

2-1888

The Voice of the Phi Sigma -- 1888 -- Vol. 10, No. 01

Phi Sigma

Follow this and additional works at: http://digitalcommons.colum.edu/phisigma_voice

 Part of the [English Language and Literature Commons](#), [Religion Commons](#), and the [Social History Commons](#)

Recommended Citation

Phi Sigma, "The Voice of the Phi Sigma -- 1888 -- Vol. 10, No. 01" (1888). *The Voice of the Phi Sigma*. 52.
http://digitalcommons.colum.edu/phisigma_voice/52

This Book is brought to you for free and open access by the Phi Sigma Collection at Digital Commons @ Columbia College Chicago. It has been accepted for inclusion in The Voice of the Phi Sigma by an authorized administrator of Digital Commons @ Columbia College Chicago.



Feb 22
1892
No. 1



Vol 10 No 1

The Hundredth Man.

There has come to our table from the Century Publishing Company a novel by Frank R. Stockton. It appeared first, in the pages of their Magazine for the year just closed. The prestige of this publication gives the book a reputation it might otherwise have failed to get. It is therefore with timidity that I attack its faults or praise its good qualities. But the fact that it has the approval of even such high authority ought not to deter from an honest expression of opinion.

The title page bears the name, The Hundredth Man, but it has nothing to indicate the character or nature of the book, beyond the author's individuality. It is a conceit of some writers to be known by their works alone, and if you are not familiar with them, you are not to be thought cultured, and your opinion^{is} not material. For all the information one can get from this title page, unless you are acquainted with the author through his previous books, you could as easily think this an essay on the prehistoric races, as a nineteenth century novel.

If a laurel crown was to be awarded to the author of the best American novel of the modern school, Stockton might be one of the competitors and not without a show of success. Yet if ~~he~~ had the deciding vote, the laurel would deck some other brow. ^{But} To be even permitted to contest for such a crown is an honor, and is the highest such ^{talent} could ever attain. In truth though, all novelists are contending for crowns, and the prizes that the public bestows, are given justly, ~~and~~ without fear or favor. In the field of literature, if one does not win, it is only because it is not in him to do that which will bring success.

Stockton really has more than average ability, and he has also the faculty of pleasing that will always secure for his work a ready market. He writes for the people and receives the peoples golden reward. The easy and direct way he has of putting his ideas, is noticeable, yet he is not concise. While he makes his sentences terse and to the point, he elaborates his ~~idea~~ ^{thought} entirely too much. But in one of

his earlier books, he condensed so much that he eliminated entirely the closing chapter, leaving the reader in a sea of perplexity.

His choice of words is thoroughly American, a most excellent trait in this time of Anglicisms. There is no attempt made at flowery rhetoric, or to impress by the mere use of words alone. In short the language is such as you hear and use daily.

From the readers point of view, this must have been a fit story for a serial. At almost any point one could lay it down with scarcely a regret, or a thought of expectancy. But this is not really a fault, it is an easy matter to invent exciting or perilous situations, and their too frequent occurrence in a story only serves to show its unnaturalness. Still a book should have, if it aims to be a novel, enough incidents to create a desire to know the ending. While "The Hundredth Man" is neither over crowded nor lacking in occurrences, it has its facts so arranged that what interest it does create, is maintained to the

end. There are books every chapter of which has some new or daring adventure or some wonderful discovery, as in the writings of Verne or Haggard, while others are so sparing of incidents that, if it was not for other inducements they would be seldom read.

The strike of the waiters at Vatoldi's and the introduction of Uncle Enoch as manager is ^{both} amusing and exciting. ~~But the~~ ~~the~~ trouble is on account of such a trifling matter, that one wonders if the book is not intended to be a satire on strikes. They demand that they shall be permitted to wear dress coats in the evening, like waiters in other first class restaurants, but the owner refuses, he wants his men, he says, to look like clean waiters not like dirty gentlemen.

By the way what a model restaurant Vatoldi's must have been. It could only exist in imagination. There the linen ^{was} always so clean, the silver so bright, There were no crowded tables, there ^{all of one} ~~the~~ course ^{was served at a time} ~~came all at once~~, there was no loud hollowing ^{of} the orders, and the cooking, enough can not be said in praise of that. It would make you hungry to hear of the choice lamb

5
chops or sweetbreads always kept in the corner of the ice chest for a certain favorite customer. Then the prices too were so moderate. "To dine or lunch well at Catold's one did not need to take a friend with him to share the expense, and help eat a supply of food overabundant for one person."

The main plot, ~~for these~~ of the story is not intricate, though rather uncommon. There is also a secondary story carried along, which so far as the working out of the other is concerned is of little moment. At the same time both are bound together, by the characters in either, ~~part~~ being subject to the examination and study by an individual common to both. ~~in his search for the hundredth man.~~ The principal plot is one where a Mr Stratford, a man of strong character and of a high order of intelligence endeavours to break an engagement existing between two young people, because he thinks, to the lady the marriage would prove unhappy. He does not want to marry her himself, ~~and~~ ^{but} tries to controul her affections until some suitable party shall appear to whom he will deliver her. Let me give you a conversation on the subject between Stratford and a Mrs Justin who stands "in loco parentis" to the young lady.

"Do you mean to say" said Mrs Justin, "that you delibe-

ately propose to break off this engagement?"

"If it shall be possible" said Stratford, "I intend to alienate Miss. Armatt's affections from Crisman by making her understand the value of the companionship of better men than he is. I do not hesitate to say I consider myself a much better man than he is."

"A noble undertaking!" exclaimed Mrs. Justin, "And when you have made her cast him off, you will kindly marry her yourself!"

"I shall do nothing of the sort," said Stratford. "I knew you would think that, and perhaps say it, but you are mistaken. Positively, I shall not marry her."

"And what will you do with her," asked Mrs. Justin, "when you have torn her affections from her lover, and fixed them on yourself? Will you cast her, heart broken, out upon the world?"

"Your language is very strong Mrs. Justin, and you do injustice to my motives. Miss Armatt is not one to be thrown out on the world, as you put it. She is a young woman whom to win, would be an ambition worthy the best man of our day. Once freed from this absolutely

unsuitable engagement, into which she entered because her young soul knew so little about men, she will be free to marry a man who is worthy of her, and there is no danger but that that man will appear".

"But" said Mrs Justin, "it is not to be supposed that he will appear instantly. It may be a year or two before she meets the man you think she ought to marry. Is she to ^{be} left unprotected, ^{from other circumstances} all this time? Or do you intend to carry her over the gap?"

"I shall carry her over the gap" said he.

Mrs Justin laughed outright, but not in merriment "What an utter piece of absurdity" she exclaimed. Such is the chief plot. How it was carried out and the attending success form by far the larger part of the book, and of course the most interesting part.

The other plot is of a business nature. The restaurant called Batoldi's was owned by a rich society man, who thought, that, if it became known that he was the proprietor of an eating house, his standing would be greatly lowered. Therefore he employed a manager, and they two only knew the secret of the ownership. This manager was the most faithful, honest, efficient manager

7^b

you could imagine but he was paid only a clerks hire. He had all the responsibility ~~of an owner~~ but none of the profits.

But he did have a keen old uncle, a regular yankee farmer, who saw at a glance that his nephew was worth a great deal more to his employer than he was receiving, and that he was working too hard, and had ~~to~~ too much responsibility to be merely a cashier. Uncle Enoch determined to see the owner and secure an increase of salary for his nephew. But who was the owner, how could he find him, no one about the place knew any thing of him nor would his nephew tell. The unearthing the owner by Uncle Enoch, and the revenge the owner tries to take on him, and the thwarting of the revenge by the old farmer, form the incidents of the second plot.

We suppose the author intended the character of Stratford to be thought a noble one, and the course he pursued, one to be commended, but to us it seems he deserves the most severe condemnation. Without going into detail, he succeeds in showing

Miss Armatt that her lover is utterly unworthy of her and in breaking the engagement. After a few months, he discovers that he could, and unless he leaves immediately he would be in love with her himself. But because he had said he would not marry her, he runs away, and nearly causes the death of ~~Miss Armatt~~ ^{that young lady}. True she is not aware that she loves him, but she does all the same. That is considering the characters as persons and not only as they are pictured. If she had died he would have been guilty.

But one of the best characters of the book now comes to the rescue, and by his actions wins her back to life. Here is a weak place in the story. One who is almost dead from unrequited affection is not apt to respond favorably to new proffers of love, ~~unless it is from pique.~~ ^{But} In this case the young lady almost at once gave her heart to this new suitor.

Do you not wonder how the book gets its name? Stratford has a theory, (~~In which I don't believe~~) "that in every hundred books on a kindred subject, in every hundred crimes of a similar kind, in every hundred events

of a like nature, and in every hundred men who may come within one's cognizance there is one book, one crime, circumstance or man, which stands up above and distinct from the rest, preeminent in the fact that no other one is or could be like it.

Such was Stratford's theory, and his occupation at the opening of the story "was the immediate discovery of a hundredth man among his present friends and associates. This man, when found was to be the central figure of a piece of literary work he had in mind, but as the tests he applied were very severe, he ~~had~~ already had had several disappointments". We had hoped this plan would have been followed out, and that we would have been given a series of character sketches. But not at all; Instead of having Stratford seek a hundredth man he pursues one woman. He, himself, must be that man for it would be difficult to find another who would act so abominably.

A literary friend says, every novel should have some worthy object, it should either teach some lesson, illustrate some principle, or expose

some fault of society. So far as we have been able to discover the only purpose of this book is to amuse. ^{unless} the idea, that one in every hundred is an exception to all rules, be considered a principle, even then he has failed either to prove or ^{to} illustrate it. What lesson can be drawn from the breaking of the engagement, or from any thing connected with the restaurant.

Not a little might be said concerning the characters in the book. There are not very many of them, but too many to be all mentioned. ~~Some~~ Some are well drawn and natural, none are noble or worthy of imitation. Arthur Thorn is perhaps the best character of the book. Do you remember that song from Patience, with the chorus "What a very, very, very, nice young man, this nice young man must be." That is Arthur Thorn. Whatever he did, whatever he said, he did or he said because it was the proper thing to do. Personal inclination had nothing whatever to do with his actions, ~~they~~ ~~were regulated entirely by The Proper.~~ "The Proper in his eyes was a powerful policeman, leading by the collar a weeping urchin who represented his own personal feelings". He was however thoroughly conscientious in his worship. ~~of the Proper.~~ He thought

whatever was proper was right. He was not one of that large class of persons who have no rule of conduct other than a regard for their reputations. His rule of determining right from wrong was, is it proper or not. Those others, not regarding right or wrong, merely do that which seems proper, out of regard for the opinions of others. Thorn would have been a fine character, if his method of deciding moral questions had been based on Christian principles instead of the conventionally proper.

After finding so much fault, with the matter of the book, you may think we ought to spare the publishers, but we cannot. They have so offended good taste by this book and by others of its like, that we must protest. In a recent number of *The Voice*, a writer said "I am glad to find from an authority on books a strong protest against keeping them always in brown paper covers. How would you like your friends always in linen dusters." "We know we would not like it," and it is as true of books as of our friends". Not only is it true of brown paper covers, but of covers of all kinds. How much more then do we dislike our book to be bound with imitation covers. For a real cover there may be some slight excuse, but

for an imitation there is none whatever. Who does not remember their school books, covered with cambric or remnants of calico. Those covers were needed, for we were not always so particular about the condition of our hands. When a publisher issues his books in a binding imitating a calico covered book, it seems to suggest that a cover is necessary, and that it was ~~not~~ intended to be read by people who have but a limited practical acquaintance with the publications Peano, Procter & Gamble, or Jas. S. Kirk & Co.

We hope we have not been too severe, for this is really an interesting story. If during your summer vacation in some quiet country place, you find time hanging heavy on your hands, read "The Hundredth Man". If the day is only moderately hot, you will not go to sleep. You can also skip some of the long descriptions of place or scenery, or even some conversations and not lose the thread of the story, but with all ^{its faults} you will like the book.

The Crisis of Missions.

Says Dr. Pierson in his inspiring book "The Crisis of Missions" Our first need is to know and feel that God is and is the all controlling, pervading, all controlling factor in human history." and the aim of the author is to bring to every Christian the realization of this truth. He believes that nowhere do we find the Presence of God more signally manifest than in the mission work in foreign fields, and as, in his own words "To know the facts of modern missions is the necessary condition of intelligent interest" he has gathered here a short history of the way in which God has opened doors and provided messengers for His Word.

Altho' it is only within the last century that the Christian church has been awakened to its duty in regard to foreign missions the command is as old ^{as} the church and the first chapter of the book is devoted to a study of the reasons for the work under the heading "The Precept and the Promise", for Christ's command "Go ye therefore and teach all nations" is accompanied by one of the most precious promises ever given by Him "Lo, I am with you - always, unto the end of the world."

We profess to be soldiers of Christ. If we were serving under an earthly captain would we dare to disobey orders? Why should we

consider it any more honorable to disregard the last command of the Great Captain, our "Marching orders" as the Duke of Wellington called them. The promise has been graciously fulfilled to all who have sought to obey the command. Both to the "helper yonder" who gives up all to carry the good tidings to those lands of darkness, and to the helper here who by thoughtful, prayerful giving of the necessary means makes it possible for others to go the Master keeps His promise and sends is with them comforting, strengthening and leading unto the end.

We do not as did the Israelites of old have before us a visible pillar of cloud and fire but, writes Dr. Pierson "That pillar was a visible symbol of the Providence of God which - - - remains to his people, the perpetual signal of his presence and power."

Let us see how and where this providence has led the Christian church in the last century.

Looking at the heathen world in 1793 one could see little encouragement to attempt to penetrate to the people with the knowledge of Christ. There were barriers great and effectual which to man were indeed insurmountable.

Dr. Pierson gives them in four classes. Obstacles 1. To approach, 2. To intercourse 3 To Impression, 4 To action.

1. Obstacles to approach.

We all know how inaccessible China lay for many years and how until 1853 Japan would permit no foreigner to land on her shores. India with her millions was not released from bondage to the East India Company until 1858, this company being intensely hostile to missions, while Africa and the islands of the sea were unknown, impenetrable, and Mohammedanism and the nominal Christianity of Papal lands were almost equally degrading in their effects and would allow no entrance to Bible or teacher.

2. Obstacles to intercourse.

When the outer door is open and permission given to enter languages must be reduced to writing and learned, and customs and manners studied and in order to reach the women so foul and degraded harms and quarrels must be penetrated. To most of you the work done by translators and printers is familiar but yet ^{it} is hardly possible for us to realize the vast amount of work necessary in order to ^{give} the Bible in their own language to their people of every tribe and tongue.

3. Obstacles to impression.

When all these barriers were passed there remained the hearts of the people to be entered; in some lands a people so degraded that it seemed as if even the hand of God could not raise them while in others culture and morality had reached such a height that the claims of Christianity were looked down upon with scorn.

4 Obstacles to action.

These however were external obstacles the fourth, much more serious lay in the fact that the action of Christian governments had not been such as to inspire confidence in Christianity. England at the cannon's mouth had compelled China to buy opium of her, while year after year ships from Christian lands bore away from Africa her dusky children to be sold in the slave market of the world. The Christian world lay in a state of torpor, men knew little of the needs of the heathen and cared less. Sheldon Hibbe declared that the Christian church needed conversion to foreign missions as really as a sinner needs conversion to Christ.

But in spite of obstacles both external and internal God was preparing the way for His kingdom to come, and while opening doors into foreign fields he was filling some hearts at home with a longing to go and tell the story of Christ's love to those who had never heard of Him and inspiring others to give of their means to send the workers.

Let us see some of the methods by which he opened the doors.

Dr. Pearson looks first at India "for" he says, "when God entered that land with Christian missions he was driving an entering wedge into the very heart geographical and moral, of Oriental paganism."

In 1600 the East India Company was founded

under a charter from Queen Elizabeth granting them permission to trade in the East Indies.

This was the beginning of the most gigantic monopoly ever known, a company formed for purposes of trade and yet gaining political and military control of India. Their power grew constantly until in 1858 it was transferred to Queen Victoria and she became Empress of India.

Thus we see the hand of God preparing the way for His work 1" by displacing the Catholic traders by Protestant ones, altho' hatreds of missions and 2" in taking away their power and putting it in the hand of a Christian woman friendly to the work.

Now there are 250,000,000 of people ready to hear the gospel. Printing press, telegraphs, railroads and a fine postal system give measureless opportunities for influence, while 60000 schools and 100 colleges make ~~by~~ a cultured and educated class which furnished large and intelligent audiences to hear Joseph Cook and Pres. Seelye lecture, understanding English so well that no interpreter was needed.

Chunder Sen says, "Native society is being roused, enlightened and reformed under the influence of Christianity. Our hearts are touched, conquered, overcome by a higher power, and this power is Christ, Christ not the British government rules India." In one year 6000 left their heathen religions to join Christian communities

As in India so in Siam, the people are ready for the Word. The government favors the missionaries and shows its interest by giving land for a new mission station while the King himself subscribed \$1,000 for a hospital building. When, a few years ago he lost his wife he could find no comfort in Buddhism, in which he had lost all faith and sent to the missionaries for a New Testament, and this in spite of the fact that it might cost him his crown to leave the state religion.

The course of events in China & Japan are too well known to need mention and yet few of us have realized that the work ^{in China} was in such a condition as to justify a statement like the following from Dr. S. Wells Williams, who was probably the ^{highest} authority on the subject, having lived 32 yrs. in China. "Half a century more," I quote ^{from him} of "Christian Missions will evangelize and even Christianize the Empire" and Dr. Pearson adds "These people once brought to Christ will be come the aggressive missionary race of the Orient."

Japan opened her doors in 1854 and now a young Japanese says that nothing is left as it was thirty years ago except the natural scenery, and that "the Light of Asia is fading & waning but while it is at its sunset the Light of the World is rising on that Island Empire. Fifteen years ago the first Protestant Church was formed, now there are one hundred & fifty

Korea across the channel from Japan was opened largely through the medical missionary work but the example of Japan has had great influence here

The Ottoman Empire, the heart of Mohammedanism has always seemed to me the darkest of Mission fields, but even here there is a gleam of light. Through treaties with the Christian governments of Europe the right of toleration for Christians has been secured and while the law is a dead letter in many places it is still a step upward and will in time be followed by religious liberty in fact as well as in name.

Mohammedanism, the bitter foe of Christianity has some hopeful features. Says our author "God has made it all unconsciously and unwillingly the handmaid of the gospel." For every Moslem is required to read the Koran, which is written in Arabic & must not be translated, so when the Bible is translated into Arabic every Moslem can read it.

A writer in a Turkish paper states that the tide of opportunities is more favorable now than it ever has been for evangelistic work.

So we see the Lord's hand even here quickening the minds of the slow moving Turks and making them ready to listen to the new faith.

Since the death of Livingston in 1871 Stanley has been doing a marvellous work in opening Africa to the world. All have known of his work through

42
newspapers and magazines and all denominations have been filling the Congo Basin with mission stations finding here a people ready to listen to the messengers of a God of whom they never heard.

Spain, Italy, France, Mexico and So America have cut loose from Rome. Bibles can not be printed fast enough to satisfy the demand of the Spaniards and Rome itself contains 22 Protestant churches.

The people are ready to accept any thing which will give them the standing of Christian nations. Thus we see how the hand of God has prepared the way for His Kingdom to come; Let us see how He has moved upon His Church.

The 18th cent. found little activity among Christians, people and clergy were all, says Isaac Taylor, in "virtual heathenism". No work could be expected of such a church, so God in His wisdom raised up evangelists who should "speak to the people that they go forward". But Whitfield and Wesley were shut out of the church and compelled to preach in the open air, so bitter was the feeling against them.

We all know the effect of this preaching, not only in England but in America. The Church learned to pray and to pray for nothing less than the world's evangelization.

And then as they prayed they worked and the English Foreign Missionary Society was the result of the prayer and work. In 1793 William

Barry the first missionary was sent out and now! → now we have nearly 3000 men in the field, we give \$10 000 000 a year, we have 2.000 000 converts and 14000 mission schools.

Dr. Pierson now follows with three chapters filled with inspiring examples of the effect of the truth on individuals and on communities. I wish every one could read what he says of these men and women, formerly so low, degraded and ignorant but brought now to a height of Christian consecration that shames many an American Christian.

They stand ready to give up friends, home, kingdom, even life itself for the Lord who died for them ~~and~~ ^{and} the evidence of their new purpose in life is seen in the Christian homes which are founded, the schools and churches built and the public spirit which they manifest.

Have you ever read the life of any missionary. Do you realize what they do for love of Christ? Says a writer in the Missionary Herald in a letter addressed to the American Board "The missionary appears to me to be the highest type of human excellence in the 19th century, and his profession to be the noblest." "Every field of labor, says Dr. Pierson, and every age of history repeat the testimony that there is something in the missionary work which both demands and develops the highest

type of manhood and womanhood"

Would the Nestorian bishops have buried the body of Mrs. Grant in their most holy place, would the Indians have almost worshipped David Brainerd, and the Burmese have kissed the shadow of Mrs. Judson as she passed if they had not seen in these men and women the life of Christ shining forth.

Have you heard the story of two Moravian missionaries who longed for the souls of the lepers in a South African hospital and in order to ~~reach~~ ~~them~~ of the Great Physician they entered the one gate in the wall, a gate made only for entrance, and out from which no one dared pass, ~~and having once entered they must stay till death released them and in His Name~~ gave up all for the sufferers, and when they died of the loathsome disease others stood ready to take their places.

Could any thing but the blessed presence of the Master "So I am with you always" give strength for such work. Do we do our share, friends.

The portion of the book which we have glanced at so hastily has been written with the to impress us with the fact that now is the "Crisis of missions" "It is," writes Dr. Pierson "the old parable of illustrated. Here is the house of heathenism out of which has gone the nuclear spirit. Shall we leave it empty until

several other spirits more wicked than the first enter and dwell there".

Materialism, scepticism and atheism are flooding these newly wakened lands with the works of Paine, Renan, Strauss, Darwin, Ingersoll while Christian people sit idly by and allow these lands to be taken possession of by the very spirit of AntiChrist.

I quote from Dr. Pierson "Nothing can be plainer, without argument, than that the Church of Christ has never yet attempted to solve the problem of missions. Dr. Duff was right in saying that we are "playing at missions." Were true business principles applied to this question no practical hindrance would be found sufficient even to delay the prosecution of the work solemnly committed by Christ to His church. Let us have - I still quote -

let us have throughout the church thorough organization and practical cooperation and within the lifetime of the a single generation the gospel might be preached for a witness not only among all nations but to every living creature.

Dr. Pierson's definition of a crisis is "a combination of grand opportunity and great responsibility." We can not help seeing the grand opportunity, dare we neglect the great responsibility.