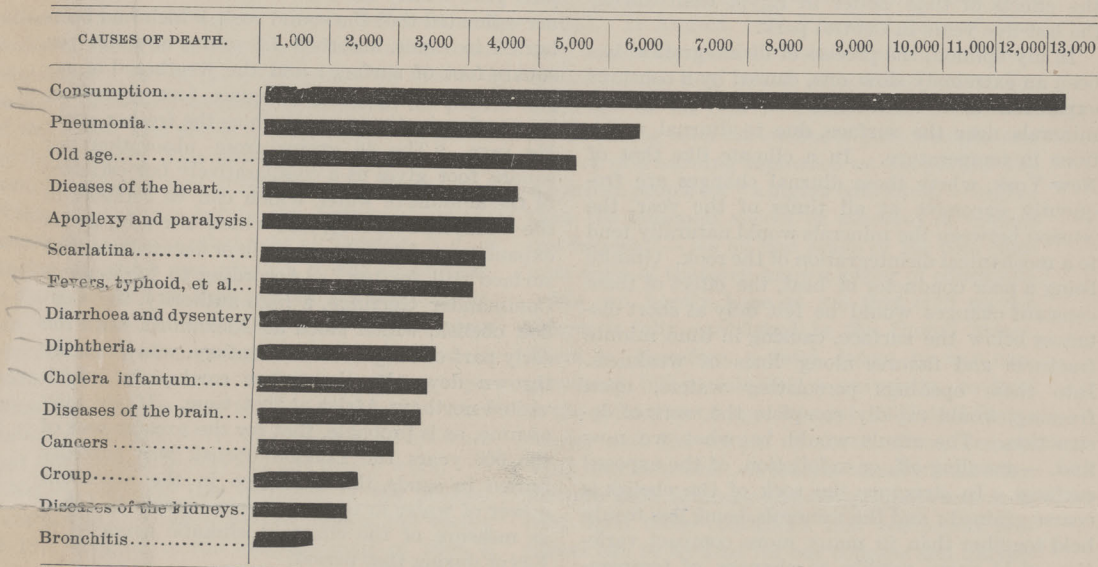
The president, secretary, and other members of the Master plumbers' association of the United States, were elected members of the association, together with eighty-eight physicians, engineers, and others interested in sanitation, representing almost every state and territory.

The secretary reported the death of nine of the members, including Dr. Thomas of Savannah,

was simply a compilation of statistics, it was not read. It showed that during twenty-five years, 1860-84, there had been in the state 13,000 deaths from consumption, while during the same period there were only 6,500 deaths from pneumonia, 4,000 from scarlet fever, and 1,000 from bronchitis; that consumption was diminishing in the state, especially among the American born; and that in Newport county, not including the city, the deaths from this cause were less than in Washington county, on the other side of the bay. For this no cause had been recognized.

The next paper was on 'Sanitary and statistical

DIAGRAM EXHIBITING THE COMPARATIVE MORTALITY BY ABSOLUTE NUMBER OF DECEDENTS FROM FIFTEEN MOST IMPORTANT CAUSES OF DEATH, IN RHODE ISLAND, DURING TWENTY-FIVE YEARS, FROM 1860 TO 1884 INCLUSIVE.



Dr. Hatch of Sacramento, and Professor McSheny of Baltimore.

The treasurer reported that he had received during the year \$3,338.13, had expended \$2,233.10, and had on hand \$1,105.03, with all debts paid.

A committee appointed for that purpose in 1883 reported that they had incorporated the association for a period of 100 years.

The committee on disinfectants presented their report in printed form, — a volume of nearly 150 pages. The discussion of it was postponed to another day.

A paper was then presented by Charles H. Fisher, M.D., secr. state board of health, Providence, R.I., on 'Statistics of consumption in Rhode Island for a quarter of a century.' As this paper

nomenclature,' by E. M. Hunt, M.D., secr. state board of health, Trenton, N.J. The nomenclature of disease is very imperfect, and as a result there was a vast amount of discussion as to etiology, which would not be if all writers used the same terms with the same meaning. The word 'hygiene' was a far better term than 'sanitation,' or than 'sanitary science.' The word 'medicine' really meant knowledge by measurement, and as used in the expressions 'state' or 'sanitary medicine' was improper and unmeaning. 'State hygiene' would be much better. The terms 'contagion' and 'infection' were also referred to as being used in different senses by various writers, — some by contagions meaning those diseases which are communicated directly by contact; by infections, those