THE STRIKE QUESTION.

By EX-GOVERNOR W. J. STONE.

WILLIAM J. STONE.

WRITTEN FOR THE SUNDAY REPUBLIC.

Until industrial conditions are materially changed periodical controversies between labor and capital will continue. If employers and employes were disposed to do right there would be no occasion for conflicts between them, and very few would arise. But the truth is that unreasonable exactions are made by one or the other, and a wrong position, when once taken, is so obstinately adhered to that controversy seems inevitable. My observation is that whenever employers and employes meet in a spirit of fairness and concession differences between them are readily adjusted.

But as long as the two forces occupy an attitude of resistance or antagonism to each other amicable adjustment will not be the rule. The effect of strikes and lockouts is always hurtful, not alone to those immediately concerned, but frequently to the public also. It is useless to discuss the bad effects of controversies of this nature, for they are too well known. The point of real interest is to determine how to prevent them in the first instance and how to settle them when they exist.

How to prevent them is something which must, from the nature of the case, be remitted largely to employers and employes themselves. It is a question in industrial economics which the thoughtful capitalist and wage man might solve if they could be induced to discuss them with each other. The bringing of the two elements together in pacific discussion ought to be a simple matter. Capitalists have conventions to discuss and develop matters relating to their industries, and laborers hold conventions to discuss matters relating to their interests as employes. But joint conventions of the two for the discussion of matters mutual to them are never held. And yet the immense value of such a getting together of capital and labor can be readily seen.

I think it would be wise for the large employers of labor in different lines of industry to occasionally hold State and national conventions, in conjunction with the more thoughtful and representative men who work for them, to discuss questions which concern the rights of both labor and capital and their relations to each other. Such a course would be educational and would tend to establish better feeling and greater confidence between the two. Among other things that might be discussed would be how to prevent strikes, and at such discussions some basis of agreement might be arrived at. While strikes or other labor controversies arise, and the public interest becomes involved, it seems to me that the easiest and most natural way to adjust differences and restore normal conditions is by arbitration.

In this country, however, arbitration could be had only by agreement between the parties, but arbitration by agreement has been subsequently tested to prove its value. I believe arbitration ought to be made compulsory, as far as it could be made so. There are constitutional objections, and perhaps other objections in many instances, against the law of compulsory arbitration, but it seems to me that a law of this character could be enacted, applicable to corporations impressed with their public duty or those engaged in the public employment. If this be true, as I think it is, and a law of that kind should be enacted in the different States, it would solve the question in the direction from which many of the most disastrous controversies arise, for it would relate to employments in which the public is more directly concerned, and, if the effect was found to be good in such cases, it would, no doubt, lead up to arbitration in all cases.

Compulsory arbitration has been tried with great success in New Zealand. When employer and employe differ on any question of work or wages there, neither side takes the law into its own hands. There is no lockout and no strike. Courts especially created for that purpose are appealed to, and both sides express a willingness to abide by the decision of the tribunal before whom the case is tried. If the court's decision is that the demand of the workmen is a just one, then the employer must concede the demand or shut down his business. If the court declares against the employe, then all hands go ahead with the work, yielding to whatever ruling is made after a full hearing on both sides is had. Nothing could be more satisfactory, provided the decision is taken as final and the judgment regarded as conclusive by all concerned.

In this country a great many objections would immediately be raised were such a system of settling labor controversies talked of. It would probably be said that the funds of the capitalist would be used to bias the judgment of the arbitrators; that some of the arbitrators might have leanings in favor of the corporation and adverse to the men; that politics would enter into the matter and an impartial decision be rendered difficult, or at least that the decision would be open to suspicion, which is tantamount to saying that neither side would regard it as just.

Such criticisms, however, are unavoidable. But I see no reason why they are more applicable to conditions here than elsewhere. In organized courts of arbitration both employers and employes would have representation. I see no reason to suppose that impartial courts of this nature could not be established. Every suggestion for remedying wrongs and solving perplexing national problems is open to criticism and objections, but the arbitration plan, incorporated as part of the law of the land, and made compulsory on both employer and employe, is in my judgment the true solution and the one open to least objection.

The recent strike in St. Louis afforded a valuable argument in favor of the establishment of such courts in this country. Instead of a central body, before whom the grievances of the men and the arguments of the employers could be heard and acted upon, the attempt to patch up the troubles had to be made by going from one committee to another, and occasionally getting the entire body of men together, numbering over 4,000, and addressing them in a big hall. But for this cumbrous process of pacification, the men and the masters might have been brought into pacific relations with little difficulty. The attorney for the companies, before whom I went with the conditions of the men, was determined not to agree to one point. It was not a matter of vital importance, but I had to go back to the committee; this committee had, in turn, to refer the matter to the men, and meanwhile the time allowed for the expiration of the ultimatum of the attorney was nearing an end.

See what happened. It was Saturday when I had the interview with the attorney. The committee before whom it was necessary to bring the matter were scattered all over town. The next day was Sunday, when it was more difficult than ever to get them together. Then ensued a long period of argument on the question of holding out on this not particularly important point raised by the attorney, and it was only after a long delay that I was able to secure a majority of the committeemen on this side of agreeing to the attorney's proposition. The rest agreed to be neutral, so that this point might have been regarded as settled. But it was by no means settled. The committee were not empowered to act for the men. All they could do was to hear the arguments, and then advise the general meeting. The delay brought about this distressing state of affairs.

The attorney, considering that the time allowed for an agreement to be arrived at on the point on which he held out, had expired, and, reckoning Saturday as one day of time, Sunday as another and Monday as the third, although the first two days were days when little could be done to get the matter before the representatives of the men, gave out to the press a notification that the employes had not acceded to the terms of the company, and that, therefore, negotiations had come to naught. In the very same paper in which this statement appeared there was printed the notification of the meeting to consider the report of the committee, so that the men read that a meeting had been called to discuss a question that the same paper said they had refused to consider further. Had there been some means of quickening the action of the employes on that occasion the whole matter would have been settled amicably there and then and much distress to both the men and the public have been avoided.

What better illustration could be had than this of the value of a court of arbitration? The settlement of a strike that had inconvenienced the entire town and caused great distress hung on the question of one's ability to get the strikers together within a certain time. Had a court of arbitration been sitting the first consultation would have ended the controversy to the satisfaction of all concerned.

THE BROOKS COMET, A STRANGER IN THE HEAVENS.

Something About the Character of These Celestial Vagrants.

BY MARY PROCTOR.

"Stranger of heaven, I bid thee hail!"

There is a stranger "in our midst," but few seem aware of the fact. Yet this stranger is a most distinguished personage, having come from the depths of space—we know not whence, and will eventually recede into the depths of space—we know not whither. It occupies at present an exalted position overhead, about seven degrees from Polaris, the Pole Star, and below that star. Seven degrees is a little more than the distance between Alpha and Beta, the pointers in the great dipper, which are only five degrees apart.

The stranger is known as Brooks's Comet, being named after its discoverer, and will very soon take its departure, never to return. "How can we know this?" some may ask. A scientist would gravely reply: "Because the path of the comet is presumably parabolic, which simply means that the comet is traveling in a parabola, or open curve, having two branches stretched away into space and always getting further apart. The space of this grand curve explains why so many comets only appear to us once. The comet approaches along one of the branches of the parabola, whirls around the sun at a terrific rate of speed, and then retreats along the other branch, gradually disappearing in the depths of space."

A shell used in bombarding a town from a distance describes as it rises and then slopes down again part of a mighty parabola. So does a tennis ball, thrown by the hand. In fact, every time a schoolboy throws a ball into the air it describes a part of that beautiful curve known as a parabola, making due allowances for a twisting curve sometimes given by a skillful player, consisting in throwing the ball in such a way that it shall not move in a parabola.

Recognizing the fact that this is our only opportunity for observing our celestial visitor, we should at least take an occasional look at it (providing we are the fortunate owners of a telescope), or at least look in the direction in which we know it is to be found. Knowing the comet is there, although we are unable to see it with the unaided eye, and taking its peculiarities for granted, since it doubtless resembles all well regulated comets, we can easily let our imagination fill in the details.

From all accounts this comet is brighter than most small comets which deign to visit the realm of King Sun, and it has been attracting considerable attention in the astronomical world during the last few weeks. It probably has a head from ten to twenty thousand miles in diameter, for a comet with a head less than ten thousand miles in diameter would stand little chance of discovery. Yet such a head, though insignificant compared with cometary heads from forty to one hundred thousand miles, is large in comparison with our planet earth, which is somewhat less than eight thousand miles in diameter.

The comet now on view may also be the proud owner of a train many millions of miles in length, for a comet's train is seldom less than from five to ten million miles and in some cases has been known to exceed one hundred million miles. Such a train could reach from the sun to the earth and extend nearly seven million miles beyond, since the sun is about ninety-three millions of miles distant from the earth.

Despite the enormous size of comets, their mass is apparently insignificant. Some writers have gone so far as to say that a comet properly packed could be carried about in a hatbox or a man's pocket, which is a somewhat extravagant assertion. Professor Young tells us that the total amount of matter in a comet of any size may probably be estimated at many millions of tons.

As to the nature of comets we know very little, except that they are made of such flimsy material that it is possible to see stars through the densest part of the train and even through the head. They are composed largely of gaseous carbon, magnesium and sodium and probably iron, though that is not certain.

These strange wanderers through space rush along at a rate far exceeding the speed of a cannon ball, the speed increasing as the comet whirls around the sun, but gradually decreasing as it recedes from its neighborhood, until, as it withdraws into the depths of space, it apparently creeps along as though worn out by its fearful journey. As it recedes it becomes more and more indistinct, until it gets beyond the reach even of the largest telescopes in the world. This is what is actually taking place with regard to the comet which is at present attracting our attention, so we should avail ourselves of every opportunity to observe our rapidly vanishing guest, especially as we can never see it again.

Professor W. R. Brooks of Geneva, N. Y., has been particularly successful in comet hunting, and has already found twenty or more of these celestial wanderers. Professor Langley tells us that the father of this very valuable class of observers who make comet hunting a specialty was Messier, a Frenchman of the last century, and naturally endowed with the instinct for the search of comets, as a terrier has for rats. While caring for his wife previous to her death he was prevented from discovering a comet he was expecting to find, and which Montaigne of Limoges discovered for him. He was in despair, we are told, and when he was condoled with on the loss of his wife he replied, still thinking of the comet, "Oh, dear, to think that when I had discovered twelve, this Montaigne should have found my thirteenth!" and his eyes filled with tears till, remembering what it was he ought to be grieving for, he moaned, "Oh, my poor wife!" but went on crying for his comet.

STRANGE CLAUSE IN WILL.

Funeral Expenses Not to Exceed Fifty Dollars.

REPUBLIC SPECIAL.

Hackensack, N. J., Sept. 1.—In the will of Donald L. Cameron of Rutherford, probated this morning before Surrogate Pell of Hackensack, is this unusual clause:

"It is my desire and wish that my obsequies be as simple and plain as possible, the cost of which should not exceed $50. Rather leave for the living that which unnecessarily goes to the dead."

Mr. Cameron was a member of the drug firm of Cameron & McKee. His $8,000 life insurance and deposits in local and New York banks are left to his widow. In naming as executor his brother Charles of East Orange, the testator says:

"I trust that for imposing this burden on my dear brother he will forgive me. Knowing full well his ability, I know not to whom else to turn in a matter so important."

ONE METHOD OF PUNISHMENT IN CHINA.

Applying the lash to the bared legs of the culprit, whose struggles are checked by the grasp of two men.

THE CHINESE CRISIS.

BY ARCHIBALD R. COLQUHOUN,

Author of "China in Transformation," "The 'Overland' to China," Etc.

VI.
BRITISH REPRESENTATIVES: PAST AND PRESENT.

The rapid growth and importance of the foreign trade at Canton, and the numerous checks, annoyances, and restrictions to which the merchants were subjected by the Mandarins, induced the Government of Great Britain to send an embassy, with the object of placing the trade with China on a firmer footing and obtaining for it the open sanction of the Emperor. Colonel Cathcart was the first British Ambassador to China, but he never reached his destination, dying in the Straits of Sunda, and for four years nothing further was done in the matter of a mission to Pekin.

In 1792 Lord Macartney was sent as Ambassador, and was received with politeness by the Emperor, who appeared willing to give the promises desired, received with thanks the presents sent from the King of England and sent others in return. He waived, in consideration of the customs familiar to the English Minister, the usual ceremony of prostration exacted from all who were received at his court. Nevertheless, Lord Macartney's mission was afterwards described in Chinese official records as a "tribute-bearing mission" from the King of England to the Chinese Emperor, and the promises of protection to the foreign traders led to no result, for the exactions of the Mandarins went on as before. Various concessions were obtained from time to time, but it was perfectly evident that the commerce was dependent on the caprice of the ignorant local officials, and therefore, in 1816, another mission was sent to Pekin, under Lord Amherst, to obtain the assent of the Emperor to the trading operations then in force and to get permission to trade with some of the northern ports. It was also hoped that arrangements could be made for a British resident at Pekin.

Lord Amherst's Reception.

These hopes were, however, entirely frustrated, and the Ambassador never had an audience with the Emperor. The difficulty was that the latter, influenced by his Canton officials, who were not anxious that the audience should take place, refused to forego the nine prostrations, or kow-tow, which were usually performed by all who had audience of him, and which were very rightly refused by Lord Amherst. It was not merely a question of ceremony, for this obeisance was to the Chinese as much a sign of fealty as the kneeling with closed palms between those of the liege lord would be to us. Such a prostration would have confirmed their ignorant belief that Great Britain was a Power over which they could claim suzerainty, and whose ships and merchants could be taxed and oppressed without fear of reprisal. Notwithstanding the ill success of this mission, it probably had an effect, for during the following ten or eleven years there was hardly any interruption to the trade at Canton, and less friction than formerly between Mandarins and merchants. The anti-foreign feeling at Pekin, however, continued and increased, as was evidenced by the expulsion from Pekin of the very last of the Jesuit missionaries, who for 200 years had been attached to the court on account of their astronomical knowledge. In 1832 a strong anti-foreign edict ordered the expulsion of traders, and in 1841 the Anglo-Chinese War settled the question between the British and Chinese Governments by the capture of Hong-Kong and the opening of five treaty ports. Sir Henry Pottinger signed the treaty, and was at this time sole British plenipotentiary in China.

The outbreak of war again in 1856 led to the treaty of Tien-Tsin in 1858 and to Lord Elgin's mission to Pekin. On his way to Pekin the British Envoy, who was accompanied by Mr. (afterwards Sir) Harry Parkes as interpreter, Captain (afterwards Lord) Loch as aid-de-camp and Lawrence Oliphant as private secretary, was stopped, although no objection had been raised to the mission. Parkes, Loch and two other members of the party went forward to ascertain the cause of their detention, whereupon they were seized, subjected to many indignities, being imprisoned in cages, and only released when an Anglo-French expedition was on its way to Pekin.

Lord Elgin, after the reprisals at Pekin for this insult to the British flag, executed the treaty of Pekin, one of the articles of which provides for the residence of a British Minister at the Chinese capital.

Our First Ambassador.

The first to take up his residence in Pekin was Sir Rutherford Alcock, in 1865, and during the first years of his residence the Tsung Li Yamen was established as an intermediary between the foreign Ministers and the Chinese Government. The Imperial Maritime Customs Department was also reorganized, under foreign supervision, the first head being Mr. Horatio Lay, who was shortly afterwards succeeded by Mr. (now Sir) Robert Hart, both gentlemen being junior members of the consular service. Rutherford Alcock, the first of our representatives at Pekin, was also the most remarkable. Originally a doctor, who volunteered for service in the Peninsula campaign, where he distinguished himself at an early age, he was appointed to the consular service in Japan, and resided there for many years, writing, during that period, a book called "Mikado and Tycoon," which is still a standard work. He rose by degrees to be Minister in Japan, and paid several visits to China, and when the first British Legation was established at Pekin he was selected for the post of Minister. Alcock was a man of singular foresight and ability, and his ambition for the future of his country in the Far East, brought him frequently into conflict with the home Government, who regarded him as extreme in his views. His strong views of diplomacy, which led him to consider rather the establishment of a firm basis for future relations than the cultivation of present interests, gained him also a certain amount of unpopularity with the merchants of the community, but despite the fact that he was not altogether a persona grata either at home or in China, he was a great Minister, and worthily represented the interests of Great Britain. Alcock enjoyed a great advantage in dealing with the Chinese in having in Japan already studied and become accustomed to an Oriental nation. His knowledge of the world was, however, not limited to the Far East, for his early experiences in the Peninsula War, and his wide and catholic taste for literature, made him a thorough man of the world. Such a knowledge of men and affairs is indispensable for the effective conduct of such a delicate matter as the protection of British interests at Pekin, where, besides the subtle Oriental, the Minister has to watch the movements of a score of ambitious rivals, all on the lookout for advantages to be obtained from the Chinese at some other nation's expense.

Wade and Parkes.

No greater contrast to this man of affairs and of action could be found than Mr. Wade, who succeeded Alcock as Minister at Pekin. He was a member of the consular service, and distinguished for his knowledge of the Chinese language and literature. Wade was originally in the navy, and might have been expected in consequence to be to a certain extent a man of action. Unfortunately he proved from first to last to be a sinologue and nothing more. Those who know what is involved in the acquisition of such remarkable proficiency as he attained in the Chinese language are also aware of its almost invariable effect on the character, and how it emasculates and destroys the salient features in the European, making him merely a bookworm, and inspiring him with the desire for subtlety and intrigue, at which he is still a novice beside the true Oriental. Wade was a man of kindly manners and good heart, but in his timidity and irresolution, and with his humanitarian views which could not press with conviction the trading interest he was sent to represent, he succeeded in giving away his country on almost every point, and reduced her prestige, the most valuable thing, perhaps, that she had acquired in China. I cannot vouch for the truth of the story (but if not true it is still ben trovato), which represents Wade as saying that he would never be a party to subordinating the interests of 400,000,000 of people to those of 30,000,000. The sinologue having proved a failure, the next Minister to Pekin was found in the person of Parkes, who, after his earlier service in China, of which mention has been made, was appointed Minister to Tokio, and from thence, after several years, promoted to Pekin. Parkes had not been altogether a success in Japan, where somewhat different qualities were desirable, the velvet glove being more successful in proportion as it concealed successfully the iron hand. Parkes was rather of the uncompromising type, having been educated in the rough and ready "order-up-a-gunboat" school of policy. He was, however, although not an ideal Minister, far more suited to the post than his predecessor, Wade, and was extremely popular with the communities at the treaty ports.

The Chinese, who had become accustomed to the gentle methods of the sinologue, who made little or no objection to their tortuous diplomacy, and would sit over the melon seeds, and talk round a subject to their hearts' content, were not pleased with the change to a quick and determined Minister, and adopted, in dealing with him, a slow and weary method of eternal prevarication and delay. Had Parkes been supported boldly by his Government he would probably have brought them to book by drastic measures. As it was, however, his hot spirit was broken and worn out by the continual disappointments and the impossibility of redress. He died at Pekin, practically a victim to the Chinese methods of diplomacy, and as the sinologue and the man of action had both proved ineffective, a trained diplomatist was appointed to Pekin in the person of Sir John Walsham, Bart., who had been for some time in the service and held the post of Charge d'Affaires at more than one European capital.

Sir John Walsham, whatever his attainments may have been, was absolutely ignorant of the Far East, and, moreover, was a disciple of the school of "laissez faire," and never did anything if he could possibly leave it undone. He enjoyed the reputation of never answering a letter, and it may be imagined that he was far from popular with the mercantile community. Nevertheless, he was an English gentleman, and the virtues of his class, untainted with the faults of a sinologue, or with any aspirations after becoming a Machiavelli, enabled him to uphold to a certain extent the dignity of his country.

Sir Claude Macdonald.

When he resigned in 1897 he was succeeded by Sir Claude Macdonald, a soldier, who had seen service at Hong-Kong, and afterwards in Egypt, where he was attached to the staff of Lord Cromer. He was given a civil appointment on the west coast of Africa, and after several years, while on leave, attracted the special attention of Lord Salisbury, who appointed him to the vacant post at Pekin.

It may be of interest to note briefly the constitution of the legation staff at Pekin, and the division of duties among its members. The Minister is assisted by First and Second Secretaries of Legation, whose functions nominally are to support their chief in all diplomatic work. In effect, however, as the Minister is not only ignorant of the Chinese language, but (in the case of Macdonald) of the conditions and machinery of the country, and even of its topography, he is obliged to transact all his business through the Chinese secretary, who has therefore become practically Charge d'Affaires, and has usurped the functions of the First and Second Secretaries. These gentlemen, who are not even permitted by custom to do the clerical work of the legation, or to understudy the Minister or represent him in the less important cases at the Tsung Li Yamen, are reduced to the organization of the social life of the community.

The Chinese Secretary has an assistant, and there is always at Pekin a certain number of student interpreters, who, having passed a preliminary examination, are studying to qualify for the various consular posts at treaty ports and trading posts in the interior. It is not unusual to refer to Sir Robert Hart as one of our representatives in China, but it must be understood that he is the servant of the Chinese Government, and as such his duty is to those who employ him. Much of the unsuccessful diplomacy of this country is no doubt due to the fact that instead of providing an adequate intelligence department, they have depended for information on Sir Robert, who, without being false to his own country, was bound in honor to consult first the interests of those who employed him.

Any account of our representatives in China would be incomplete without a mention of the consular service, amongst whom have been many distinguished men. The absence of any policy on the part of the mother country, which has had so disastrous effect on the Ministers, has reacted on the service. Men who have asked for protection, for action on the part of the Government, for any backing up to support them in times of difficulty, have been denounced as timid—panic-mongers, and have found their prospects injured by their action. Consequently, there is no spirit or initiative, the only object being to give as little trouble as possible to the home Government, and to cover up the fruitlessness of their existence by writing home a mass of details.

If British interests are to be safeguarded in China, reform is needed not only at Pekin, but throughout the whole service, and that reform must begin by the establishment of a permanent machinery for the government of our dependencies, and the safe-guarding of our interests, which will render them independent of the vicissitudes of party politics.

Next week: "The Chinese People."

THE "NEW GOSPEL" FROM EGYPT.

An English Translation and Discussion of Its Origin.

The press has given wide advertisement to the fact that a "new gospel" has recently been found in Egypt. On investigation this one proves to be but a comparatively brief fragment of a kind the nature of which scholars have by no means agreed upon. Yet its contents are interesting, and raise still more interesting questions. I have as yet seen no English version of this fragment, and shall, as the basis for some discussion of it, give a translation from the German version of Adolf Jacoby, the scholar who has prepared the first critical edition of the text.

The fragments discovered consist of two bits of papyrus, each about eight by four inches in dimensions, and some smaller pieces. All have writing on both sides. They were found amongst a mass of comparatively unimportant Egyptian manuscripts that were in 1899 presented by the Prince of Hohenlohe-Langenburg to the Strassburg University library. It is very unfortunate that beside the fact that they came from a dealer in antiquities at Cairo, nothing further is known as to their previous history.

They are written in Coptic, a language identical with that of the ancient Egyptians preserved in the hieroglyphics, but which after these people were converted to Christianity, came to be written in the twenty-four letters of the Greek alphabet with the addition of six characters of their own. Coptic also adopted the Greek words to express all names and ideas that are peculiarly Christian, dropping the corresponding native words that savored of superstition.

The papyri of which I am speaking are, on account of the form of the characters in which they were written, assigned to the Fifth or Sixth century. The fragments were skillfully joined together by Doctor Schmidt, a German expert. Only the two larger ones are restored sufficiently to admit of translation. The parentheses used inclose words which have been supplied to fill up gaps in the Coptic text. If at times it seems that rather important conjectures have been made, it should be remembered that these have been arrived at by the German editor as the result of patient study; that they are in every case founded upon sufficient reasons, and are not mere guesses, so that they may be accepted with considerable confidence. Now for the translations:

Leaf one, first side, represents Christ speaking and praying to the Father, shortly before his betrayal, and probably in the garden of Gethsemane.

"It (the tree) will be known by (its own fruits), so that men will praise it on account of its fruit, for it is more excellent than many fruits of (the garden).

"Amen. Give me then Thy power, My Father, wherewith (I may lead) them, (that love (Thy Words).

"Amen. I have taken (unto me) the crown of lordship, namely the crown of those who (live, since they) are despised (in their) humility, whilst yet no one (has become like unto them). I have become kind (through Thee, My) Father. Thou makest (this enemy) subject unto me.

"(Amen.) Through whom shall (the) enemy be dashed in pieces? Through the (Anointed One, Christ).

"(Amen.) Through whom shall the talons of death (be destroyed)? (Through the) Only-begotten.

"(Amen.) To whom belongs (the) lordship? (It belongs to the) Son.

"(Amen.) Through (whom have all things been? Through the First-born — — —)."

Leaf one, reverse side, certainly represents the scene in Gethsemane. Some lines have fallen out:

"(When), now, (he) had completed the whole (story of his life), he turned to us and said (unto us): The hour is come when I must be taken away from you. The spirit truly is willing, but the flesh is weak. (Tarry) then and watch (with me).

"But (we), the apostles, wept, (whilst we said to him): Blame us not, O Son of God. What (is then our end)? Jesus answered and said (unto us): Fear ye not that I should be destroyed, but yet the more (take courage)! (Fear ye not) before the presence of the power (of death). Remember all (which I have said unto) you. (Know) that they have persecuted (me, as they have) persecuted — — — you. Rejoice ye, then, that I (have overcome) the word. I have — — —."

Leaf two is extremely fragmentary. It contains, apparently, the scene preceding Christ's ascension, and must belong to the very end of this "gospel." The first side represents the Savior speaking:

"I (have) revealed unto you all my glory and have told you all (its power) and the mystery of your apostleship — — —. (I) have given unto thee, Mary — — —. Upon the mountain — — — his — — — power."

Leaf two, reverse side, is a part of the Apostles' account of the Lord's ascension.

"Our eyes looked about on every side. We saw the glory of his divinity and all the glory of (his) lordship. He clothed us with the power of his apostleship — — —. They were as the — — — light of the — — —."

The first observation to be made upon this "gospel" fragment is that it contains nothing that is in the slightest degree in conflict with the four canonical gospels. It contains matter that is found in all of them, but sometimes in a different form and in an entirely different connection.

The reverse side of the first leaf shows that this "gospel" pretends to have been written by one of the three apostles, Peter, James or John. For here the apostles speak as eyewitnesses, and we know from Mark xiv, 33, that these three alone were with him when he told them to tarry and watch.

The second leaf adds to the canonical account of the ascension, but does not conflict with it. It particularly agrees with the language used in John i, 14. It singularly agrees as to the place of its origin, and the nature of its contents with another monument of ancient Christianity, which also has but recently been discovered. I mean the so-called Logia of Christ, found written in Greek, at Behnesa, in Egypt. This brief document created quite a furore at the time. In it we have, just as in this new "gospel," the same mingling of language that is found in the four Evengelists, using well-known sayings of Christ in a new way, and adding something that is new without in any respect conflicting with the canonical gospels.

Mr. Jacoby, after study, professes himself persuaded that the Logia originally formed part of the same document with his new "gospel."

We may therefore regard that conclusion as at least probable. Now the very papyrus on which the Logia are written is certainly as old as the Third Century. Therefore there was, probably long before that time, a document in existence in Egypt which differed from any of our four gospels, probably covered all the ground that they did, at least gave sayings of Christ, and told about his betrayal and ascension, and yet probably did not contradict them.

Was this, then, a fifth gospel, similar to our four canonical ones, but which for some reasons has dropped out of use, only its fragments being discovered in modern times? If we could certainly answer that question in the affirmative, the effect on the ordinary Christian would probably be twofold. Such a book would serve to confirm his faith in the gospel story, as we have it, supporting it by another ancient witness. But on the other hand it would raise the question, "How do we know we have the right four gospels?" and, "If many gospels were written, as indeed St. Luke plainly states was the case, in Luke i, 1, 2, may we not expect to find in some of them new truths, so that we shall become utterly uncertain as to what really is to be regarded as a part of the New Testament?"

A sufficient answer to these questions is in the generally accepted Christian belief that the canon of Scripture was long ago providentially closed and settled. Even if a new book which seemed in every way to be similar to the four Gospels should be discovered it could not be admitted to the New Testament. But the study of the case of this "new Gospel," as well as of all other writings outside the four, which pretend to this name, only confirms the faith that the four had a unique character, and that the existence of any similar and entirely independent book, has never yet been shown.

Ancient Christian literature reveals the titles of something over fifty books calling themselves "Gospels," and probably as many more fragments, which, whilst not directly claiming this name, yet profess to tell at first hand, stories connected with Christ's life. The best antidote for the fear that we have not the right books in the New Testament, is to study these. They proclaim by their contents their utterly worthless character, and by way of contrast testify to the unique character of the four Gospels.

The uncanonical Gospels, only a smaller part of which have come down to us entire, others being known by brief citations preserved in the works of the church fathers, and still others by name only, may be classified into three divisions:

First, are the apocryphal gospels proper: Seven important documents of this kind have come down to us as well as many differing versions, combinations and smaller fragments. They all have one character. They are filled with the most astonishing wonder tales; they corrupt the narratives of the true gospel by giving a miraculous turn to every trifling incident which it contains.

The earliest of these date possibly from the Second Century; they continued to be composed, or at least elaborated, down to the Middle Ages. Some of them originated, doubtless, in early Christian romances like the Ben Hur of Titus of the present age. Others again were forged in the attempt to defend the Christian religion against certain objections, or to furnish arguments in favor of the peculiar theological ideas of their authors. The literary ethics of that age apparently did not regard the foisting of a book on an illustrious author in a past age as in any wise disreputable.

Next, I distinguish the heretical gospels. These were written by the heretics of the early ages, and above all by the Gnostics, who composed numberless such books, to support their systems. Some such "gospels" were alterations of the canonical ones to suit their purposes; others were independent works of the imagination. The larger number of gospel titles that have come down to us belong to this class. Only two complete works of the kind are extant. These are the Pistis Sophia, a strange, mystical collection of alleged discourses of Christ after his resurrection, written by the Valentinian Gnostics of Egypt, and the Gospel of Marcion, which is a version of St. Luke's gospel, altered by the heretic whose name it bears, to suit his Gnostic views. This latter has been restored by modern scholars from accounts of it given by the church fathers. The reason that so few of these works have survived is that all copies of them, as being heretical, were destroyed whenever found by the Catholic Church.

Lastly, come the gospels which are similar to our four canonical ones, if, indeed, any such there be. Our fragments from Egypt certainly belong neither to the apocryphal nor the plainly heretical class, not having any of the distinguishing marks of either.

Space will not permit me to enter into this matter with any fullness, but I might say in brief that what few fragments of the Egyptian Gospel are extant show its teachings to have been of an ascetic and heretical character such as is not manifest in our fragments. Then, too, its relations were with the first three gospels, mainly, whilst the fragments plainly show the influence of St. John's gospel, also.

My conjecture is that these fragments are not parts of what was in any sense to be called an independent gospel, but of a compilation of the four gospels which very early became current in Egypt.

If this theory be true, we have to do here, not with an independent document, but with an adumbration of the four gospels, changed by errors and slender tradition. And there is no disturbance of the old faith in the unique character of the four gospels. It will require more extensive discoveries than have yet been made to exalt this new-found document to a position of any independent authority.

J. DeQ. DONEHOO.

STORIES OF WELL-KNOWN MISSOURIANS—When Ella Ewing Was in New York—How William J. Stone Spoiled a Westerner's Picture.

WRITTEN FOR THE SUNDAY REPUBLIC.

William M. Muldrow was one of the most unique and picturesque characters that ever lived in Missouri. As a "promoter" in fact and in fiction he has been excelled by no American. Charles Dickens utilized him in one of his books, while Mark Twain drew his portrait of "Colonel Sellers" from the dreamy, speculative Muldrow.

Muldrow's speculations were the talk of financial folk in both America and Europe in the thirties and forties. His fame as a promoter spread even to Lombard street, London. He founded a city on the Missouri shore of the Mississippi River, between Hannibal and Quincy, and sold lots at fabulous prices to Eastern capitalists, who thought they saw in Marion City—for such was the name of his "city"—the future metropolis of the Mississippi Valley. But unfortunately for the investors, and Muldrow as well, like the man of the parable he builded on the sands and the floods came and washed it away.

Nothing disheartened Muldrow. He founded two great colleges on the prairies of Marion County with capital that, by means of his vivid word-pictures of the resources of the region and his unprecedented personal magnetism, he obtained from Eastern moneyed men.

Muldrow was one of the most unique characters of ante-bellum days. His promotions were so gigantic and disastrous to those who cast their fortunes with him that he came to be cordially hated by many. One day he was riding over his possessions in Clark County. Meeting a schoolboy, who did not know him, Muldrow sought to hear some praise of himself. So he accosted the lad:

"Say, boy, who owns all this land around here?"

"Old Bill Muldrow. Pap says he's the greatest scoundrel in the State of Missouri," the boy quickly retorted. The next boy Muldrow met he passed him by—like the Levite—on the other side.

In the last Congress, so the story goes, members from Missouri received more than the usual number of requests from constituents. One letter requested "a package of gherkin seeds." Early in the spring one lady constituent of a certain Congressman asked for "a setting of Government eggs." But an old-timer capped the climax when he wrote a letter complimenting his district's representative and told him how the "folks out home" were much pleased with his record; then concluded his communication with a modest and polite request for a sample of "every kind of apple tree the Department of Agriculture is distributing."

A story is being told of an experience ex-Governor Stone had with a Western man whom he met on his way home from the Kansas City convention. Hot and fatigued by the work at the convention, he sought rest and quiet in a seat in the car next to an open window.

Just as the train was starting a typical Westerner, with hat and whiskers of the Populist type, got aboard and sat down beside Stone and sought to talk politics to the ex-Governor. But Mr. Stone was weary of that subject. The other, however, was exceedingly voluble, despite Stone's unresponsiveness. In the course of his talk the Governer learned that his companion was a great admirer of James G. Blaine.

"Did you ever see Mr. Blaine?" asked the man.

Mr. Stone said that he had, whereupon his companion continued:

"Well, sir, the greatest disappointment of my life is that I never saw him. I'd give most anything if I could say that I had seen him walking down the halls of Congress, wearing that white plume of his."

Stone looked at the man in amazement and said:

"Why, Mr. Blaine never wore a white plume."

But the man only appeared surprised at the Governor's ignorance and replied:

"Oh, yes he did. Why, haven't you ever read about him being the 'plumed knight'? I've heard that whenever he walked down those halls of Congress he not only wore a white plume, but carried a spear just like any other knight."

Miss Ella Ewing, the Missouri giantess, has traveled with many amusement companies. Her colossal height—eight feet and six inches—of course, creates wonderment wherever the giantess goes, but, doubtless, she created a greater sensation in New York one night than anywhere else. The Gothamites had never heard of Miss Ewing before that time, and so one night when she and her secretary stepped out of her hotel to the street where a Salvation Army meeting was holding forth, her gigantic figure created consternation galore and the crowd fled precipitately.

Miss Ewing is a native Missourian. She was born near LaGrange, twenty-seven years ago. She has traveled with Barnum and Bailey, Buffalo Bill and other amusement companies. Not long since she received a flattering offer to go to Europe, but she is so fond of her Missouri home that she refused the offer, though a tempting one financially.

MR. SPRAGUE SAYS

Fresh oysters are served at the Delicatessen in first-class style.