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SURVEY OF THE WORLD.

The treaty which was signed at Paris will be referred in the Senate to the Committee on Foreign Relations, of which Mr. Davis (one of the Peace Commissioners) is chairman, and Mr. Frye, another Commissioner, is a member. It is said that the agreement will be reported promptly, without opposition, and that seventy-one votes in the Senate can already be counted for ratification. Probably there will be an attempt to obtain the passage of a resolution declaring that it is the purpose of the Government to hold the Philippines by military power only until the inhabitants shall be able to set up a stable government of their own. Mr. Bryan expresses the opinion that the treaty should be ratified and that then our Government should treat the Filipinos as it intends to treat the people of Cuba. Those who oppose expansion may agree in support of such a policy, but they appear to be outnumbered greatly by those who are unwilling at present to bind the Government to any clearly defined course of action. Senator Frye has been interviewed on this subject. He argues that it would be folly to turn over the islands to any other power; that we are under a moral obligation to hold them and give them good government, and that the commercial advantages to be gained by holding them will be very great. The following remarks of the Senator have excited much favorable comment: "If we give them a good government there will be little difficulty. We must not send carpet-baggers and political hacks and adventurers there to govern these people." The drift in labor organizations is in opposition to a policy of expansion. To the recent adverse vote of the Federation of Labor have now been added sim-

ilar votes in the Central Labor Unions of New York and Boston. Agoncillo has returned from Paris to Washington, where, with the assistance of three additional commissioners—Gen. Diego de Dios, Dr. Lozada and Señor Juan Luna—he will establish a Filipino Junta.

Cuba Transferred.

Spain's sovereignty in Cuba and on the whole Western Continent which she once dominated ended at noon on Sunday, January 1st. It was an impressive scene, not only in the salon of the Palace, where the transfer was formally made, but in the Plaza of Arms, where the people gathered in crowds to witness the Spanish ensign descend from Morro Castle, giving place to the Stars and Stripes. The Spaniards did not raise the Palace flag at all, evidently feeling that there was humiliation enough for them. In the salon General Castellanos with his suit, in fatigue dress with no decoration, met General Brooke and his staff, resplendent in full uniform. After a little informal talk both groups formed a crescent, behind which stood a group of Cuban insurgent officers. When the salute from Cabanas and the Spanish ships in the harbor indicated that the hour had come, General Castellanos stepped forward and addressed himself in Spanish to General Wade as President of the American Commission, and was followed by a translation by Captain Hart. The Spaniard spoke with deep feeling, and emphasized the fact that he was obeying the command of his King and the dictates of the Treaty of Paris. General Wade turned to General Brooke, asking him to receive the sovereignty yielded up by Spain, and he in turn spoke briefly,

gree, social growth. We are constantly complaining that those whom we would aid are incapable of receiving aid—have in themselves no recuperative power. This is not the case with those who set up, and cling to, a reasonable standard of life. They show exactly that self-assertion we are in search of. They hold fast all that is given them. They struggle hard to turn one talent into two talents. No greater social heroism has anywhere been shown than in some miners' strikes in England; the impoverished workmen and their impoverished families refusing to return to work at an inadequate wage. No man is more sublime than when he faces evil with the firm assertion, "I will resist it unto death." Such men will live.

The one surprising thing is that we do not all recognize the nobility of the noble, and with joy in our hearts exclaim: "These are the ones whom we have sought and God has sent."

Nor have we the slightest ground to fear that a minimum wage will favor idleness. The doctrine grew out of the determination to win by labor; to make labor properly productive. A body of men with whom this is the ruling principle will constrain every member of it to his utmost exertion. The impulse has in it the inexhaustible energy of enterprise. The indolent man is the discouraged man who puts no proper value on labor; who is willing to work for nothing.

WILLIAMSTOWN, MASS.

IS THE CZAR A CHRISTIAN?

BY PROF. E. D. MORRIS, D.D.

An eminent historian has characterized the Greek Church as a mummy of Christianity in a kneeling posture. Other authorities have pronounced Greek Christianity a dead and poisonous superstition, wearing unworthily the name tho wholly without reality of religion. Protestant opinion generally regards it as being spiritually below Romanism quite as much as Romanism is below the best forms of evangelical belief and life. How far are such estimates accurate and just?

One who reads with candor the acts of the Greek Synod of Jerusalem, 1672, and in connection with it the Confession of the Patriarch Dositheus, adopted by the Synod, will be surprised to note how close is the doctrinal parallel on many fundamental points between these deliverances of Oriental Christianity and the decrees and catechism of the Roman Council of Trent on one side and several of the creeds of the Reformation on the other. A similar impression is made by a careful study of the Orthodox Confession or Catechism of Mogilas, 1643, whose author has been styled the father of Russian theology. A nineteenth century symbol of like character, now in universal use not only in the Russias but extensively in the East

also, is the Full Catechism of Philaret, who was for nearly a century the Metropolitan of Moscow and the most learned and influential theologian of the Greek communion in recent times.

The Full Catechism was published in 1839 by the authority of the Imperial Majesty, with the approbation of the Eastern Patriarchs, for the use of schools and of all orthodox Christians, and has been translated into several languages and extensively employed as a satisfactory summary of Greek orthodoxy. And it may safely be presumed that the present Czar is thoroughly familiar with these representative formularies, and especially with the last, which is the latest and most authoritative expression of the faith of the eighty millions or more who, in Russia and elsewhere in both Europe and Asia, constitute what is called Greek Christendom.

Nearly two centuries have passed since Peter the Great made St. Petersburg the ecclesiastical as well as political capital of his empire, and assumed to be the head of the Church as well as the State. His successors have always claimed and held the same spiritual primacy. The present Czar

wears to-day this double crown, and wields, so far as he desires, the same religious supremacy. All testimonies agree that he is a loyal supporter of his ancestral faith and a devout worshiper at the holy shrine of his people. Pure in morals, faithful and tender in his domestic and social relations, devout in temper and belief, specially attentive to all religious duties, as he is said to be, he wears consistently the aspect of a Christian man, according to the standard set up for him in these national formularies. He seems also to have inherited the benevolent instincts of his grandfather, whose abolition of serfdom was one of the truly great events of this century. As a ruler he appears to be seeking, amid difficulties which we can hardly conceive, yet with a patient and heroic purpose which we cannot refrain from admiring, the true welfare of his nation, as well in its educational and religious as in its temporal interests.

Is the Czar a Christian? Was his recent proposal for the disarmament of Europe and for the establishment of an era of universal peace a mere effusion of sentiment, a stroke of political policy, a shrewd device conceived as a step toward further aggrandizement and final supremacy among the nations, or was it the expression of a profound conviction born of spiritual Christianity? Certainly no more notable or worthy utterance has been heard in the world during this eventful century: it has thrilled millions of hearts, and is destined to be listened to by States and Nations through the coming centuries. Even if it were merely a political dictum, put forth to test the disposition of other governments or to conceal some deep scheme of imperial ambition, it would still be regarded as a very remarkable utterance for one so young in years and so engrossed in the development of a gigantic empire. But if it is a Christian proposition, in spirit like the song of the angels at Bethlehem, and incorporating truly Christian principle, it becomes an ineffably grander thing—a document which may fitly be placed among the most illustrious papers in the archives of the race. What view are we to take of it and of him who has sent it forth to be read and pondered by mankind?

The Full Catechism of Philaret, with all

its defective conceptions of doctrine and its degenerating formalisms, contains enough of the Gospel to lead any one who thoroughly studies and believes it into what we may hopefully regard as a truly Christian experience. Its exposition of the Scriptures as divine and as established by the witness of prophecy and miracle—its analysis and enforcement of the Nicene Creed as containing the doctrine which all are bound to believe—its discussion of the Ten Commandments as a law of life for all men—its teaching respecting the Beatitudes and the Prayer which our common Lord hath taught us all—these, taken together, in conjunction with the declaration that the Holy Ghost is sent into the world to give spiritual life to men, are sufficient to warrant the belief that many an adherent of the Greek communion, as well as many an adherent of Rome, is at heart, under such instruction, a true disciple. May we not hope that Nicholas II is such a disciple, and that his grand utterance came out of a heart which the Holy Ghost has touched?

Let any one who doubts read the comment on the seventh Beatitude: We must live friendly with all men, and give no occasion for disagreement; if any arise, we must try all possible ways to put a stop to it, even by yielding our own right, unless this be against duty or hurtful to any other; if others are at enmity, we must do all we can to reconcile them; and if we fail we must pray to God for their reconciliation. Let any one who doubts study the Third Part of the Catechism, which treats of the union between faith and love, and of the manner in which Christian love sanctifies and controls the life. Let any one who doubts read the particular injunction to crucify the affections and lusts, and especially the affection of anger. When anger prompts us to revile an enemy and to do him harm, we are to resist the wish, and, remembering how Jesus Christ on the cross prayed for his enemies, pray likewise for ours.

In such lessons as these the young Czar has been trained from his childhood; he has studied and recited them doubtless over and over, as in the days of old Presbyterian children learned the Shorter Catechism. Can we reasonably question that, under the nurture

of that blessed Spirit who worketh when and where and how He pleaseth, such religious teachings have produced a profound, even a saving, effect in his soul, and have made him indeed a Christian man? And if this be so, can we question that his recent proposition, so clear and calm in diction and so commanding in its substance, is an efflorescence from the sanctified nature of one whom God has set on the supreme summit of our human life? And if this be so, can we question that the whole world, amid all its suspicions, rivalries, statecraft, will yet

hear and heed the message as one sent from heaven?

It is not necessary to discuss here the vexed query whether the Greek Church or the Roman Church is a branch of the true Church of Christ on the earth, or to shut our eyes to the formalism and degeneracy of Oriental Christianity. A true saint may be born of God in either communion, and breaking through or rising above such corrupting elements, may become in the loftiest sense our brother in Christ, and even a messenger of God to the nations.

COLUMBUS, OHIO.

CHILDREN OF VIKINGS.

BY THEODORE ROBERTS.

THE young scald who, all evening, had been striking his harp softly beside the hearth, in the great hall of Salten Tower, now leaned the instrument against his knee. Eyvind, the ancient lord of the tower, raised his eyes from their long scrutiny of the fire.

"Now you have finished," he said, "and you voiced your pretty love songs so low that I could scarce hear them. Ah, my young poet, do you think that the weight of many years and the wisdom of gray hairs have hardened my heart against love and music? Know then, Alfgar, that memories, wakened by twang of a harp-cord, are as dear to me as the touch of your lady's hand to you."

"They were poor things, of my own making," replied the youth, "and I deemed them not worthy your attention."

"By Olaf and his sword! things have changed mightily," cried Lord Eyvind. "When true love first came to me I was more of a fighter than a singer, but, nevertheless, I made songs in praise of her, and I deemed them meet for the ears of any gathering, be it of slaves or kings, gods or fair women."

Alfgar's cheeks flamed red.

"Sir, neither am I ashamed of my verses, nor of her who inspires them. They lie near my heart and are white angels of comfort, and I sing them for my own pleasure, recking not if other ears hear or remain deaf."

The old man smiled, and his gaze returned to the crackling fagots.

"I will tell you the story of my love—the love that laughed at danger and sword-blades and won a princess," he said.

The fingers of the fire-light sprang along the dusty weapons and reddened the great shields on the wall, and the eyes of the old lord were full of life and valor again, as he told his romance.

My great-grand sire, Salten Wolfhead, builded this tower many years ago, for a shelter and a stronghold for his sailors and fighting men. His greater house stood twenty miles to the north, on the coast, and stands there even now under the rule of strangers. It was the snug harbor here that captured the heart of Wolfhead. He saw in it a safe haven for his returning ships. At the narrow crook of the entrance he piled up this stout tower. You have seen how the turrets and the walls along the stairs are looped for archery. You have noticed the huge, uneven stones gathered in loose heaps on the battlements. Yes, he made it a strong fighting tower—a welcome haven for his returning plunder-ships, but a menace to the ships that followed, red with war-shields.

Now it came to pass, during the third year after the building of the tower, in the early days of June, that Lady Gundal, the king's cousin, came to the northern house to visit