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About Religion. The New Testament (Continued)

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spread this work all over the West of Ireland, and give employment to many hundreds of girls and boys. In addition, and this is a most important feature, these goods being made entirely of wool, the scheme embraces the rearing of sufficient sheep on these Western Highlands to supply the entire requirements of the industry, and as this will be spun and dyed on the spot, the composition of these high art productions that are ultimately to find their way into the best homes and halls the world over, will be entirely Irish. It is reckoned that one girl in this industry will work up in a year the wool of 225 sheep. Thus, when the number of girls employed grows to 1,000—the matter it is expected of a very few years—it would mean the consumption of the fleeces of over 10,000 score of sheep annually, and a sum divided among the sheep farmers of something like £15,000. Again, for the spinning, dyeing, and weaving of this wool, the families of those farmers or small holders would earn in wages from £20,000 to £30,000, making a total of perhaps £40,000 circulated annually among the inhabitants of those Donegal hills. So far as one can judge, the scheme is both feasible and eminently practicable. Confining their efforts entirely to Donegal at first, the promoters are building a place at Killbegs to accommodate over 400 workers, this quantity being available within a radius of two miles from the village. Having an ideal harbour, as well as a branch of the Donegal Railway, Killybegs is meant to be the centre dépôt, where all wool will be collected, and spinning and dyeing done for the entire industry. Other branches, for weaving only, will be made at villages such as Kilcar, Ardara, Glenties, &c., and the products collected to the central dépôt for finishing and despatch. For more scattered and outlying parts where girls could not walk morning and evening to a factory, a simple device has been invented whereby, after the girls have learned the art, they can take the frame-loom to their homes, and weave the quaintly-designed rugs or tapestry panels in their houses, or as they watch the sheep on the hillsides.

We are sure all wish success to this estimable and highly interesting enterprise. Those who have seen the Donegal carpets must agree that they need to depend on no "Support Home Industries" sentiment for trade. The choice touch of art in the design and colouring are the same that have already won for the promoters a world-wide reputation, and with the sound quality of the texture, we have little doubt that the Irish hand-made fabrics will soon bulk largely in the markets of the world. Already carpets have been made at Killbegs for some of the highest decorative art critics in England and America, and work is at present going on for important public buildings.

Now that the success of such a scheme has been established, it is to be hoped others will take advantage of this hitherto almost unrecognised vein of wealth in our Western Highlands. For by using the latent intelligence and activity of a people to convert the raw products of the hills into articles of high interchangeable value, they will link them to an outside world that can give in return comforts which the most

slavish drudgery on bog could never approach. The wits of the people it is after all, that form the real wealth of the hills, and if these can be properly "tapped" things undreamt of will, doubtless, spring up. Freed from the rude struggle for existence, and amid those inspiring hills, the inherent qualities of the Celt will again assert themselves; the high ancient civilisation will be recalled, with a new Celtic art to interpret it, as beautiful and distinctively national as any its history, records.

LOUIS BEATTIE.

LETTERS TO A LANDLORD.

(Continued.)

DEAR X.—In my last I promised you that the Dublin Conservative Press would turn and read you as soon as you become a little weaker. I have before me the leading article of the *Irish Times*, in which this great organ of Conservative Irish opinion delivers itself concerning the pronouncement of the Committee of the Landlords' Convention. It see-saws as usual, of course—bending to the landlord, bending to the tenant, a smile for the landlord and a smile for the tenant, but ends up with something very like a frown and a menace for you. Go on as you are going; become just a little weaker, and you will learn things about Irish newspaper enterprise, which I suspect you did not know before. The fact is, that we of the Fourth Estate are very prudent and understanding, and always side with the strong—the people who have property and those who look likely to win. And are we not a charming lot, and don't we set a very good example to young Ireland?

I fear I shall have to be brief this week, for I have been very busy endeavouring to extricate my "hindermost parts" out of that beautiful county you wot of, and have postponed this scribble up almost to the moment of printing. I shall just remind you that a good many years ago, the Hamiltons, who are always "thick" with the Conservative chiefs, and in every Conservative Administration that is formed, and know more about things political than you and me, took an early opportunity of selling their Irish estates. They are a very intelligent Scotch-Irish family, are the Hamiltons, and I admire them greatly, and have done so ever since I saw them break up and smash down a very serious attempt made in 1881 to rally your poor order, and get it into solidarity as an organised and disciplined interest. The chief of the Hamiltons was the chairman of the great landlord meeting, held in the Exhibition Buildings, on the 3rd of January, 1882, when you solemnly appointed a Committee of Five to look after your interests and generally take care of you, which "Committee of Five" never sat; and I think that if you ask those very intelligent and understanding men, the Hamiltons, why that "Committee of Five" never sat, they would be able to explain to you, for they know a great deal more than plain folks like ourselves, who are not thick with British Statesmen, and are not in every Conservative Administration. All my life I have been a great admirer of the Hamiltons. Also, please remember that the great London corporations sold their

Irish estates about the same time. And so, put two and two together, and take the very next opportunity and do likewise; for, as a landlord said to me the other day, "Things will be worse before they are better, and I think that they will not be better at all."

I am more and more in favour of a very serious and earnest attempt to settle the land question this year, for good and all; for I think that delay means loss, and may mean ruin.—ED.

ABOUT RELIGION.

THE NEW TESTAMENT.

(Continued.)

For the South the most important versions are the Egyptian or Coptic, in several dialects. The Bohairic, or Alexandrian, and the Sahidic, or Upper Egyptian, versions are remarkable for the fact that among the Gospels *John* invariably stands first, and the *Apocalypse* is absent. These two versions are based upon quite different Greek originals. Of the Middle Egyptian dialects only fragments are as yet known to exist. Hitherto the Bohairic version has been regarded as the purest, but "a correct edition and a critical application of these Egyptian versions is, next to a fresh examination of the Minuscules, the task of most importance at present for the textual criticism of the New Testament. For the Sahidic version in particular represents a type of text found hitherto almost exclusively in the West, and looked upon as the outcome of Western corruption and licence, whereas it may really bear the most resemblance to the original form. In the *Acts* especially its agreement with the text of Codex D. is remarkable."

Of the Gothic, Ethiopic, Armenian (in some MSS. of which also *John* precedes the Synoptists, and the *Apocalypse* is absent prior to the twelfth century), the Georgian, Arabic, Persian, Old High German, Anglo-Saxon, Bohemian and Slavonic versions nothing need be said, though they are here and there valuable for the restoration of the original text.

It is, however, to be noticed that it is not in such centres of evolution of theological orthodoxy as Rome and Alexandria that we are to look for the earliest traditions, but in distant regions where what was originally received was held to with greater conservatism.

The third source of our materials consists of quotations found in other books, chiefly the writings of the Church Fathers, which belong to a period earlier than any of our existing codices. The quotations of early heretical writers have also to be most carefully considered, and also the quotations of the early opponents of Christianity. But all of this material has to be employed with the greatest of caution.

We have to remember in the first place that brief quotations were generally made from memory, owing to the difficulty of looking up passages in bulky MSS. Indeed, the very numerous and striking discrepancies between the text of the many quotations from the "Memoirs of the Apostles," found in the writings of Justin Martyr (c. 150 A.D.), and the now received text of the Gospels have been explained by apologists on this

supposition; but all the evidence seems to point to the conclusion that the quotations are accurate and therefore that the text of the "Memoirs" differed widely from any type of the Synoptical documents with which we are acquainted, if, indeed, the "Memoirs" were at all these documents. In longer quotations also it was the custom of indolent scribes to copy only the opening words of a familiar passage followed by a convenient "etc." Indeed, as late as 1872 an Oxford editor, in publishing Cyril of Alexandria's commentary on the fourth Gospel, wrote down in his MS. only the initial and concluding words of the text, and allowed the compositor to set up the rest from the Textus Receptus! In fact all the texts of the Fathers require most careful editing before they can be used for critical purposes; for the habit of scribes to accommodate the text of biblical quotations to the form most familiar to themselves was so inherently natural, that so far from being conscious of dishonesty they imagined they were correcting errors!

So far this field of textual criticism has been little tilled, for though the patristic writings have been carefully scrutinised in the interests of dogmatic history, especially for the history of the Canon, there is no collection of patristic quotations to elucidate the history of the text.

Turning next to what Professor Nestle calls the "theory and praxis" of N.T. textual criticism, we may, in conclusion, dwell on a few points of special importance. After speaking of the "official recensions" of the text subsequent to the time of Origen, that is from the middle of the third century onwards, Professor Nestle considers the question of recension prior to this epoch, "when activity in this field was more disconnected, and might be said to run wild and unrestrained." He thus continues:

"And there is this further difficulty, that some of the writers who fail to be considered in this period came in later times more or less justly under the imputation of heresy, with the consequence that the results of their labours were less widely disseminated, if not deliberately suppressed. In circumstances like these any attempted revision of the text must have been equally mischievous, whether it proceeded from the orthodox side or from the opposite. That there were *διορθωται* [i.e., *correctores*] who were supposed to correct the text in the interests of orthodoxy, we have already learned from Epiphanius. Indeed, from our point of view the action of the orthodox correctors must be thought the more regrettable of the two, since the books without a doubt parted at their hands with many vivid, strange, and even fantastic traits of language. Even in the matter of style it seems to be incontestable that it was at their hands that the Gospels received that reserved and solemn tone which we would not now willingly part with, and which can be compared to nothing so much as

to those solemn pictures of Christ that we see painted on a golden background in Byzantine churches. For myself, at least, I have not the slightest doubt that the Gospel, and the Gospel particularly, was originally narrated in a much more vivacious style."

As examples of this greater vivacity and homeliness the following examples are given:—The Authorised Version reads (*Matth.*, vi. 8): "Your Father knoweth what things ye have need of before ye ask Him"; but Codex D. preserves a closer resemblance to the graphic original in the words "before even ye open your mouth." So also in the Parable of the Barren Fig Tree (*Luke*, xiii. 7): "Cut it down, why cumbereth it the ground," says the owner according to the Received Text. But Codex D. reads graphically: "Bring the axe!" And in the answer of the vinedresser, instead of the Authorised and colourless: "till I shall dig about it and dung it," D. gives back the action in life-like diction: "I will throw in a basket of dung."

The modern textual critic, then, in dealing with a MS. must follow a method of cure far different to the "*correctores*" of antiquity. He must be a skilful physician, knowing all the ailments to which the reproduction of MSS. is subject, before he can restore an ancient scripture to health. In the first place, he must decide whether the MS. was dictated or copied, for the injuries to the text will vary considerably in the two cases. If the MS. is the copy of another and not dictated, he must remember that errors most frequently arise from the illegibility of the original, proper names especially being often very doubtful. In the case of "continuous writing" again, owing to the eye of the scribe jumping from one word or group of words to another the same or similar to it, frequent errors occur, and there is often confusion and transposition of letters in single words. He has also to bear in mind the probability of unconscious and conscious or intentional additions, also grammatical corrections, assimilations to parallel passages, and changes made for liturgical or dogmatic purposes.

Such are some of the main facts of the evolving science of the lower criticism. It must be now patent, even to the most unlearned reader, that once we know the bare elementary facts of the history of the text, it is utterly impossible in the nature of things that there can be any question of verbal inspiration. The thing is not possible in face of the facts; it is, therefore unthinkable by the rational mind.

G. R. S. MEAD.

DEPARTMENT OF AGRICULTURE AND TECHNICAL INSTRUCTION FOR IRELAND.—*Continued.*

THE RELATIONS BETWEEN AGRICULTURAL EDUCATION AND THE EDUCATIONAL SYSTEMS OF THE COUNTRY.

I must here state another general proposition about education, to which too much importance cannot be attached.

All the educational systems of a country, all its educational institutions are, or at least ought to be, interdependent. Whatever is done in the way of practical education, regard must be had to the existing educational systems, primary, secondary, and higher. I press this proposition upon my readers because, when in conversation, I have outlined our scheme to some whose opinion I value, I have noticed a sense of disappointment that the Department is not prepared to introduce with a few bold strokes some startling new developments with an embodiment in bricks and mortar which all the world can see and admire. This mode of proceeding has been sufficiently tried in Agricultural and Industrial Education, and has given way to the wiser policy of treating the education of a country as an organic portion of the country's life, discharging its varied functions in a well considered relation with each other. We must profit by the teaching of other countries who have purchased experience in this matter—and purchased it often rather dearly—and recognise that when our system of agricultural education is established it cannot stand alone. Any school in which agriculture is specially taught will depend for its utility—if not for its pupils—quite as much upon other schools as upon itself.

Our educational systems have made no preparation for such institutions as those which most of us thought the new Department would hasten to establish. They are doing so, however. The Commissioners of National Education, as you are aware, are at present endeavouring to reform their entire system; they are introducing into all the National Schools a new programme, the principal aim of which is to render the instruction in these schools more practical, and to give it a more direct relation to the business in life for which the majority of the pupils are intended. Thus, in the primary schools, the attempt is now being made to fit the pupils for receiving the benefits of the further stages of practical education whether their careers be agricultural or industrial. At the same time our own Department has this year taken over the administration of the grant commonly known as the Science and Art Grant, which has hitherto been administered by the Board of Education, South Kensington; and we, in our turn have issued a new Programme of Experimental Science, Drawing, Domestic Economy, and Manual Instruction, which will enable all the existing secondary schools in Ireland to prepare in their degree pupils for the further stages of practical education. Furthermore, this new Programme of our Department has now been adopted as part of their general programme by the Commissioners of Intermediate Education, so that from this year also every Intermediate and Secondary School in Ireland will be aided by the grants from our Department and from the Intermediate Education Board to introduce the system of practical science teaching which is not only an important part of

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