

equivalent. This would at least keep those individuals out who neither have \$100 nor any chance to borrow the required sum for a few hours while passing through Castle Garden. But although some paupers would in this way be kept out, yet the most undesirable of immigrants—those who are depraved and vicious, those who come with venomous feelings against all organized governments, would not thereby be barred from landing. Another suggestion is that immigrants must procure certificates from our consuls abroad showing that they are worthy to be admitted; and another is that immigrants between twelve and fifty-five years of age must be able to write their own language satisfactorily.

Some people seem to entertain the idea that laws for the restriction of immigration to the United States would be likely to lead to hard feelings between this country and Europe. There is already a subject for diplomatic correspondence with China on this account, and it is thought other countries would feel the restriction as keenly as the "celestial empire" does. But this danger would not be very great. Should Congress feel that immigration must be restricted for the good of this country, there need be no hesitation on that score. In the first place, this country is strong enough to hold its own and need not open its gates to everybody against the expressed will of the people. And in the second place, it is more than likely that the influential classes in the old countries would hail with joy any reasonable measure whereby the terrible drain on their population could be checked. The emigration business is in many countries looked upon as an evil, with which the governments have been unable to cope; for by it the satisfaction of getting undesirable subjects out of the way is much more than offset by the fact that thousands upon thousands of the most thrifty and intellectual citizens are lost to the land of their birth, and a vast amount of capital, industry and brains has found its way with them across the ocean.

There is also another side of the question. Thousands have left the old world because they yearned for the blessings of political and religious liberty, denied them in their respective countries but open to them here. Were these compelled to stay at home, their sentiments would gradually spread throughout and permeate all their surroundings, until they became strong enough to burst the shackles and liberate the masses. It is clear enough that for every liberal-minded individual who leaves his own country, the cause of liberty in that country loses that much support and becomes weaker. If this reasoning is correct, the conclusion is apparent that the prohibition of immigration to this country would mean the hastening of the day of liberty to the old countries. It would ultimately be a boon to Europe instead of a loss.

There are many phases to the question as viewed from the American standpoint, and important reasons why it should not receive legislative notice save in a broad-minded, liberal, statesmanlike way. However desirable it may be to exclude from residence in

our country every element that cannot imbibe the spirit of our institutions, observe our laws and add strength to our social and industrial fabric, it must not be forgotten that the history of immigration of the past shows all the balances to be in our favor, and that in adopting a too restrictive policy we are in danger of killing the goose that for so these many years has been laying the golden egg.

AS TO VEGETARIANISM.

On the subject of vegetarianism, a matter that always possesses a certain degree of interest for this community, the editor of the NEWS has received the following letter:

Sir—The subject of vegetarianism is becoming so popular, and its importance being daily more and more recognized, that your readers may be interested to know that now we have affiliated societies not only throughout England but all over the world, and the testimony of those who have adopted this return to the natural food of man is unanimous in praise of its value in alleviating and often curing such diseases as gout, rheumatism, chronic headache, indigestion, liver disorders, diabetes, etc. Much harm, however, is done by persons taking it up without any knowledge of the subject, assuming that vegetarianism is merely giving up flesh meat and then eating everything else indiscriminately in large quantities. The study of the relation of food to the health is an important and not always an easy one; it is therefore of the utmost necessity, that those who want to attain to the full joy of perfect health should remember that the way to it, just as to all other forms of perfection, lies through much labor, study and self-denial. I shall be very happy to forward some literature on the subject to any one sending me a stamped wrapper, and would invite the local operation of any lady or gentleman who has spare time and the interest of the well being and health of the community at heart to act as honorable local secretary.

I have the honor to be your obedient servant,

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It is not necessary to add more than a word by way of comment upon the foregoing communication. The Lord has given to His people a revelation whose observance in spirit and in truth would make them perhaps not strict vegetarians in the common use of the term, but certainly a temperate community and one where flesh-eating was the exception and not the rule. In that revelation, which was given as a Word of Wisdom—"not by commandment or constraint"—the Lord says He has ordained for the use of man with thanksgiving the flesh of beasts and the fowls of the air; "nevertheless they are to be used sparingly." "And it is pleasing unto me," says the Lord, "that they should not be used only in times of winter, or of cold or famine." And again: "These hath God made for the use of man only in times of famine and excess of hunger."

Being in possession of this law emanating from Him in whom alone perfection dwells, the Saints have small excuse for being misled by the theories

and doctrines of men. This very fact, however, only qualifies them the better to compare intelligently and with discrimination the various systems of human origin for the improvement of the physical tabernacle and its preservation in health. Hence the work of Mr. Oldfield's society will be examined with interest; and we shall be very pleased to learn that some of our readers have accepted his invitation to obtain his literature and have otherwise manifested zeal in a subject which common sense—much more the word of God—presents as worthy of study, acceptance and propagation.

GERMAN BIBLE TRANSLATIONS.

Among the Lutherans of Germany and in the Scandinavian countries, it has hitherto generally been taken for granted that the translation of the Scriptures into German by Luther was almost the first attempt to place the sacred records within the reach of the general public. And this work is often characterized as the grandest of the great reformer. But it now seems that the idea of translating the Scriptures into German was far from original with Luther. Recently Prof. Walther has made researches into the history of German Bible-versions previous to the time of Luther, and, according to the *Theologisches Literaturblatt*, he has found not less than eighteen complete editions of the Bible in German, and one in Dutch, and also thirty-one editions of portions of the Bible. This becomes more remarkable from the fact that a great many of these are copies of older translations, a proof that considerable effort must have been put forth by learned men long before the reformation to diffuse the Word of God among the masses of the people.

By whom these translations were made and how distributed has not yet been discovered. Only this much seems to be sure, that neither the Waldenses and Albigenses, who by cruel persecutions were scattered all over Europe; nor the official leaders of the established church were instrumental in bringing them forth.

This discovery in the theological field is of great interest to students of ecclesiastical history, and if full light shall be thrown upon the subject by further researches, some important facts may yet be discovered, which hitherto have escaped the historians.

It must be confessed that the data so far obtained does not detract from the merits of Luther in the least. It is not likely that he knew of the existence of these translations. It is well known that he had never seen a Bible till he found a copy of the Latin Vulgate chained to the shelves in the library of a monastery. The circulation of books at that time, when a Bible was worth three times the price of a fat ox, could not be extensive. Luther's position among German Bible translators must always remain somewhat similar to that of Columbus among the discoverers of America. Through him the Bible became the property of the masses of the people. The excellencies of his translations, too, are undisputed. The knowledge of the original languages in his time was merely rudimentary.